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THE
HISTORY
OF THE
POPE S,

FROM THE
Foundation of the SEE of *ROME*,
TO THE
PRESENT TIME.

VOL. VI.

By ARCHIBALD BOWER, *Esq*;

*Heretofore Public Professor of Rhetoric, History, and Philosophy, in the
Universities of Rome, Fermo, and Macerata,
And, in the latter Place, Counsellor of the Inquisition.*



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M.DCCLXVI.

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THE
HISTORY
OF THE
POPPES,
OR
BISHOPS of ROME.

ALEXIUS COMNENUS,
Emperor of the East.

GELASIUS II.

HENRY V.
Emperor of the West.

The Hundred and Fifty-ninth BISHOP of Rome.



ASCHAL II. dying on the 21st of January 1118, Gelasius II. the Cardinals and the Roman Clergy met the very ^{elected.} next Day in the Benedictine Monastery at Rome, Year of Christ 1118. called the Palladium, and having sent for John of Cajeta, who had retired to Monte Cassino, being a Monk of that Monastery, they chose him, with one Consent, on the 25th of the same Month, when the See had been vacant but three Days. He was a Native of Cajeta in Campania, was come of an illustrious Family in that City, had early embraced a monastic Life in the Monastery of Monte Cassino under the famous Abbot Oderisius, and lived there till Urban II. hearing of his great Piety and uncommon Parts, called him to Rome, and having soon found him equal to the first Employments in the Church, he first preferred him to the Dignity of Cardinal Deacon, and afterwards to that of Chan-

Vol. VI.

B

cellor

Year of
Christ 1118.

cellor of the Holy *Roman* Church. He was seized with his Predecessor *Paschal* by the Emperor, was carried with him out of *Rome*, was kept with the other Cardinals closely confined, and underwent great Hardships till the Pope signed the Agreement, spoken of in his Life, between him and the Emperor. He opposed, and was the only Person that opposed, his Promotion to the Pontifical Chair. But the Cardinals, the *Roman* Clergy and Nobility, being all unanimous, he was forced to submit; and he took the Name of *Gelasius II*^a.

He is seized
and barbarously
treated.

The Election of *Gelasius* alarmed the Imperial Party in *Rome*, and *Cencius Frangipani*, one of the most powerful among the *Roman* Nobility, and then at the Head of that Party, provoked beyond measure at their chusing a Pope without the Consent, or even the Knowledge of the Emperor, broke into the Church of the Monastery with a Troop of armed Men, while the Cardinals and the rest of the Clergy were performing the Ceremony of Adoration, and, falling upon the Pope, beat him in a most barbarous Manner till he was all over Blood and ready to expire, and then dragged him by the Hair out of the Church, as he was not able to stand, and ordered him to be carried to his House, where he confined him, in that Condition, loaded with Irons, to a dark Dungeon. The Cardinals and the Clergy fared no better than the Pope; many of them were dangerously wounded. Some were, after the most cruel Usage, stripped of their Garments, were left for dead, and thus only escaped Death. In the mean time the opposite Party, being informed of the inhuman Treatment the new Pope had met with, flew to Arms, and surrounding in great Numbers the House of *Frangipani*, with *Peter*, Prefect of the City, and others of the *Roman* Nobility at their Head, threatened to set Fire to it, and put all in it, without Distinction, to the Sword, if he did not, that Moment, release the Pope. *Frangipani*, not finding himself in a Condition to withstand so superior a Force, set the Pope immediately at Liberty; and from his House he was carried in Triumph to the *Lateran*, and there crowned with the usual Solemnity^b.

But set at
Liberty and
crowned.

The Emperor
arrives un-
expectedly at
Rome.

All Disturbances seemed now to be at an End; the Pope was universally acknowledged; Bishops came, or sent Deputies, from all Parts to congratulate him upon his Accession to the Pontifical Throne; and

^a Pandulph Pisanus in vit. Paschal II. prope fin.

^b Idem ibid.

Gelasius.

BISHOPS of Rome.

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great Preparations were making for his Ordination, as he had yet only received Deacon's Orders. But this Tranquillity was short-lived, and the Pope found himself, when he least expected it, involved in new Troubles. For the Emperor, hearing of the Death of *Paschal* and the Election of *Gelasius*, set out immediately from *Lombardy*, where he then was, and, marching Night and Day, arrived, on the 2d of *March*, quite unexpected at *St. Peter's*. He entered the *Leonine* City silently in the Dead of the Night with a Design, as was supposed, to seize the new Pontiff, and oblige him to confirm the Decree of his Predecessor concerning Investitures. But the Pope was, that very Night, informed of his Arrival; and he no sooner heard of it, than quitting the *Lateran* Palace he privately withdrew to the House of one of his Friends on the Banks of the *Tyber*, with a Design to embark there for *Cajeta*, now *Gacta*, the Place of his Nativity. He embarked accordingly with several Cardinals, and got safe to *Porto* at the Mouth of the River. But the Sea running very high, he was forced to stop there; and in the mean time the Emperor, being informed of his Flight, sent a Body of Troops to apprehend him, if he landed at *Porto*, and bring him back to *Rome*. Thus was the Pope obliged to continue on board the remaining Part of this Day, the *Germans* discharging, in the mean time, Showers of poisoned Arrows, says the Historian, at his Holiness and those who were with him. When Night came on the Pope landed at some Distance from *Porto*, where the *Germans* waited for him. But as he was advanced in Years, was quite spent with the Fatigue he had undergone, and not able to walk, Cardinal *Hugh* of *Alatri* carried him upon his Shoulders, to the neighbouring Castle of *St. Paul* at *Ardea*. He passed that Night there undisturbed, and the next Day, the *Germans* retiring upon Advice that he had made his Escape, he reembarked, put to Sea, the Storm abating, and arrived at *Gacta* the Fifth Day after he left *Rome*. He was received there with loud Acclamations of Joy by all Ranks of Men; and the *Norman* Princes no sooner heard of his Arrival than they sent Ambassadors to congratulate him upon his Promotion, and offer themselves ready to support him to the utmost of their Power.

Year of
Christ 1118.

The Pope
retires to
Gaeta.

^c Idem in vit. Gelas. Faler Denevent. in Chron.

Year of
Christ 1118.
Embassy from
the Emperor
to the Pope,
and the
Pope's An-
swer.

In the mean time the Emperor, finding the Pope had got out of his Reach, sent Embassadors to invite him back to *Rome*, and at the same Time to let him know, that if he renounced, as his Predecessor had done, all Right to Investitures, he would confirm his Election, and assist in Person at his Consecration, but that otherwise he would cause another to be chosen in his Room. The Pope returned Answer, that he was unalterably determined never to part with any of the undoubted Rights of his See; that it was owing to Force and Violence, and not to Choice that his Predecessor had renounced them; that his Renunciation was consequently null, and his Successors were not, in Justice, bound to confirm it. He added, that he was elected according to the Canons, and therefore that his Election wanted no farther Confirmation. Having thus dismissed the Embassadors, he was ordained on the Ninth of *March*, which in 1118 fell on a *Saturday*, and the next Day consecrated by the three Bishops, *Lambert of Ostia*, *Peter of Porto*, and *Vitalis of Albano*^d.

Bourdin
Archbishop
of Braga
elected Pope
by the Impe-
rial Party.

The Emperor, highly provoked at the Obstinacy and insolent Answer of the Pope, caused a new Election to be made, when upon his Recommendation *Maurice Bourdin*, Archbishop of *Braga*, was elected, under the Name of *Gregory VIII.* and acknowledged by all of the Imperial Party for lawful Pope. He was a Native of the Diocese of *Limoges*; and *Bernard*, Archbishop of *Toledo*, finding he was a Man of uncommon Parts as he passed through *France* on his Return from *Rome* to his See, took him with him into *Spain*, and soon after preferred him to the Dignity of Archdeacon of his Church. He was afterwards made Bishop of *Coimbra*, and from thence translated, in 1109, to the Archiepiscopal See of *Braga*. In that Station he quarrelled with his Benefactor the Archbishop of *Toledo*, and going to *Rome* prevailed on Pope *Paschal* to exempt his See from all Subjection to that of *Toledo*. As he staid, on that Occasion, a long Time at *Rome*, *Paschal* appointed him, as a Man of great Address and Abilities, and one in whom he thought he could confide, to negotiate, in the Character of his Legate, a Peace with the Emperor. But he, betraying his Trust, took Part with the Emperor, crowned him in the *Vatican*, and was on that Ac-

^d Pandulph. *ibid.*

Gelasius.

BISHOPS of Rome.

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count, excommunicated and deposed by the Pope in a Council, as has been related in the foregoing Volume c.

Year of
Christ 1118.

Gelasius no sooner heard of what had happened at *Rome* than he writ to the Bishops and all the Faithful of *Gaul* to acquaint them with his Promotion, as well as with the Intrusion of his Rival, and exhort them to maintain the Unity of the Church by adhering to him, who had been elected according to the Canons, and even forced to bear so heavy a Burden. In that Letter he tells the *Gallican* Bishops, that *Bourdin* was intruded into the See of *St. Peter* the Forty-fourth Day after his own Election, so that this Schism began on the Tenth of *March*, as *Gelasius* was chosen on the Twenty-fifth of *January*. This Letter is dated from *Gaeta* the Sixteenth of *March* of the present Year 1118 f. The Pope wrote at the same time to *Bernard*, Archbishop of *Toledo*, ordering him to cause another Archbishop of *Braga* to be chosen in the room of *Maurice*, and to the *Romans*, exhorting them to avoid him as an excommunicated Person, with whom they could not communicate without incurring the same Excommunication g.

Gelasius acquaints the Gallican Bishops with his Promotion, &c.

The Emperor continued at *Rome* till the Beginning of *June*, when he caused himself to be crowned anew by *Bourdin* as Pope, having been crowned by him the preceding Year only as the Pope's Legate h. The Ceremony was performed with great Solemnity in the Church of *St. Peter* on *Whitsunday* the Second of *June*, and the Emperor, leaving *Rome* a few Days after, retired to *Tuscany*. Upon his Retreat *Gelasius* returned privately to *Rome*, and there kept himself concealed till the Twenty-first of *July*, the Festival of *St. Praxedes*, when he was prevailed upon by his Friends to celebrate Mass publicly in the Church of that Saint. But the Service was scarce begun, when a Troop of armed Men, with *Frangipani* at their Head, broke into the Church with a Design to seize on the Pope a Second Time, and send him Prisoner to the Emperor. They met with a vigorous Resistance from the Pope's Friends flocking from all Quarters to defend him; and the Fight lasted, with great Slaughter on both Sides, till Night parted the Combatants. The Pope had the good Luck to make his Escape undiscovered in the Beginning of the Fray; and he was found in the Even-

New Disturbances in Rome.

c Vol. 5. p. 404.
p. 404.

f Concil. c. 6. p. 817.

g Ibid. p. 823.

h See vol. 5.

Year of
Christ 1118.

Gelafius re-
instates the
See of Ra-
venna in its
former Jurif-
diction.

Retires to
France.

His Recep-
tion there.

ing in the Fields adjoining to *St. Paul's Church* without the Walls of the City i. From thence they brought him back to *Rome*. But as the Imperial Party prevailed there, and he despaired of being ever able to drive out his Rival *Bcurdin*, he resolved to quit not only *Rome*, but *Italy*; and retire to *France*. His Resolution being approved by the Cardinals, he appointed *Peter*, Bishop of *Porto* his Vicar, disposed of all the other great Employments to those who had distinguished themselves above the rest in his Cause; and by a special Bull restored to the See of *Ravenna* the Jurisdiction, which it had enjoyed to the Time of his Predecessor *Paschal II.* over all the Bishoprics of *Æmilia*. This was done in behalf of *Gualterius*, at this Time Archbishop of *Ravenna*, and the first Archbishop of that City that had sided with the Pope against the Emperor k.

The Pope left *Rome* on the Second of *September*, and embarking at *Ostia* with Six Cardinals, landed at *Pisa*, and there consecrated the great Church of that City, erected the See into a Metropolis, and subjected to it, as such, the Island of *Corfica*. The same Title as well as Jurisdiction had been conferred on the Bishop of *Pisa* and his See by *Urban II.* but his Bull had not, it seems, taken place, *Peter*, at this Time Bishop of *Pisa*, being the first that took the Title of Metropolitan, and exercised Jurisdiction over the Churches of *Corfica* l. From *Pisa* he pursued his Voyage to *Genoa*, and having consecrated there the Church of *St. Laurence*, he put to Sea again, and got safe about the Fifth of *November* to *St. Gilles* in *Provence*. He was received there, with all possible Marks of Respect and Esteem, by the Laity as well as the Clergy, and visited by all the Bishops, Abbots, and Nobility in that Neighbourhood, who finding him in great Distress, sent him large Sums of Money, that enabled him to support himself according to his high Rank and Dignity m. Before he left *St. Gilles* he confirmed the Bulls of his two Predecessors *Urban II.* and *Paschal II.* granting the Primacy of all *Spain* to *Bernard*, Archbishop of *Toledo*, and his Successor in that See. *Lewis*, surnamed *the Gross*, at this Time King of *France*, no sooner heard of the Pope's Arrival in his Dominions, than he sent *Suger*, Monk of *St. Denis*, with rich Presents, to assure him of his Protection, and his sincere Desire of seeing

ⁱ Pandulph. in vit. Gelaf. p. 429.

^k Concil. 10. p. 818.

^m Pandulph. ibid.

^l Ughell Italia Sacra, c. 3.

Gelasius.

BISHOPS of Rome.

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him firmly established upon the Pontifical Throne. The Pope afterwards visited several Cities, consecrating Churches, or ordaining Bishops; and finding the Discipline, and Observance of the Canons in some Places greatly neglected, he appointed a Council to meet at *Rheims* in the Month of *March* of the following Year. But being in the mean time seized with a Pleurisy, he caused himself to be carried to the Monastery of *Cluny*, which was not far distant from the Place where he was taken ill. When he found his End approached, he sent for the Cardinals, and bestowing great Commendations upon *Conon*, Bishop of *Palestrina*, of whom frequent mention has been made in the preceding Pontificate, he recommended him to them for his Successor. But *Conon* declaring that he would, upon no Consideration whatsoever, take that Burden upon him; that the Church wanted, at that Juncture, the Support of Riches and temporal Power, and that he therefore recommended to their Choice *Guido*, Archbishop of *Vienne*, a Prelate not more respected for his known Prudence and eminent Piety, than for his high Birth and temporal Power. The Pope and the Cardinals acquiesced in his Proposal, and they sent immediately for *Guido*, but the Pope expired before his Arrivalⁿ. His Death happened on the Twenty-ninth of *January* 1119, and consequently when he had held the See One Year and Four Days, as he had been elected on the Twenty-fifth of *January* of the preceding Year. Thus *Hugh*, Monk of *Cluny*, who lived at this very Time^o, and after him all the Historians and Chronologers, except *Baronius* and *Papebrock*, who upon the Authority of his Epitaph, which they ascribe to *Peter* of *Poitiers*, will have *Gelasius* to have died after a Pontificate of One Year wanting Two Days. But as that Epitaph contradicts all the contemporary Historians, it is generally supposed to have been writ, not by *Peter* of *Poitiers*, who flourished at this Time, but by some later Writer. *Sugerius* writes, that Pope *Gelasius* died at *Cluny* of the Gout soon after his Arrival in *France*; but *Pandulphus*, who was one of his Retinue, says, that he died of a Disease, which the *Greeks* call *Pleurisy*, and takes no Notice of his having ever been afflicted with the Gout. He was buried in the Church of the Monastery of *Cluny*, and has been honoured with a Place in some Martyrologies, but not in the *Roman*. He wrote in

Year of
Christ 1118.

Is seized
with a Pleu-
risy.

Dies at
Cluny.
Year of
Christ 1119.

ⁿ Falco Benevent. in chron.
vit. Gelas.

^o Ingi. ad Pontium Abbat.

^f Pandulph. in

Year of
Christ 1119.
His Writ-
ings.

Prose the Life of *Erasimus*, Bishop of *Gaeta* and Martyr, and the Lives of *Anatolia* and *Cesarius* in Verse. Both these Works were published at *Rome* with the Life of *Gelasius* by the Abbot *Constantine Cajetan*, in 1639.

In the Pontificate of *Gelasius*, and on the Fifteenth of *August* 1118, died the Emperor *Alexius Comnenus*, in the 70th Year of his Age, after a Reign of 37 Years 4 Months and 15 Days. He was succeeded by his eldest Son *Calo Jobannes* or *Joannes Comnenus*.

JOANNES COMNENUS,
Emperor of the East.

CALIXTUS II. HENRY V.
Emperor of the West.

The Hundred and Sixtieth BISHOP of *Rome*.

Calixtus II.
elected at
Cluny.

THE Cardinals, who attended *Gelasius* at *Cluny*, had resolved, with his Approbation, to chuse the Archbishop of *Vienne* for his Successor, and had therefore sent for him, the Pope being desirous to see him. But the Pope dying before he reached *Cluny*, he was unanimously elected by all the Cardinals, who were present, the Day after his Arrival, and named *Calixtus* II. His Election happened, according to *Onuphrius* and *Sigonius*, on the First of *February*⁹, after a Vacancy of Four Days, as we read in some Catalogues, the Day of the Death of *Gelasius* being included in that Vacancy, as well as the Day of the Election of *Calixtus*. His Election was approved and confirmed at *Rome* by all but those who adhered to the Antipope *Bourdin*. He was the Son of *William*, surnamed *the Great*, Count of *Burgundy*, was Uncle to *Adelais* the Wife of *Lewis* VI. at this Time King of *France*, and nearly related to the Emperor. *Paschal* II. appointed him Legate of the Apostolic See in *France* soon after his Promotion to the See of *Vienne*, and sent him over to *England* with the Character of his Legate *a latere*. But he was not acknowledged there, nor allowed to exercise any Power whatsoever, as has been related in the foregoing Volume¹. In 1112 he held a Council at *Vienne*, and in that Council he excommunicated the Emperor for the Violence he had offered to the Pope in forcing him to give up Investitures².

His Birth
and Employ-
ment before
his Election.

⁹ Onuph. in chron. et Sigon. de regno Italia, l. 2.
¹ Ibid. p. 395.

² Vol. 5. p. 352, 353.

Calixtus. BISHOPS of Rome.

Calixtus returned soon after his Election to *Vienne*, and was there consecrated by *Lambert*, Bishop of *Ostia*, and other Bishops, on *Quinquagesimal Sunday*, which in 1119 fell on the Ninth of *February*^t. From *Vienne* the Pope repaired to *Toulouse*, and in a Council, which he assembled there, the Sentence of Excommunication was thundered out against a Sect of Heretics, in those Parts, condemning the Eucharist, the Baptism of Infants, the Priesthood, all Ecclesiastical Orders, and lawful Marriages. By the same Council Laymen were forbidden, on Pain of Excommunication, to seize on the Effects and plunder the Houses of deceased Bishops, a Custom that still prevailed; and all Monks as well as Ecclesiastics of what Rank soever, who should quit their Profession, or let their Hair and Beards grow, were declared excommunicated, and suspended from all the Functions of their Office. At this Council were present most of the *French* Bishops, and some from *Spain*, and it sat from the 6th to the 25th of *June*.

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Year of
Christ 1119.

Holds a
Council at
Toulouse.

The Pope, leaving *Toulouse* upon the breaking up of the Council, visited several Cities in *France*, and repairing, about the Middle of *October*, to *Rheims*, opened the Council, which he had appointed to meet there. To this Assembly Bishops came, in compliance with the Pope's Invitation, from all the Western Provinces; and they were in all Fifteen Archbishops, Two hundred Bishops, and upwards, besides an infinite Number of Abbots and other Ecclesiastics of all Ranks. By this Council Five Canons were issued, and signed by the Pope and the rest of the Assembly. By the First all Simony was forbidden, and Lay-Investitures by the Second. By the Third all were excommunicated, who had seized, or should thenceforth seize Lands belonging to the Church. The Fourth declared it unlawful for any Ecclesiastic to dispose, at his Death, of his Preferment, or his Benefice, or to require any thing for the Administration of the Sacraments, or the burying of the Dead; and the Fifth was levelled against such Priests, Deacons, and Subdeacons as were married, or kept Concubines^u.

Council of
Rheims.

Canons of
that Council.

Lewis, King of *France*, came in Person to this Council, attended by a great Number of *French* Lords, to complain of the King of *England*, who, he said, had invaded *Normandy*, one of the Provinces of his Kingdom, had seized and carried into *England* Duke *Robert* his Vassal,

Complaints
laid before
the Council.

^t Historia Vezel. l. 1. Dacher. Spicileg. com. 3.
Concil. tom. 10. p. 805.

^u Oderic. Vital. l. 12.

Year of
Christ 1119.

and there still kept him closely confined in spite of the frequent Remonstrances he had made against his thus using and detaining a Subject of *France*. *Geffry*, Archbishop of *Rouen*, rose up to answer the King's Speech: but so great was the Noise made by the *Gallican* Bishops, that he could not be heard; and it does not appear that the Pope or the Council any ways concerned themselves with that Affair. They all hearkened, with great Attention, to *Hildegarda*, Countess of *Poitiers*, complaining of her Husband, who had dismissed her, and taken another Man's Wife in her Room. But as the Count was not present, having been taken ill, as was pretended, on the Road as he was coming to the Council, the Pope ordered the Bishops of *Aquitain* to let him know, that if he did not take back his lawful Wife within a limited Time, he should be cut off from the Communion of the Church.

Negotiations
between the
Pope and the
Emperor.

The Emperor had promised to assist at this Council, and contribute all in his Power towards re-establishing the ancient Harmony between the Church and the Empire. Some Terms of Agreement had been already proposed by *William* Bishop of *Chalceurs*, and *Pontius* Abbot of *Cluny*, in the Pope's Name. But as the Pope claimed the investing of all Bishops as the undoubted Right of his See, the Emperor dismissed the Two Envoys, saying that he proposed to treat with his Holiness in Person at the approaching Council, when he did not doubt but the Differences, that had so long subsisted between them, would be adjusted to their mutual Satisfaction. He set out accordingly from *Straßburg* about the Beginning of *October*, and being met between *Verdun* and *Metz* by the Bishop of *Osia*, Cardinal *Gregory*, and the Two Deputies mentioned above, he was assured by them, that his Holiness had nothing more at Heart than to see an End put, at last, to the present Disturbances, but could not sacrifice the Rights of his See to his own Peace and Tranquility, and therefore hoped, that the Emperor would not insist upon his confirming the Decree renouncing Investitures, that had, by Force and Violence, been extorted from his Predecessors. Hereupon the Emperor, declaring himself ready to agree to any Terms, that were consistent with the Imperial Dignity, begged he might be allowed to confer with his Holiness in Person; and appointed the Castle of *Mousson*, about the Distance of Sixty Miles from *Rheims*, for the Place of their Meeting. Thither the Pope repaired, upon the Return of his Deputies, though the Council was then sitting; but

Calixtus. BISHOPS of Rome.

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but not thinking it adviseable to repair to the Camp, for the Emperor was encamped at a small Distance from the Castle with an Army of 30,000 Men, he sent Three Bishops with Cardinal *John of Crema* and the Abbot *Pontius* to acquaint the Emperor with his Arrival, and excuse his not attending him in his Camp, as he was greatly fatigued with the Journey. At this first Interview the Cardinal declared, agreeably to his Instructions, that his Holiness was ready to absolve the Emperor, and all who had adhered to him, from the Excommunication they had incurred; that he had left the Council, and was come for that Purpose; but absolutely insisted on the Right of investing all Bishops, as an unalienable Right of the Apostolic See. The Emperor answered, that he could not renounce a Right, which his Predecessors had all enjoyed Time out of Mind, without the Consent and Approbation of the Lords of the Empire, and that, if the Pope absolved him from the Excommunication, he would, on his Return to *Germany*, assemble a general Diet, and persuade them, if by any Means he could, to approve and confirm such a Renunciation. From this Answer the Pope concluded that the Emperor only wanted to gain Time, and was therefore for returning to the Council the very next Day. But being persuaded by the Cardinals, who attended him, to send back the Deputies in order to know the Emperor's final Resolution, he removed that Night to a Castle at a greater Distance from the Camp, and from thence dispatched early next Morning the Bishop of *Chalons* and the Abbot of *Cluny* to offer the Emperor Absolution, in his Name, upon Condition he renounced Investitures, and at the same Time to let him know, that he expected it in vain upon any other Terms. The Emperor returned the same Answer as he had done the Day before; and the Pope, now despairing of being able to carry his Point, set out early next Morning on his Return to *Rheims*. There he gave the Fathers of the Council a minute Account of what had passed between him and the Emperor, which so inflamed them, that they were, all to a Man, for thundering out, that Moment, the Sentence of Excommunication against the Emperor, and all who obeyed or acknowledged him as such. But, by the Advice of the Pope, that Affair was put off to the last Day of the Council, when, upon their not hearing, in the mean time, from him, the Sentence of Excommunication was pronounced, with great Solemnity, against *Henry*, styling himself King of *Germany*

Year of
Christ 1119.

The History of the POPES, or Calixtus.

the Emperor, against *Bourdin*, whom he had wickedly intruded into the See of *St. Peter*, and all who countenanced or supported the one or the other. By the same Sentence the Subjects of *Henry* were not only absolved from their Oath of Allegiance, but forbidden, on Pain of incurring the same Excommunication, to obey him as their Lord and Sovereign. This Sentence was pronounced by the Pope himself, the Members of the Council standing all up in the mean time with burning Tapers in their Hands ^w.

I have spoken in the foregoing Volume of the Difference that subsisted at this Time between the Two *English* Archbishops, *Radulph* of *Canterbury*, and *Thurstan* Archbishop Elect of *York*. *Thurstan* refused to make canonical Profession of Obedience to *Radulph*, and *Radulph* refused, on that Account, to ordain him. As the King favoured *Radulph*, he would not suffer *Thurstan* to take Possession of his See till he was ordained, and had made the Profession, that was required of him by the Archbishop of *Canterbury* ^x. Thus the See of *York* remained, in a Manner, vacant. As the King of *England* (*Henry I.*) was in *Normandy* when the Council of *Rheims* met, he allowed all the *Norman* Bishops to repair to it, and such of the *English* Bishops as were with him; and *Thurstan* among the rest, but upon Condition that he would not ask nor receive Consecration from the Pope. The King even wrote to the Pope himself to acquaint him with that Affair, and desire he would not ordain *Thurstan* though he should apply to him for his Ordination. But no Regard was had, either by the Pope or the Bishop, to the Desire and Request of the King; and *Thurstan* was consecrated by the Pope, in the Metropolitan Church of *Rheims*, soon after his Arrival in that City. The Behaviour of *Thurstan* was highly resented by the King, who immediately forbid him ever to set Foot again in his *English* or *Norman* Dominions ^y.

From *Rheims* the Pope repaired, as soon as the Council broke up, to *Gisors*, in *Normandy*, to meet there the King of *England*, with a Design, it seems, to mediate a Reconciliation between *Henry* and *Lewis* King of *France*. The Two Kings complained of each other, and the Pope spared no Pains to re-establish a good Understanding between them; but his Endeavours were not attended with the wished-for Success.

^x Oderic. ibid. et Acta apud Hessel. Scholaft. Concil. 10.

^y Eadmer. Novor. l. 5.

^{*} See Vol. 5. p. 402.

Calixtus. BISHOPS of Rome.

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At this Interview *Henry* obtained of the Pope a Confirmation of all the Privileges that his Father had enjoyed, especially that no Legate should be sent into *England* or *Normandy*, without his Leave. *Calixtus* did not forget *Thurstan* on this Occasion, but earnestly pressed the King to recall him from Exile and restore him to his See. The King answered, that he could not comply with his Holiness's Request, having by a solemn Oath put it out of his Power ever to recall the Archbishop, or suffer him to set Foot in his Dominions. *But I am Pope*, replied *Calixtus*, and absolve you from your Oath. The King, shocked at so unchristian a Proposal, desired Time to consider of it; and he sent the Pope Word soon after he left *Gisors*, that he could not prevail upon himself to accept the Absolution, which his Holiness had offered him, as it tended to destroy all Faith among Men, and no one would trust another for the future, or rely upon his Oath or Promise, if Oaths and Promises, however solemn, might be set aside by an Absolution. He added, that no Man should learn of him to break his Oath or his Promise, and that he looked upon both as indispensably binding ². However *Thurstan* was afterwards permitted to return and take undisturbed Possession of his See; but upon Condition that he should no where perform Divine Service out of his own Diocese, till he had satisfied the Archbishop of *Canterbury* ^a. But the Pope, who had espoused the Cause of *Thurstan*, declared, in 1120, the See of *York* quite independent upon that of *Canterbury* ^b.

Year of
Christ 1119.

The See of
York ex-
empted from
all Subjec-
tion to that
of Canter-
bury.

The Pope, leaving *Gisors*, visited several Cities in *France*, confirming the Privileges that his Predecessors had granted to those Churches. To the See of *Vienne* he subjected Seven Provinces, appointing his Successors in that See Primates over those Provinces, with full Power to assemble Councils, to receive Appeals from the Bishops under their Jurisdiction, to determine Causes, and see that the Canons were everywhere punctually observed. This Bull is addressed to the Canons of the Church of *Vienne*, was issued at *Valence*, and is dated the 26th of *February* ^c. From *Valence* the Pope set out for *Italy*, and crossing *Provence* passed the *Alps*, and entered *Lombardy*, whence he pursued his Journey to *Lucca*, and from thence to *Pisa*, being every-where received with all possible Marks of Respect and Esteem. In the mean time *Bourdin*, hearing of his Arrival at *Susa*, in his Way to *Rome*, left

*Calixtus sets
out for
Rome.*
Year of
Christ 1120.

^a Idem ibid.
tom. 2. p. 1716.

^a Idem ib.

^b Stubbs, l. 6. in Actis Pont. Eborac. apud Selden,
^c Calixt. ep. 5.

Year of
Christ 1120.

his Arrival
and Reception
there.

Goes into
Apulia.

The Antipope
taken, ill
used and con-
fined to a
Monastery.

Year of
Christ 1121.

that City in great Haste, as the Emperor was then in *Germany*, and retired to *Sutri*, where the Imperial Party was the stronger of the two. Upon his Retreat *Calixtus* entered *Rome* amidst the loud Acclamations of the *Roman* People, was attended by the Clergy in a Body, and the Nobility to the *Lateran* Palace, and there placed, with great Solemnity, upon the Pontifical Throne. His Entry into *Rome* happened on the Third of *June*; but not thinking himself safe there so long as *Bourdin*, whose Cause some of the most powerful Families had espoused, was Master of *Sutri*, he went into *Apulia* to implore the Assistance of the *Norman* Princes against his Rival. He arrived at *Benevento* in the Beginning of *August*, and the *Norman* Princes no sooner heard of his Arrival than they came to do him Homage, and offer him what Troops he wanted to drive out the Usurper of his See, and restore Peace to the *Roman* Church. The Pope confirmed to them and their Successors all the Privileges and Immunities that had been granted to them by his Predecessors, gave them his Apostolical Benediction, and leaving *Benevento* returned by Sea to *Rome* in the latter End of this or the Beginning of the following Year ^d.

In the mean time a strong Body of *Normans* arriving in the Neighbourhood of *Rome*, the Pope sent them under the Command of Cardinal *John* of *Crema* to lay Siege to *Sutri* held by *Bourdin* and his Followers. As the Emperor was then engaged in quelling some Disturbances raised by the Partisans of *Calixtus* in *Germany*, the Inhabitants of *Sutri*, finding they must submit in the End, as they were not able to withstand alone so powerful an Army, seized on *Bourdin* as soon as the *Normans* began to batter the Walls, and delivered him up to them. They treated him, says the Historian, with the utmost Barbarity, and carrying him to *Rome*, placed him, as they approached that City, upon a Camel with his Face turned to the Tail, which they made him hold instead of a Bridle, put a bloody Sheep's Skin over his Shoulders to represent him as Pope in his Scarlet Mantle, and conducted him thus attired, amidst the Insults of the Populace, into *Rome*. The *Roman* People would have torn him in Pieces, but the Pope rescued him out of their Hands, sent him, under a strong Guard, to the Monastery of *Cava* not far from *Salerno*, and ordered him to be there shut up in a Cell ^e. Thus was an End put to the Schism, after it had lasted near

^d Pandulph. in vita Calixt.
perg, &c.

^e Falco in Chron. Pandulph. ubi supra. Abbas Ref-

Calixtus. BISHOPS of Rome.

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Three Years. *Calixtus* caused him afterwards to be removed from the Monastery of *Cava* to a strong Castle situated on a Rock in the Neighbourhood of the City of *St. Germans*; and from thence he was removed again by *Honorius II.* the Successor of *Calixtus*, to the Castle of *Fumo* near *Alatri*, where he died ^f. In *England* the People were, it seems, divided with Respect to these Popes, *Bourdin* being acknowledged by some under the Name of *Gregory VIII.* and *Gelasius* with his Successor *Calixtus* by others. But the King and the Archbishop of *Canterbury* owned first *Gelasius* and afterwards *Calixtus* for lawful Pope, in Opposition to *Gregory*, or *Bourdin* g. *Matthew Paris* writes, that the Antipope *Gelasius* dying, *Calixtus* was lawfully chosen in his Room. But if *Gelasius* was an Antipope, *Bourdin* or *Gregory* was, according to that Writer, the true Pope; and how could *Calixtus* be lawfully elected while the true Pope was still living?

Year of
Christ 1121.

Calixtus had confirmed to the King of *England*, as has been related above, all the Privileges enjoyed by his Father, and in particular that no Legate should be sent into *England* without his Leave. However upon the Reduction of *Sutri* and the taking of his Rival there, he dispatched *Leo*, Monk of *Cluny*, with the Character of his Legate, to acquaint therewith the Kings of *France* and *England*. In *France* *Leo* was received as the Pope's Legate, and allowed to act agreeably to that Character. Having discharged his Commission there he repaired to *Normandy*, and sent from thence to acquaint the King with his Arrival in his Dominions, and desire Leave to come into *England*, which the King readily granted, and even dispatched *Bernard* Bishop of *St. David's*, and a Clerk named *John* to attend him, but upon Condition he defrayed his own Expences, and came rather as a private Man, than a Legate. Upon his Arrival at Court the King received him with all possible Marks of Honour, expressed great Satisfaction at the Success that had attended his Holiness against the Usurper of his See, assured him of his entire Submission and Obedience to the Successor of *St. Peter*; but when the Legate began to enter upon other Affairs, he told him, that he was not then at Leisure to attend to Matters of that Nature, and besides, that he was determined to maintain the Privilege that *Calixtus* himself had granted to him, exempting his Kingdom from all Legatine Jurisdiction. With this Answer he dismissed the Legate, who immediately set out on his Return to *Normandy*, finding the King

A Legate
sent into
England.

How re-
ceived.

^f Anonymus Cassin.

^g Eadmer Novor. l. 6. Mathæus Paris, ad ann. 1128.

would

Year of
Christ 1121.

Agreement
between the
Pope and the
Emperor con-
cerning In-
vestitures.

Year of
Christ 1122.

would not suffer him to exercise in *England* any Jurisdiction or Power whatsoever.

The Pope having now no Enemy to contend with in *Rome* resolved to leave nothing unattempted, on his Side, to establish a lasting Peace between the Church and the Empire, and he dispatched, with that View, Legates into *Germany*, with such Terms as he thought the Emperor and the *German* Lords who sided with him could not but agree to. The Legates were received by the Emperor with the greatest Marks of Respect, and assured that he was no less desirous than his Holiness himself, to put an End to the present Disturbances. The Terms they proposed seemed reasonable enough, and a general Diet was appointed to meet at *Wirtzburg*, when they were to be communicated to the Princes of the Empire. The Diet met accordingly, not at *Wirtzburg*, but at *Worms*, as a more convenient Place, and the Terms were agreed to, by the whole Assembly, as soon as proposed. The Emperor demanded that no Bishop or Abbot should be elected without his previous Consent and Approbation; that the Elect should not be consecrated till he was invested by him with the Pastoral Staff and Ring, and that he should swear Allegiance and do Homage to him for the Fiefs and Lands he held of the Empire. These Prerogatives, he said, his Predecessors had enjoyed Time out of Mind till the Pontificate of *Gregory VII.* On the other Hand, the Terms proposed by the Pope were; that all Bishops and Abbots in *Germany* should be elected in the Presence of the Emperor freely and without Simony; that he should invest the Elect, or put him in Possession of his Temporalities, not by the Staff and Ring, which were Badges of Spiritual Power, but by the Scepter; that all Bishops and Abbots should do Homage to the Emperor and his Successors for the Demesnes they held of the Empire; and that such as were consecrated in the Imperial Dominions out of *Germany* should be invested in the same Manner as the *German* Bishops, within Six Months. As it appeared to the Emperor Matter of the utmost Indifference whether Bishops were invested with the Staff and Ring, or with the Scepter, so long as he was allowed to invest them, he readily agreed to the Proposals of the Pope, and they were immediately drawn up in Writing, and signed by the Pope's Legates, by the Emperor, and all the Lords of the Diet^b.

^b Concil. tom. 10. p. 901.

Calixtus. BISHOPS of Rome.

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Thus was an End put at last to this long and bloody Contest between the Popes and Emperors about Investitures. The Emperor never pretended to confer any Spiritual Power by the Crosier and the Ring. But *Gregory VII.* and his Successors, looking upon them as Emblems of Spiritual Power, took from thence Occasion to wrest the investing of Bishops out of the Hands of Princes, and declare it the unalienable Right of their See. But *Calixtus*, finding the Emperor was determined to maintain at all Events the Right he claimed of investing Bishops, thought it expedient for the Sake of Peace to leave him in the quiet Possession of that Right, provided the Ceremony of investing was not performed by the Crosier and the Ring, that were looked upon as sacred, but by the Scepter, a Badge of Temporal, and not of Spiritual Power. The Diet of *Worms* met on the Day of the Nativity of the Virgin *Mary*, that is, on the 8th of *September* of the present Year 1122¹.

Year of
Christ 1122.

Calixtus, desirous that this Agreement should be known to the whole World, and confirmed by a General Council, appointed one to meet at *Rome*, in the *Lateran*, on the 18th of *March* of the following Year 1123. To this Council he summoned all the Western Bishops, and likewise the Abbots; and his Summons was complied with by Three hundred Bishops, and Six hundred Abbots; so that this is reckoned the Ninth General, and is the First *Lateran* Council, no Council having been held before in that Church. The Pope presided at it in Person; and in the First Session, held on *Monday* the 29th of *March*, he acquainted the Assembly with the Agreement concluded between him and the Emperor, laid before them the Articles of that Agreement, and earnestly intreated them freely to declare their Sentiments concerning an Affair, which they could not but look upon as of the utmost Importance. The Articles were accordingly carefully examined by the Council, were by all approved, and a Decree was issued in the Name of the Pope and the Council confirming them. At the same Time the Emperor was, with the Approbation of the whole Council, absolved by the Pope from the Excommunication that had been thundered out against him by the Council of *Rheims* ^k.

The General
Council of
Lateran.

Year of
Christ 1123.

The Agree-
ment with
the Emperor
confirmed by
that Council.

By this Council 17 Canons were issued, most of them confirming those made by other Councils. By the 6th the Ordinations of *Bourdin*

Canons of
the Lateran
Council.

¹ Anselm Gamblacenſis in chron.

^k Concil tom. 10. p. 894.

Year of
Christ 1123.

after his Condemnation were all declared null, and with them all Ordinations performed by those whom he had ordained. The 11th grants a plenary Indulgence or Forgiveness of Sins to such as should go to *Jerusalem* to assist the Christians against the Infidels; declares their Persons, Families, and Effects, to be under the immediate Protection of the Apostolic See, and orders all, who had taken the Cross in order to go to the Holy Land, or into *Spain* against the *Moors*, but had afterwards laid it aside, to resume it within the Term of One Year, and perform what they had promised, on Pain of being cast out of the Church, and having all Divine Service interdicted in their Territories, except the administering the Sacrament of Baptism to Children, and Penance to Persons at the Point of Death. As the Monks were become very numerous, and encroached more and more upon the Rights of the Bishops and Clergy, they were forbidden by the 17th Canon to admit Sinners to public Penance, to visit the Sick, to perform Unctions, and to sing public and solemn Mass.

Calixtus
dies.

Year of
Christ 1124.

His Writings.

The following Year *Calixtus* died, after a Pontificate of Five Years Ten Months and Twelve Days. He was buried in the *Lateran* Church, and is greatly recommended by all the contemporary Writers for his Generosity to the Poor, his Liberality to the Churches, his strict Observance of the Canons, and above all for happily putting an End to the Misunderstanding that had so long subsisted between the Church and the Empire, and had been attended with such dreadful Consequences, and so much Bloodshed. Of this Pope we have Thirty-six Letters, and among them One forbidding Divine Service to be performed in the Presence of *William* the Son of *Robert*, Count of *Normandy*, and Nephew to *Henry* King of *England*, till he had dismissed the Daughter of *Fulk*, Count of *Anjou*, whom he had married within the forbidden Degrees¹. By another he sends, at the Request of *Boleslaus*, Duke of *Poland*, *Otto*, Bishop of *Bamberg*, to preach the Gospel to the *Pomeranians*; which he did with such Success, that in a few Years the Pagan Superstitions were every-where abolished in that Country, and the sacred Mysteries of the Christian Religion established in their Room^m. Hence *Otto* has a Place in the Calendar under the Title of *the Apostle of the Pomeranians*. The other Letters of *Calixtus* relate to the Affairs spoken of in his Life. Besides Letters, *Calixtus*

¹ Dacher, Spicileg. tom. 3. p. 148.

^m Vit. Hon. apud Canis. Antiq. Lectio.

wrote.

Honorius. BISHOPS of Rome.

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wrote several Books; some on the Miracles of St. *James* the Apostle, which are preserved in Manuscript at *Oxford* and *Cambridge*, and others upon other Subjects, viz. the Lives and Miracles of Saints, the discovering of the Body of St. *Turpinus* Archbishop and Martyr, a Treatise upon unlawful Contracts, and the Life of *Charlemagne*. Year of Christ 1124.

JOANNES COMNENUS.
Emperor of the East.

HONORIUS II.

HENRY V.
Emperor of the West.
LOTHARIUS,
King of Germany.

The Hundred and Sixty-first BISHOP of Rome.

UPON the Death of *Calixtus* Two were chosen to succeed him by Election of Two different Parties, *Theobald*, Cardinal Priest of St. *Anastasia*, by the one, under the Name of *Celestine*, and *Lambert*, Bishop of *Ostia*, whom they named *Honorius* II. by the other. But the Party of *Honorius* prevailing, *Celestine* thought it advisable to resign, and laid down accordingly all the Ensigns of the Pontifical Dignity. His Resignation was accepted; but as he had been elected the first, and the Election of *Honorius* was therefore judged uncanonical, he likewise resigned, but was re-elected, without Opposition, and consecrated the 7th Day after the Decease of his Predecessor, that is, on the 21st of *December*, which in 1124 fell on a *Sunday*ⁿ. He was a Native of the Province of *Bologna*, was preferred by *Paschal* II. to the See of *Veletri*, and afterwards to that of *Ostia*^o, no doubt by the same Pope; for he was Bishop of *Ostia* when *Gelasius*, the Successor of *Paschal*, was elected, and, as Bishop of that Place, One of the Three that ordained him at *Gaeta* p.

Honorius began his Pontificate with thundering out the Sentence of Excommunication against *William*, the Son of *Robert* Count of *Nor-mandy*, who instead of dismissing the Daughter of *Fulk* Count of *Anjou*, whom he had married within the forbidden Degrees, not only continued to live with her, though the Marriage was declared null by Cardinal *John* of *Crema* the Pope's Legate, but had caused the Letter, which the Legate had writ to him upon that Subject, to be publicly burnt, and the Messengers, who brought it, to be thrown into Jail, and even their Hair and Beards to be set on Fire q. The Pope therefore

ⁿ Ceccan in chron.

^a Dacher Spicileg. tom. 3.

^o Pandulph. in vit. Honor.

^p See above, p. 4.

Year of
Christ 1125.

*Disturbances
at Cluny
quelled by
Honorius.*

not only excommunicated him, but forbad, as his Predecessor had done, Divine Service to be performed in his Presence, or in any Place that belonged to him, till he had satisfied the Apostolic See.

Great Disturbances happened, soon after the Election of *Honorius*, in the famous Monastery of *Cluny*. *Pontius* Abbot of that Monastery, whom I have had frequent Occasion to mention, resigned that Charge, in 1122, in order to go to *Jerusalem* and visit the Holy Place there. He returned in 1125, and repenting his Resignation, drove out, at the Head of a Troop of Banditti, *Peter*, surnamed the *Venerable*, who was then Abbot, and took again Possession of the Monastery, treating the Monks, who did not acknowledge him, with the utmost Barbarity. *Honorius*, being informed of these Disorders, sent a Cardinal, named *Peter*, to *Cluny*, with the Character of Legate, to examine into that Affair upon the Spot, and proceed against *Pontius* according to the Rigour of the Canons, if he did not immediately resign the Government of the Monastery to *Peter*, and obey him as his lawful Superior. The Cardinal found *Pontius* in Possession of the Monastery and of all the Lands belonging to it; and, upon his refusing to own the Abbot *Peter* for his Superior, the Sentence of Excommunication was pronounced by the Legate, and by *Hubald* Archbishop of *Lyons*, against *Pontius* and all the *Pontians*, that is, all who adhered to him. The Pope afterwards summoned both Parties to *Rome*, and after hearing all that was offered on either Side, declared *Pontius* a sacrilegious Usurper, suspended him for ever from all Ecclesiastical Functions, and caused him to be shut up in a Tower at *Rome* called *the Seven Halls*, where he died the following Year. It is remarkable, that in the *Benedictine* Martyrology he is said to have been buried at *Cluny*, and to have been famous for his Sanctity and Learning, though the Abbot *Peter* tells us as an Eye-witness, that he died at *Rome* under the Sentence of Excommunication, and was buried there near the Church of *St. Andrew the Apostle*.

*Death of the
Emperor
Henry V.
and Election
of Lotharius.*

This Year died the Emperor *Henry V.* in the Twentieth Year of his Reign, and the Fifteenth of his Empire, and was buried, says *Ordericus*, at *Spire* the Metropolis of *Germany*. As he left no Issue behind him, Three Princes aspired at the Empire, viz. *Lotharius* Duke of

* *Petrus venerabilis de miraculis*, l. 2. c. 13. *Orderic*. l. 12. p. 871.
ibid. † *Orderic*. l. 12. p. 882.

* *Idem*.

Honorius. BISHOPS of Rome.

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Saxony, and the deceased Emperor's Two Nephews by his Sister *Agnes*, *Conrad* Duke of *Franconia*, and *Frederic* Duke of *Germany* or *Swabia*. Year of
Christ 1125.
The Death of the Emperor was notified by the Archbishop of *Mentz* to all the Bishops and Princes of the Empire, and by him they were summoned to meet, with their respective Armies, in a large Plain adjoining to the City, in order to proceed to a new Election. They met, in Compliance with the Summons, at the Place and Time appointed, the 24th of *August*, when *Lotharius* was elected by a great Majority; and thus was the Kingdom of *Germany*, and afterwards the Empire, translated from the *Germans* to the *Saxons*. *Honorius* no sooner heard of the Emperor's Death than he sent the Cardinals *Eurard* and *Romanus* with the Character of his Legates *a latere*, to assist at the Election of a new King; and in their Presence *Lotharius* was anointed, or consecrated with the usual Ceremonies at *Aix-la-Chapelle* by *Frederic* Archbishop of *Cologne* †. It is to be observed, that *Lotharius* was only elected and consecrated as King, the Title of Emperor, which was but a bare Title, not having been conferred upon him till the Year 1133, as we shall see in the Sequel.

At this Time *Henry*, King of *England*, was at last prevailed upon to admit a Legate into this Kingdom, and allow him to act here in that Character, though he had frequently declared, that no Legate from *Rome* should ever be suffered to exercise any Power or Jurisdiction in his Dominions. By what Motives he was induced to alter this his Resolution History does not inform us. But while he was in *Normandy* with his Daughter *Matilda* or *Maud*, who had fled to him upon the Death of the Emperor her Husband, he consented to the coming of Cardinal *John* of *Crema* into *England* with the Character of the Pope's Legate *a latere*, and to his exercising all the Power and Jurisdiction annexed to that Character. The Cardinal brought Letters with him from the Pope addressed to the Laity as well as the Clergy of this Kingdom, requiring them to receive him with all the Respect that was due to the Vicar of *St. Peter*: And he was every-where received with Honour, says *Dunelmensis*, in the Progress he took through *England*, no doubt, to enquire into the State of the different Dioceses and Churches. He was charged with a Letter for *David*, King of *Scotland*, which he delivered to that Prince in an Interview he had with him on the Banks.

Legate sent
by Honorius
into England.

† Orderic, *ibid.* Otto *Frisingen.* Gotfrid *Viterb.* in *chron.*

Year of
Christ 1125.

*Prefides at a
Council.*

of the *Tweed*. By that Letter the Pope desired the King would order the Bishops of his Kingdom to assist at the Councils, which his Legate should think fit, or necessary to assemble ^u. On his Return to *London* he held a Council, at which he presided, and there were present the Two Archbishops, *William*, who, in 1122, had succeeded *Radulph* in the See of *Canterbury*, and *Thurstan* of *York*, with Twenty Bishops and Forty Abbots. Though the Legate presided at this Council, the Archbishop of *Canterbury* maintained his Right to summon the Bishops to it. For his Summons to the Bishop of *Landaff* runs in the following Terms: “ *William* Archbishop of *Canterbury* to *Urban* Bishop of “ *Landaff*. We hereby acquaint you that *John*, Presbyter Cardinal of “ the *Roman* Church and Legate, intends to hold a Council by our “ Appointment, and with our Connivance, at *London*, on the Nati- “ vity of the ever-blessed Virgin *Mary*. We therefore command you “ to meet us at the said Place, &c.” ^w. The Council sat Three Days, and issued, during that Time, Seventeen Canons, calculated to redress several Abuses that had crept into the *English* Churches. By the 4th Canon the Clergy were forbidden to receive any Benefice at the Hand of a Layman, and by the 13th all in Orders were commanded to observe Celibacy, and suffer no Women to live in the same House with them, but their Relations. We are told that the Legate inveighed with great Bitterness against the married Clergy and their Wives, shewing how unbecoming it was, and dishonourable to God, for a Priest to rise from the Side of a Harlot, and consecrate, with his impure Hands, the Body of our Lord, but that he himself was caught the following Night in Bed with a Harlot ^x. Thus *Huntington*. But of so remarkable a Fact no mention is made by any other Writer, not even by any of the many Enemies that the Legate’s steadily adhering to *Innocent* II. against the Antipope *Anacletus* II. raised up soon after against him, though we find him reproached by them with Pride, Avarice, and Tyranny, in the Exercise of the Power with which he was trusted. The following Year the Archbishop of *Canterbury* went to *Rome* in Person, to complain to the Pope of the Usurpations of his Legate, and ascertain the Right, granted him by the Canons of the Church Universal, to preside at all Councils held within the Limits of his Pro-

*The Arch-
bishop of
Canterbury
at Rome.*
Year of
Christ 1126.

^u Simon Dunelmensis. de Gest. Reg. Angl. ann. 1125.
p. 33.

^x Hunting. l. 7.

^w Concil. Britan. vol. 2.

vince. The Pope to satisfy him appointed him his Legate, vesting him with all the Power annexed to that Office; and that Commission the Archbishop readily accepted, though he could not but know that he thereby owned the very Power, which he went to *Rome* on Purpose to oppose, as inconsistent with the Canons of the Church Universal. Thus did the Archbishop undertake a Journey to *Rome* to remonstrate against the Legatine Power as an Usurpation, and returned Home vested with that Power.

Year of
Christ 1126.

The following Year 1127 an Affair of greater Moment employed the Thoughts and Attention of the Pope. *William*, Duke of *Apulia*, dying at *Salerno* on the 26th of *July* of the present Year without Issue, his Uncle *Roger*, Count of *Sicily*, passed over into *Italy*, upon the first News of his Death, with a Fleet of Seven Ships of War, and arriving at *Salerno* declared that he was come to take Possession, as the next Heir, of his late Nephew's Dominions. The *Salernitans* received and acknowledged him for their Sovereign upon certain Conditions; and their Example was followed by the Inhabitants of *Melfi*, of *Troia*, and of all the other Cities of *Apulia*, and he was every-where proclaimed Count of *Sicily* and Duke of *Apulia*, some Cities only insisting upon his confirming the Privileges they had enjoyed under their late Duke, which he did very readily. In the mean while the Pope, hearing at the same time of the Death of Duke *William*, and the Usurpation, as he called it, of Count *Roger*, flew to *Benevento*, and there, without any previous Notice, thundered out the Sentence of Excommunication against the Usurper of the Dukedom of *Apulia*, and all, who should receive, acknowledge, or assist him. The Pope pretended that the Duke had, by his last Will, left his Dominions, and whatever else he was possessed of, to *St. Peter*. But that Will was never produced; nor did *Roger* pay any Regard to such a Claim. He indeed endeavoured to soften the Pope with rich Presents, and even offered him the Cities of *Troia* and *Montefusco*, provided he took off the Excommunication, and suffered him quietly to enjoy the Dominions, to which he had an undoubted Right as lawful Heir to his Nephew. But *Honorius* would hearken to no Terms; nay, having gained over to his Party *Robert* Prince of *Capua*, *Grimoald* Prince of *Bari*, and several other Lords in those Parts, he held a Council at *Troia*, that City having declared for

The Pope
quarrels
with Roger
Count of
Sicily.

Year of
Christ 1127.

Roger ex-
communi-
cated, and
why.

Year of
Christ 1127.

The Pope
raises an
Army and
marches
against him.

Year of
Christ 1128.

Is obliged to
conclude a
disadvanta-
geous Peace.

him, and there excommunicated *Roger* anew, with all his Adherents. *Roger*, finding the Pope inflexible, resolved to make good his Claim by dint of Arms, since all other Means had proved ineffectual; and having accordingly committed the Government of the strong Places in *Apulia* to Persons in whom he knew he could confide, he crossed over to *Sicily*, in order to levy an Army there. At the same time the Pope ordered the Princes, who had joined him, to raise what Forces they could in their respective Dominions, and hold them in Readiness to take the Field, and march against the Count upon the first Notice of his landing in *Apulia*. *Honorius* then returned to *Rome* to engage the *Romans* in this Quarrel, and procure their Assistance. But in the mean time *Roger*, landing at *Reggio* with a numerous and well-appointed Army, reduced several Places that had revolted from him, put to flight several Bodies of the Allies attempting to oppose him, and approaching *Benevento*, laid waste the neighbouring Country, and threatened the City itself with a Siege. Upon this Intelligence the Pope hastened back to *Apulia* with 300 Men, the *Romans* having yet raised no more, and having assembled, with great Expedition, the Troops of his Allies; he marched, in Person, at their Head, against the Enemy. He was for venturing an Engagement, but *Roger* wisely declined it, sensible that his Holiness's Army must soon disperse for Want of Subsistence, as he had laid waste all the neighbouring Country, and no Care had been taken to supply them with the necessary Provisions. And so it happened; a dreadful Famine began soon to rage in the Camp of the Allies, and most of the Princes returning thereupon home with their Men, the Pope was obliged to retire to *Benevento*, and leave *Roger* Master of the Field. As *Honorius* now found that he could neither by Force of Arms, nor by his Excommunication, oblige *Roger* to part with so valuable an Inheritance, he became more tractable, and began to hearken to the Overtures made by that Prince. *Roger* declared in the several Conferences he had with Cardinal *Haymericus*, and *Cencius Frangipani*, sent by the Pope to negotiate a Peace, that he would, upon no Consideration whatever, part with the Dukedom of *Apulia*, as he had not acquired it by Conquest, but by Right of Inheritance; but that he was ready to receive Investiture at his Holiness's Hands, to swear Allegiance to him and his Successors in the See of *St. Peter*, and perform all the other Duties that had

Honorius. BISHOPS of Rome.

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had been performed by the other Dukes his Predecessors. To these Terms the Pope was forced to agree; and meeting *Roger*, at a small Distance from *Benevento*, Three Days after he had signed them, he first received his Oath of Allegiance, and then invested him, with great Solemnity and the usual Ceremonies, in the Dukedom of *Apulia*, saluting him with the Title of Great Count of *Sicily*, and Duke of *Apulia* ². Thus by the prudent Conduct of *Roger* ended this Quarrel without Bloodshed, and he by adding *Apulia* and *Calabria* to *Sicily* became by far the most powerful Prince in *Italy*.

Year of
Christ 1129.

Of *Honorius* I find nothing else recorded worthy of Notice, besides his excommunicating *Conrad*, Duke of *Franconia*, for raising Disturbances in *Germany* and *Italy* against *Lotharius*, and claiming the Crown as Nephew to the deceased Emperor, though *Lotharius* had been elected by a Majority, and was acknowledged by the Apostolic See. With *Conrad* were excommunicated all who adhered to him, and among the rest *Anselm*, Archbishop of *Milan*, who had crowned him King of *Italy*, and the Two Patriarchs of *Aquileia* and *Grado* or *Venice*, who acknowledged him as such, and had persuaded many under their respective Jurisdictions to join him. The Pope died on the 14th of *February* 1130, having governed the *Roman* Church Five Years One Month and Twenty-five Days, and was buried in the *Lateran* Church. *Fulco* of *Benevento* places his Death on the 14th of *February* 1129; but with that Writer the new Year begins on the First of *March*. In the Collections of Councils we have Twelve Letters of *Honorius* written on different Occasions, and among them One to the King of *Denmark*, recommending to him *Gregory* Cardinal Deacon, whom he sent, at his Request, into that Kingdom with the Character of Legate, to redress several Abuses that prevailed in those Churches. By another he acquaints *Peter*, Abbot of *Cluny*, with the Death of *Pontius*, whom, he says, he had caused to be buried in consecrated Ground out of his great Regard for the Monastery of *Cluny*, as he had been a Monk of that Monastery.

Honorius
dies.
Year of
Christ 1130.

In the Pontificate of *Honorius*, and on the First of *August* 1129, a great Council was held in *London*, at which presided *William*, Archbishop of *Canterbury*, with the Character of the Pope's Legate, and were present all the Bishops of the Kingdom. They met chiefly to

Council held
at London in
the Pontifi-
cate of Ho-
norius.

² Alexander Abbas Celestin. in gestis Roger. Fulco Benevent. in chron.

Year of
Christ 1130.

enforce the Observance of the Canons issued by other Councils concerning the Celibacy of the Clergy; and such of them as still kept Concubines, that is, as were married, were strictly enjoined to put them away before St. *Andrew's* Day next following. But as little or no Regard had been hitherto paid by the *English* Clergy to Canons on that Subject, the Archbishop and the Council recommended the Affair warmly to the King; nay, and left him to inflict what Punishment he thought fit upon those, who did not comply with the Injunctions of the Council. They flattered themselves, that they should thus engage the civil Power in the Cause. But the King, instead of obliging the married Clergy to dismiss their Wives, made them pay a Sum of Money for Leave to keep them, and by that Means filled his Coffers. Thus some of our Writers ^a. But the *Saxon* Chronographer only says, that the King disappointed the Expectation of the Bishops, and gave the married Clergy leave to return Home, for they had been all summoned to the Council, and to live with their Wives as they had done before.

JOANNES COMNENUS,
Emperor of the East.

INNOCENT II.

LOTHARIUS II.
Emperor of the West.

The Hundred and Sixty-Second BISHOP of Rome.

Innocent II.
and Anacle-
tus II. elected.

HONORIUS dying on the fourteenth of *February*, the Cardinals, who were with him, Sixteen in Number, to prevent the Disturbances which they foresaw would be raised by *Peter*, Cardinal of St. *Mary's* beyond the *Tyber*, who aspired to the Pontificate, elected the very next Day *Gregory* Cardinal of St. *Angelo*, and vested him with the Pontifical Ornaments before the Death of *Honorius* was publicly known. This Election several Cardinals and Bishops, and almost the whole Body of the *Roman* People, Clergy and Nobility, looked upon as uncanonical, and therefore proceeding to St. *Mark's* they chose there the Cardinal of St. *Mary's*; and both were consecrated on the same Day, *Gregory* in the Church of St. *Mary the Greater*, under the Name of *Innocent II.* and *Peter*, who took the Name of *Anacletus II.*

^a Huntingd. l. 7. p. 384. Matth. Paris, & Chron. Waverleiens.

Innocent. BISHOPS of Rome.

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in the Church of *St. Peter*. *Anacletus* had certainly a Majority, which sways in all Elections, and yet is placed among the Anti-popes; while *Innocent*, clandestinely elected by Sixteen Cardinals only, the rest of the Clergy, the People and the Nobility having had no Share in his Election, is honoured with a Place amongst the lawful Popes. Year of
Christ 1130.

Innocent was a Native of *Rome*, and a regular Canon of *St. Austin*, but made Cardinal as a Man of great Probity, and uncommon Parts, by *Urban II.* and employed in several Legations by his two immediate Predecessors *Calixtus* and *Honorius*. He is said to have led a most exemplary Life from his Infancy, to have been of a most humane and courteous Disposition, to have made it his Study to oblige all, and to have not had one Enemy till the Time of his Election^a. He was with great Difficulty prevailed upon to accept the Pontifical Dignity, and would have resigned it, had he not been dissuaded from it by the Cardinals of his Party^b. The Writers of those Times, all zealous Partizans of *Innocent*, paint his Antagonist in very different Colours. He was the Son of *Leo*, and therefore called in *Latin Petrus Leonis*. His Family was one of the most wealthy and powerful Families in *Rome*. His Grandfather was a *Jew*, possessed of immense Wealth, but embraced the Christian Religion in the Pontificate of *Leo IX.* who allowed him to take his Name. He was sent by his Father, while yet a Youth, into *France*, to acquaint himself with the Customs and the Manners of that Nation. We are told that he abandoned himself there to all Manner of Wickedness and Debauchery; that there is no Vice, of which he was not guilty, no Crime, which he was ashamed to commit, &c. Thus *Arnulphus*, who lived at this Time, and wrote a short Account of the present Schism. But how shall we reconcile what we read of *Anacletus* in that Writer, with his embracing a monastic Life in the Monastery of *Cluny* before he returned to *Rome*, with his being preferred by Pope *Paschal* to the Dignity of Cardinal, and employed by him as well as by *Calixtus* in several Legations? The same Author adds, that he was known to have a criminal Conversation with his own Sister *Tropæa*, that he was the Father of his reputed Nephew; and that in his Legations he led about with him a beauteous young Woman in the Disguise of a Clerk^c. However that be, his Party prevailed in *Rome*, and he was acknowledged not by the Populace only, but by several Cardinals, by many of the Clergy, and the whole *Roman* No-

*Characters of
the two Com-
petitors.*

^a Arnulph. de Schismate, &c. c. 4.

^b Idem ibid.

^c Idem ibid. cap. 3.

Year of
Christ 1130.

Innocent
retires to
France.

bility except the two Families of *Corfi* and *Frangipani*: infomuch that *Innocent* was obliged to quit the City, and retire to *France*, the usual Asylum in those Days of distressed Popes. Upon his Retreat *Anacletus*, now Master of *Rome*, stript the Churches, beginning with *St. Peter's*, of all their rich Ornaments, of all the Plate and Treasure he found in them, that he might thus be enabled to keep the *Romans* steady in his Interest, and ascertain his Claim against his Rival, and all who should protect or assist him ^d.

Is owned
there.

In the mean time *Innocent*, embarking with the Cardinals of his Party, on board Two Gallies, arrived safe at *Pisa*, and was received there, as well as in all the other Cities of *Tuscany*, for lawful Pope. He staid at *Pisa* the greater Part of the present Year, and from thence sent his Nuncios into *France* to acquaint the Bishops with his Promotion and the Intrusion of *Anacletus*, and exhort them to espouse his Cause, as he had been elected the First, and had been even forced to take upon him so heavy a Charge. The King, *Lewis VI.* would not acknowledge the one or the other without the Advice of the Bishops of his Kingdom; and he therefore appointed them to meet at *Etampes*, between *Paris* and *Orleans*, to examine into the Claims of the Two Pretenders, and declare for him, whose Title appeared to them the best grounded. At this Assembly was present *St. Bernard*, the famous Abbot of *Clairvaux*, held by all in high Reputation for his Sanctity, and by him, as he had espoused with great Zeal the Cause of *Innocent*, the Bishops were all prevailed upon to espouse the same Cause; and *Innocent* was owned by the whole Assembly for lawful Pope ^e. Upon this Intelligence the Pope left *Pisa*, and embarking anew, landed at *St. Gilles* in *Provence*, went from thence to *Viviers*, to *Pui* in *Auvergne*, and to *Cluny*, where he was met by *Suger* Abbot of *St. Denis*, sent by the King to acknowledge him in his Name, and congratulate him upon his safe Arrival in his Dominions. He staid Eleven Days at *Cluny*, consecrated their new Church, during that Time, and at his Departure was supplied by the Abbot with Sixteen Horses or Mules, properly accoutred, to pursue his Journey ^f.

Is waited
upon by the
Kings of
France and
England.

From *Cluny* the Pope repaired to *Clermont*, and there held a Council consisting of several Archbishops, Bishops, Abbots, and the Cardinals, who attended him. By this Council several Canons were made,

^d Idem ibid. c. 4.

^e Idem, c. 5. Ernald. in Vita S. Bernardi.

^f Petrus.

Venerab. de Miracul. l. 2. c. 16. Suger. in Vita Ludovici VI. Orderic. l. 13. p. 895.

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confirming those that had been issued by other Councils. At *Clermont* the Pope was acknowledged, to his unspeakable Satisfaction, by *Conrad* Archbishop of *Saltzburg*, and *Eribert* of *Munster* sent for that Purpose by King *Lotbarius*. He then proceeded to *Orleans*, and was met at *St. Benedict* on the *Loir* by the King, by the Queen, and the Princes their Children, who prostrating themselves at his Feet owned him for the true and only lawful Successor of *St. Peter*, and assured him of their Assistance and Protection^g. In the mean time *St. Bernard* was using his utmost Endeavours with the King of *England*, who was then in *Normandy*, to get *Innocent* acknowledged by him and his Subjects, in Opposition to his Bishops striving to divert him from it. But *Bernard* prevailed in the End; and the King, attended by a great many Lords and Bishops, went in Person, at his Persuasion, to *Chartres*, where *Innocent* was with *Geoffrey* Bishop of that Place, and throwing himself at his Feet promised him all the filial Subjection and Obedience that was due to the Vicar of *St. Peter*. The King invited him to *Rouen*, and during his short Stay there obliged not only the Lords of his Court, but even the *Jews* to make him rich Presents^h. In the mean time *Lotbarius*, having assembled a Council at *Wirtzburg* in *Germany*, the Election of *Innocent* was approved and confirmed by the King and the Sixteen Bishops who composed that Assemblyⁱ. *St. Bernard*, mentioning the Kings who adhered to *Innocent*, says that he was owned by the Kings of *Germany*, of *France*, *England*, *Scotland*, *Spain*, and *Jerusalem*^k. But if *David*, at this time King of *Scotland*, acknowledged *Innocent* when *St. Bernard* wrote that Epistle, he must afterwards have been gained over to the opposite Party, for the King of *Scotland* is not mentioned by *Wlgrin*, who lived at this Time, and names all the other Kings spoken of by *St. Bernard*^l. Nay *Richard* Prior of *Hagustald* tells us in express Terms, that in 1138 *David* King of *Scotland* was persuaded by *Alberic*, Bishop of *Ostia* and the Pope's Legate in *England* and *Scotland*, to acknowledge *Innocent* and return to the Unity of the Church, from which he had been long separated by adhering to the Apostate *Peter Leo* of execrable Memory^m.

Anacletus, on the other hand, wrote and sent Legates to all the Christian Princes to acquaint them with his Promotion, and the Intrusion of *Innocent*, who, he said, had been clandestinely elected only

Year of
Christ 1130.

^g Suger. & Ernald. ubi sup.
Magdeburg. inedit.

^h Ernald. ibid. Malmesbur. & Orderic.

^k Bernard. ep. 125.

ⁱ Chron. Bituric. c. 63.
^l Wlgrin Bituric. in Patriarchio

^m Richard. Hagustald. de Gestis Regis Stephan.

by

Year of
Christ 1130.

who confirms
to him the
title of King.

by a few Cardinals in a Corner, and in the Dark, before the Death of the late Pope was publicly known; whereas he had been chosen by the far greater Part of the Cardinals, by the whole *Roman* Clergy, as well as by the People and Nobility, and had been consecrated at the Altar of the Prince of the Apostles, in the Presence of several Bishops, and in the Sight of the whole City. But his Legates were no where received, nor was any Answer returned to his Letters. *Roger*, Count of *Sicily* and Duke of *Apulia*, had not declared for either of the Competitors; and to him therefore *Anacletus* resolved to apply in Person, as one able to support him against the whole Power of the opposite Party. With that view he set out for *Benevento*, in the Beginning of *October* of the present Year, and having, upon his Arrival in that City, invited the Count to an Interview, it was agreed that they should meet, and they met accordingly at *Avellino*, when the following Treaty was concluded and signed by both; viz. That *Anacletus* should confirm to him and his Successors the Title of King, which he had already assumed, and with that Title all the Privileges, Immunities, and Exemptions, enjoyed by his Predecessors in *Sicily* and *Apulia*; and that he, on his Side, should acknowledge him for lawful Pope, should support him with the whole Strength of his Kingdom, should receive Investiture at his Hands, and pay yearly to him and his Successors Five hundred Schifati (a golden Coin) as Feudatory of the Apostolic See. From *Avellino* *Anacletus* returned to *Benevento*, and there issued the Bull granting to *Roger* and his Heirs the Crown of the Kingdom of *Sicily*, *Apulia*, and *Calabria*, upon the Conditions mentioned above. To the Kingdom of *Sicily* and *Apulia* he added, in his Bull, the Principality of *Capua*, *Robert*, the present Prince, having declared for *Innocent*, and likewise the City and Dukedom of *Naples*, though they belonged to the Emperor of the East, and were governed, at this Time, by a Duke under him in the Form of a Republic; thus disposing of the Dominions of other Princes as if they were his own and he had a Right to bestow them upon whom he pleased. This Bull is dated the 27th of *September* of the present Year 1130. With this Bull the new King returned to *Sicily*, and was there crowned at *Palermo* on *Christmas* Day by Cardinal *Peter de Comitibus* sent by *Anacletus* for that Purpose with the Character of his Legate à latereⁿ. *Roger*,

ⁿ Fulco in Chron. Orderic. l. 13. p. 895. Petrus Diac, l. 4. c. 97: Otto Frising. l. 8. c. 16. & Bulla Anaclet. apud Baron. ad hunc ann.

Innocent.

BISHOPS of Romē.

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thinking himself sufficiently authorized by the Bull of *Anacletus* to seize on the Dominions of the Duke of *Naples* and the Prince of *Capua*, invaded them with a powerful Army, and having driven both Princes out, added their Territories to his own. Thus he became Master of the whole Country, that is now comprised under the Name of the Kingdom of the *Two Sicilies*; and he thenceforth stiled himself, as appears from his Diplomas, *King of Sicily and Italy, the Defender and the Shield of Christians*, his Dominions serving as a Barrier against the *Saracens*°. From *Benevento* *Anacletus* returned to *Rome* in the Beginning of the following Year 1131, and was there received with loud Acclamations by the People, who went out to meet him, and carried him in Triumph to the *Lateran* Palace.

Year of
Christ 1130.

In the mean time *Innocent*, having visited several Cities in *France*, repaired to *Liege*, being invited thither by King *Lotharius*, in order to be acknowledged by the *German* Bishops, whom the King had assembled in that City. He was met at the Gate by the Bishops and the Clergy of the Place in Procession, and conducted to the Cathedral, the King walking before him and leading his Horse. *Innocent* was owned first by the King, and afterwards by all the Bishops, for lawful Pope, and *Peter Leo* declared an Usurper, and a Schismatic. In the Interview the King had with the Pope he proposed the Affair of Investitures, and pressed his Holiness to restore them to him as they had been enjoyed by his Predecessors, before the Dispute concerning them began. Such a Proposal alarmed the Cardinals, apprehending that *Lotharius* might treat *Innocent*, as the late Emperor had treated *Paschal*. For he seemed determined to recover that Right, and even proceeded to Menaces if the Pope did not relinquish it. But *St. Bernard*, who was present, interposed, appeased the King, and the Affair was dropped. On this Occasion the Pope crowned the King with great Solemnity, though he had been crowned before by the Archbishop of *Cologne*, and promised him the Imperial Crown, provided he undertook, as became him, the Defence of the Church.

Innocent
acknowledged
by the Ger-
man Bishops.
Year of
Christ 1131.

Crowns *Lo-*
tharius.

From *Liege* *Innocent* went to visit the Monastery of *Clairvaux* be-
longing to the *Cistercians*, an Order founded by *St. Bernard* at this
Time Abbot of that Monastery. The Pope was greatly taken with the

Visits several
Cities in
France.

° Apud Ughellum Ital. Sacra ad ann. 1132, 1137.
ald in Vita S. Bernard. Otto Frising, l. 7, c. 18.

¶ Bernardi Ep. 150.

¶ Er-

Year of
Christ 1131.

Council of
Rheims.

Lewis VII.
of France
crowned by
the Pope.

edifying Life led by those Monks; but as they observed strict Poverty, and his Retinue was very numerous, he staid there but one Night. From thence he proceeded to *St. Denis* near *Paris*, and being magnificently entertained by *Suger* Abbot of that wealthy Monastery, he celebrated the Festival of *Easter* there, which in the present Year fell on the 19th of *April*. He visited several other Monasteries and Churches in *France*, supplying, says the Abbot *Suger*, his own Wants out of their Abundance: for he received none of the Revenues of his See, the *Romans*, and with them the King of *Sicily*, and most of the other *Italian* Princes, having declared for his Rival. At *Paris* he was received by the King with extraordinary Marks of Respect and Esteem, and upon his Departure attended by him and his Son *Philip* Part of the Way. In the Beginning of *October* he consecrated the Church of *St. Medard* at *Soissons*, and from thence went to *Compeigne*, and from *Compeigne* to *Rheims*, where he had appointed a Council to meet on *St. Luke's* Day, the 18th of *October*. The Council consisted of 13 Archbishops, of 263 Bishops, and a great Number of Abbots, Monks, and other Ecclesiastics, and the Pope presided at it in Person. By this numerous Assembly the Election of *Innocent* was confirmed, and the Sentence of Excommunication thundered out against *Anacletus*, and all his Adherents. Seventeen Canons were issued, of which the fourth strictly enjoined all Ecclesiastics, from the Degree of Subdeacon, to dismiss their Wives on Pain of being suspended from all the Functions of their Office, and forfeiting their Benefices. By the fifth all were forbidden to be present at the Mass or any other sacred Function performed by the married Clergy. On the 29th of *October* the King, *Lewis VI.* came to the Council, attended by most of the great Lords of his Kingdom, and placing himself, after he had kissed his Holiness's Foot, in a Seat by him, acquainted him with the Death of his eldest Son *Philip*, killed by a Fall from his Horse, and begged he would consecrate his younger Son *Lewis*, then only Ten Years old, King in his Room. The pathetic Speech the King made on that Occasion drew Tears from the whole Assembly. The Pope endeavoured to alluage his Grief by exhorting him to submit to the Will of God, and reflect that he had blessed him with other Children to reign after him upon the Earth, while he had taken his eldest Son to reign with

^r Suger in Vit. Ludovic. p. 318. ^s Chronograph. Mauriniac. ^t Suger ibid. Usperg. in Chron. & Concil. t. x. p. 982.

him

Innocent II. BISHOPS of Rome.

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him in Heaven. The Pope, to comfort the King, promised to anoint and consecrate his Son *Lewis* the very Day; and the Ceremony was accordingly performed on the 25th of *October*, being *Sunday*, with the utmost Pomp and Magnificence, in the Presence of the whole Council, of the King, of the Queen, and the whole *French* Nobility ^u. Before the Council broke up, the Pope received a Letter from King *Lotharius*, sent to him by *Norbert* Archbishop of *Magdeburg*, promising him a-new all Subjection and Obedience, and assuring him, that he was making the necessary Preparations to march into *Italy* with the whole Strength of his Kingdom. He likewise received Letters, while the Council was yet sitting, from *Henry* King of *England*, from *Alphonfus* VI. King of *Arragon* and *Navarre*, and from *Alphonfus* VII. King of *Castile*, all owning him for the lawful Successor of St. *Peter* ^w. The Council ended with the Canonization of St. *Godehard*, Bishop of *Hildesheim* in *Saxony*, who died on the 4th of *May* 1038, and was said to have wrought many Miracles after his Death.

Year of
Christ 1131.

Innocent, having visited several other Cities in *France*, set out, at last, about the Middle of *March* 1132, on his Return to *Italy*, and, having crossed the Mountains of *Geneva* entered *Lombardy*, and celebrated the Feast of *Easter*, which fell this Year on the 10th of *April*, at *Asi*: From thence he pursued his Journey to *Placentia*, and held a Council there composed of the Bishops of *Lombardy*, of the Province of *Ravenna* and the *Lower March*, now the *March of Ancona*. But none of the Acts of that Council have reached our Times. In the mean time *Lotharius* arriving with his Army in *Lombardy*, agreeably to his Promise, held a general Assembly with the Pope and the *Lombards*, to deliberate with them concerning the most effectual Means of healing the present Divisions in the Church. The Assembly met in the latter End of *August* in a spacious Plain, not far from *Placentia*, called *Roncalia*, and it was there resolved that the King should march strait to *Rome*. However, he passed the remaining Part of this Year in *Lombardy*, settling his Affairs there, as many of the *Lombard* Lords had declared for *Conrad* crowned King of *Italy* by the Archbishop of *Milan*. The Pope therefore, leaving the King in *Lombardy*, repaired from *Placentia* to *Pisa*, in order to terminate some Differences, that had for a long Time subsisted between that powerful Republic, and the no less

Innocent re-
turns to
Italy.

Year of
Christ 1132.

^u Suger. *ibid.* Chronograph. Mauriniac. Dodechin in chron.

^w Idem *ibid.*

Year of
Christ 1132.

The See of
Genoa elevated
into a
Metropolis.

Year of
Christ 1133.

powerful Republic of *Genoa*. They were upon the Point of coming to an open Rupture, and declaring War against each other, but were happily reconciled upon the Terms proposed by the Pope, which both Parties agreed to, and swore faithfully to observe. *Innocent*, to reward the *Genoese* for their ready Compliance with the Conditions he proposed, erected their City into an Archbishopric, gave the Pall to *Syrus*, who was then Bishop, exempted him from the Jurisdiction of the Archbishop of *Milan*, whose Suffragan he was, and subjected Three Bishoprics in *Corfica* to his See*. The Bull granting the Dignity of Metropolitan to *Syrus* and his Successors to the See of *Genoa*, is dated the 19th of *March* 1133.

Innocent in
Rome.

In the mean time *Lotharius*, having settled his Affairs in *Lombardy*, came to the Pope in *Tuscany*, and it was agreed between them, that the King, keeping the High-way with his Army, should march directly to *Rome*, but that the Pope should pursue his Journey along the Coast, and join the King at *Viterbo*. They met there accordingly, and proceeding together to *Rome* encamped together at *St. Agnes* at a small Distance from the Walls. The next Day they entered *Rome* without Opposition, the *Romans* not thinking themselves in a Condition to withstand so great a Force, and the King, encamping on Mount *Aventine*, conducted the Pope from thence to the *Lateran* Palace, *Anacletus* having quitted it and retired to the Castle of *St. Angelo*. In the mean time the *Pisans* and the *Genoese*, coming to the Assistance of *Innocent* with a powerful Fleet, obliged *Civita Vecchia* and all the other Cities on the Coast to submit to him. *Lotharius*, having thus put the Pope in Possession of the *Lateran*, claimed the Promise he had made to crown him Emperor; and that Ceremony *Innocent* performed with great Solemnity, crowning at the same time the King, and his Queen *Richilda*, whom he had brought with him, that she too might receive the Imperial Crown at his Holiness's Hands. The King, when upon the Point of receiving the Imperial Crown, took the following Oath tendered to him by the Pope; " I King *Lotharius* promise and swear to you Lord Pope *Innocent* to
" preserve your Life, Limbs, and the Lives, Limbs, and Liberty of
" your Successors, to defend the Apostolic See and your Honour, to
" maintain the Royalties of *St. Peter*, which you now possess, and
" strive to the utmost of my Power to recover those that have by Vio-

Crowns *Lotharius* Emperor.

* Chronograph. Hildensheim. ad ann. 1132.

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“ lence been taken from you y.” The Ceremony of the Coronation was performed on the 4th of *June* in the *Lateran* Church, and not, as was usual, in *St. Peter's*, that Church being then held by *Anacletus* and his Partizans. The Pope, to reward the Emperor's Zeal in his Cause, and to enable him the better to support the Imperial Dignity, granted to him, to his Daughter, and his Son-in-Law *Henry* Duke of *Bavaria*, all the Demefnes of the Countefs *Mathilda*, to be held by them during their Lives upon their swearing Allegiance, and paying yearly an hundred Pounds Weight of Silver to the Apostolic See z. As *Anacletus* had a strong Party in *Rome*, and was protected by the King of *Sicily*, the Emperor, not thinking it adviseable to lay Siege to the Castle of *St. Angelo* with the Forces he had with him, returned, after a Stay of Seven Weeks in *Rome*, to *Germany*, and at the same time *Innocent*, no longer safe in that City, left it and retired to *Pisa* a.

Year of
Christ 1133.

The Emperor
returns to
Germany
and the Pope
to Pisa.

At *Pisa* *Innocent* held a Council, at which all the Western Bishops are said to have been present b. By this Council *Anacletus* was again excommunicated with all his Adherents; *Alexander*, Bishop of *Liege*, accused of Simony and refusing to appear and plead his Cause in Person though Three Times summoned, was deposed, which so affected him that he died of Grief as soon as he heard it, and the Doctrines taught by an Hermit named *Henry*, were declared Heresies and condemned with their Author and all who taught or held them. These Errors were, that Baptism ought not to be administered to Infants, but only to the Adult or grown Persons; and they accordingly re-baptised all, who came over to them; that Churches and Altars owed their Origin to Superstition, and ought therefore to be destroyed, and this Doctrine they put every-where in Execution; that Crosses ought not to be worshipped, and should therefore be removed out of the Sight of the People and broken in Pieces; that Mass was a human Invention and a superstitious Ceremony; and that Prayers for the Dead afforded them no Relief. These Doctrines the Hermit first taught in *Provence*, afterwards at *Lausanne*, and at last in the Diocese of *Mans*, where he acquired great Reputation by his pretended Miracles, and was followed by Crowds of People of all Ranks. But being opposed by *Hildebert*, Bishop of that City, and *St. Bernard*, sent for that Pur-

Council of
Pisa.
Year of
Christ 1134.

y Apud Baron.
p. 383.

z Apud Baron. ad ann. 1133.

b Ernald in vit. S. Bernard. l. 2. c. 2.

* Chronograph. Mauriniac.

Year of
Christ 1134.

Ramirus
Monk and
Priest made
King of Ar-
ragon and
married.

pose by the Pope, he was forsaken by most of his Followers; and being apprehended in endeavouring to make his Escape, he was delivered up to the Archbishop of *Arles*, who carried him with him to *Pisa*, where he was condemned as a Heretic and obliged to recant. This Council was held on the 30th of *May* 1134.

In the same Year *Alphonfus* VI. King of *Arragon*, dying without Issue, the Grandees of the Kingdom, to avoid a Civil War among the many Pretenders to the Crown, unanimously chose *Ramirus*, the deceased King's Brother, though a professed Monk and Priest, to succeed him, and taking him by Force out of his Monastery, crowned him, and obliged him to marry. He had by his Wife a Daughter named *Petronilla*, who was no sooner born, than assembling all the Lords of the Kingdom, he told them that, in Compliance with their Request, he had left his Monastery, and therefore hoped, that they, in their Turn, would comply with his, and allow him to return to his former State of Life, since no Man would dispute the Kingdom with his Daughter, and they consequently could have no further Occasion to hinder him from re-embracing the Profession which he had chosen, and solemnly vowed to die in. As he expressed great Concern and Uneasiness of Mind at his having quitted that Profession, the Assembly was prevailed upon, in the End, to consent to his Abdication. Having therefore betrothed his Daughter, with their Approbation, to the Son of the Count of *Barcelona*, afterwards *Raimund* IV. he exchanged, with great Joy, the Crown for the Cowl d. That it was by a Dispensation from the Pope *Ramirus* or *Ramirez* quitted his Monastery and married is asserted, in express Terms, by *Robertus de Monte*, who wrote at this Time e. But no Notice is taken of such a Dispensation either by *Ordericus Vitalis* or *Guillelmus Neubrigensis*, both contemporary Writers. But it is very certain that the Popes, in the preceding Century, had taken upon them to dispense with religious Vows, and that they, who wanted such Dispensations, applied to them, as has been shewn in the foregoing Volume f. The Example of *Innocent* II. granting to *Ramirus*, though a Priest, Leave to marry, was upon the Death of *Sebastian* King of *Portugal* in the Sixteenth Century, urged in favour of *Henry*, lawful Heir to the Crown, though Cardinal Priest,

e Aeta Episcoporum. Cenomanen apud Mabill. Analect. tom. 3. p. 341.
ric. ad hunc ann. Neubrig. l. 2. c. 10. f In Chron. ad ann. 1160.
p. 157.

d Orde-
f Vol. 5.

and

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and at that Time Archbishop of *Evora* g. If *Ramirus* quitted the Monastic Life and married by virtue of a Dispensation from the Pope, that Dispensation did not entirely satisfy him. For in the Speech he made to the Grandees, upon the Birth of his Daughter, he begged they would not oppose his Return to the Monastery, which they had forced him to quit, that he might thus atone for what he had done against his Conscience, and die in Peace h. *Natalis Alexander*, and almost all the Modern *Spanish* Writers, will have *Ramirus* to have been a Bishop, and therefore look upon the Story of his Marriage as a Fable, no Instance occurring yet in History of a Dispensation for a Bishop to marry. But by all the contemporary Writers he is only called Monk and Priest i; and *Surita* assures us, that he had seen an original Diploma signed by *Ramirus* with the Title of King and Priest, *Rex et Sacerdos* k.

Year of
Christ 1134.

Whilst *Innocent* was still at *Pisa*, *Roger*, King of *Sicily*, having gained a complete Victory over *Robert*, Prince of *Capua*, and *Sergius*, Duke of *Naples*, who had revolted from him, seized on their Dominions, and added them to his own, as having been granted to him by *Anacletus*, whom he acknowledged for lawful Pope. *Robert*, thus driven from his Principality, had Recourse to *Innocent*, who sent him with Cardinal *Gerard* into *Germany*, to acquaint the Emperor with the Usurpation of *Roger*, and implore his Protection. The Emperor received them in a very kind and obliging Manner; assured them of his Protection, and ordered every Thing to be made ready, without Delay, for his March into *Italy*, in order to re-instate the Prince of *Capua* in his Principality, and *Innocent* in the Possession of his See. However he did not enter *Italy* till the Year 1136, when he came at the Head of One of the most numerous and powerful Armies that had been seen for many Years in that Country. He passed all that Year in *Lombardy* settling his Affairs there, and advancing, in the Beginning of *March* 1137, to *Viterbo*, had there an Interview with the Pope, and it was agreed, that the Emperor should first reduce the *March of Ancona*, that had declared for *Anacletus*, and the Pope in the mean time march against the Cities and strong Holds in the Neighbourhood

The King of
Sicily seizes
on the Prin-
cipality of
Capua.

Year of
Christ 1135.

The Emperor
returns to
Italy.

Year of
Christ 1136.

g Spondanus ad ann. 1578.

h Neubrig. *ibid.*

i Orderic. Neubrig. *ubi*

supra. Roderic Toletan. l. 6. c. 1. Gaufred. Vossienf. in chron. c. 48.

k Surit.

Annal. l. 1. c. 53.

Year of
Christ 1136.

of Rome with 3000 Horse, which the Emperor left with him under the Command of his Son-in-Law *Henry*, Duke of *Bavaria* and *Saxony*, furnamed the *Proud*. With that Body the Pope and the Duke made themselves Masters of *Albano*, and all the Forts around *Rome*, and then marching into *Campania* obliged the whole Country to submit, and drive from their Cities those, who were known to be the most attached to *Anacletus*. At *Capua* they were received by the Inhabitants with loud Acclamations of Joy, and *Robert*, their lawful Prince, was re-instated in the Principality. At *Benevento* they met with some Opposition; but *Rosce-man*, whom *Anacletus* had raised to that See, privately withdrawing lest he should fall into the Hands of *Innocent*, the Inhabitants opened their Gates and received *Innocent* as their Sovereign and lawful Pope.

And reduces
most Places
in Apulia.

Year of
Christ 1137.

In the mean time the Emperor, having reduced all the *March of Ancona*, entered *Apulia*, and laid Siege to *Bari*, where he was joined by the Pope, the Duke of *Bavaria*, and the Body of Horse under their Command. During the Siege, which lasted Forty Days, the Place being defended by the Troops of the King of *Sicily*, the Pope celebrated the Festival of *Whitsunday*, (which fell in the present Year 1137 on the 30th of *May*) with great Solemnity in the Camp. *Bari* surrendered at last, and likewise *Salerno* with most of the other Cities of *Apulia*, *Roger* not attempting to relieve them, but saving his Men in order to retake them as soon as the Emperor returned to *Germany*. The Surrender of *Salerno* occasioned a Misunderstanding between the Pope and the Emperor. For the Popes, ever since the Time of *Gregory VII.* had claimed that City, and excepted it, as belonging to the Apostolic See, in the Investitures they granted to the Dukes of *Apulia*, as appears from all their Bulls. But upon what they grounded their Claim History does not inform us. This Dispute was left for the present undetermined; but soon after another arose of more Importance. As the Emperor had reduced the far greater Part of *Apulia*, it was agreed between him and the Pope, that a new Duke should be created in the Room of *Roger*, who had been invested in that Dukedom by *Anacletus*. But both claimed the Right of naming and investing the new Duke. The Emperor pretended that as those Provinces depended upon the Empire, he had a Right to invest with them whom he pleased. The Pope, on the other Hand, maintained, that as they had

Disagree-
ment be-
tween the
Pope and the
Emperor.

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had been taken by the *Normans* from the Emperor of the East, they did not depend upon the Western Empire, that the *Normans* had submitted, of their own Accord, to the Apostolic See, had owned themselves Vassals of St. *Peter* and his Successors, and as such had received Investiture at their Hands. As the Pope could not prevail upon the Emperor, nor the Emperor upon the Pope to yield, the Contest lasted a whole Month, and it was apprehended they would come to an open Rupture and part. But the following Expedient was in the End agreed to by the contending Parties; viz. that the Pope should elect the new Duke with the Approbation of the Emperor, and both should invest him. The Pope nominated *Rainulph*, Count of *Avellino*, who had married *Roger's* Sister, but had, nevertheless, been driven by him from his Dominions, and was therefore one of his most inveterate Enemies. His Election was confirmed by the Emperor, and he was solemnly invested, both by the Pope and the Emperor, with the Dukedom of *Apulia* and *Calabria*, swearing Allegiance to both. The Pope afterwards consecrated the Duke at *Benevento* in the Presence of the Archbishop of *Aquila* and many other Bishops, and put him, on that Occasion, in mind of the Tribute he was to pay yearly as Duke of *Apulia* to St. *Peter*.

Year of
Christ 1137.

Rainulph
created Duke
of Apulia.

The Emperor, having put *Rainulph* in Possession of *Apulia*, left him to defend himself against the King of *Sicily*, and set out on his Return to *Germany*. Upon his Departure the Pope retired to *Benevento*, not thinking it yet safe for him to return to *Rome*, as his Rival still held the Castle of *St. Angelo*. But the Death of *Anacletus* removed all his Fears. He died on the 25th of *January* in the present Year 1138, and was privately interred by his Relations, who ever kept his Burial-place concealed, lest his Body should be dug up and insulted, as had happened to Pope *Formosus*¹. The Cardinals of his Party and his Relations sent immediately to acquaint King *Roger*, their Protector, with his Death, and beg Leave to elect another in his Room. As the King was determined to re-possess himself of *Apulia*, he readily complied with their Request, in order to keep *Innocent* employed and divert him from sending any Assistance to the new Duke. Upon the Return of the Messenger from *Sicily*, the Cardinals and Clergy of *Anacletus's* Party chose, about the Middle of *March*, *Gregory*, Cardinal Priest, under the

Anacletus
dies.
Year of
Christ 1138.

¹ Orderic. l. 13. p. 917. Ernard l. 2. c. 7.

Name:

Year of
Christ 1138.
Victor, elect-
ed in his
Room, re-
signs.

End of the
Schism.

Name of *Victor*. In the mean time *Innocent* returned to *Rome*, and *Victor*, after he had borne the empty Title of Pope about Two Months, was prevailed upon by St. *Bernard* to quit the Ensigns of the Pontifical Dignity, and throw himself at the Feet of *Innocent*. Hereupon the Sons of *Peter Leo*, the leading Men of the Party, that opposed *Innocent*, tired of the Civil Diffensions that had reigned so long in *Rome*, submitted at length, and acknowledged him for lawful Pope on the Octave of *Whitsunday*, which in the present Year fell on the 29th of *May*^m. Thus ended the Schism, and Peace was every-where restored to the Church. In the latter End of this Year, that is, on the 4th of *December*, died the Emperor *Lotharius*, at a Village in the Vale of *Trent*, in his Way back to *Germany*ⁿ. In his Room was elected by the Princes of the Empire, and crowned King of the *Romans* by *Theoduin* the Pope's Legate, *Conrad*, Nephew to *Henry V.* by his Daughter *Agnes*.

The Tenth
General and
Second La-
teran Council.

Year of
Christ 1139.

The Ordina-
tions of Ana-
cletus de-
clared null.

Innocent, having now no Enemy to contend with in *Rome*, appointed a General Council to meet in the *Lateran* on the 4th *Sunday* in *Lent*, which in 1139 fell on the 2d of *April*. All the Bishops in the West were summoned to it, and it was the most numerous Council that had ever been held. For we are told, that it consisted of a Thousand Bishops, and an infinite Number of Abbots and other Ecclesiastics^o. From *England* there came but Five Bishops, among whom was *Theobald*, preferred the preceding Year to the See of *Canterbury*, and only Four Abbots, the King (*Stephen*) not caring to send more on Account of the Disturbances, which his Kingdom was threatened with at that Juncture^p. By this Council, the Tenth General and the Second held in the *Lateran*, the Ordinations made by *Peter*, the Son of *Leo*, who had wickedly intruded himself into St. *Peter's* Chair, were all declared null, and likewise the Ordinations made by those, whom he had ordained. When this Decree was read and approved by the Council, the Pope calling to him, by their Names, all the Bishops, who were present and had been consecrated by *Anacletus*, he snatched their Crostiers from their Hands, their Rings from off their Fingers, and their Palls from their Shoulders, upbraiding them, in very sharp Terms, with their Crimes; and declaring them unordained and incapable of performing

^m Fulco in Chron. Bernard. p. 320. Anonym. Cassin. ad hunc ann. ⁿ Fulco in Chron. & Chronograph. Magdeburg. ^o Otto Frising. l. 7. c. 23. Usperg. ad ann 1139. ^p Ricard. Hagustald. de gest. Regis Steph.

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any Function whatever of the Episcopal or Sacerdotal Office. By the same Decree they, who had received any Order at the Hands of *Gerard*, Bishop of *Angoulême*, and *Anacletus's* Legate in *France*, were suspended from all sacred Functions, and debarred from ever rising to a higher Degree in the Church ^q. As *Roger*, King of *Sicily*, had, upon the Retreat of the Emperor, invaded with a mighty Army the Dukedom of *Apulia* given by the Pope and the Emperor to *Rainulph*, and continued to assume the Title of King bestowed upon him by *Anacletus*, the Council thundered out the Sentence of Excommunication against him, if he did not quit that Title, and, disbanding his Troops, leave *Rainulph* in the quiet Possession of his Dukedom ^r. By the 23d Canon of the present Council the Opinions of *Arnold* of *Brescia* were declared repugnant to the Doctrine received by the Catholic Church, and condemned as such. *Arnold* was a Native of *Brescia*, had studied in *France* under the famous *Peter Abelard*, who held many heterodox Opinions, and upon his Return to *Italy* begun to sow his new Doctrine, a Doctrine very disagreeable to the Court of *Rome*, and the Clergy in general. For he maintained that there was no Salvation for the Monks, Ecclesiastics, and Bishops, who possessed any Property; that Lordships, Estates, and Demesnes belonged to the Laity, and was Robbery in the Clergy to hold them; that they ought to lead sober and frugal Lives, contenting themselves with the Tythes and the voluntary Offerings of the Faithful; that the Titles of worldly Grandeur, which they assumed, ill became the Disciples of the meek and humble *Jesus*, and that they should begin the Reformation of Manners, for which they assembled so many Councils, with reforming their own, and parting with the immense Wealth they possessed as their own, though the Property of the Laity. As *Arnold* was a Man of great Eloquence and Address, and his Doctrine was every where applauded by the Laity, the Clergy and the Monks fell into the utmost Contempt, and became in all Places, where he preached, the public Object of Ridicule, even the Women reproaching them with preaching one Doctrine, and practising another, with making it their Study to heap up Riches, while they recommended to the Laity the Contempt of Riches. He likewise preached, as well as the Hermit *Henry*, mentioned above, against Infant-Baptism, the Mass, the Eucharist, and Praying for the Dead. Being

Year of
Christ 1139.

King Roger
excommunicated.

Heretics con-
demned by
this Council.

^q Collect. Concil. p. 1011. & Chron. Mauriniac. p. 387.

^r Fulco in Chron.

Year of
Christ 1139.

therefore accused by his own Bishop, and summoned to the Council, his Doctrines were condemned, and he, as well as his Disciples and Followers, enjoined Silence by the Pope on Pain of Excommunication^s. The same Opinions were held and taught by *Petrus de Bruis*, who had therefore been condemned by *Calixtus II.* in the Council he assembled at *Toulouse*, and was again condemned in the present Council with his Followers, under the Name of *Petrobrusians*^t. The 30 Canons issued by the *Lateran* Council were calculated to abolish the Abuses that had prevailed during the Schism. In the Council of *Rheims* *Innocent* canonized *St. Godebard*, as has been related above, and in the *Lateran* he bestowed the same Honour upon *Sturmius*, the first Abbot of *Fulda*, who was raised to that Dignity in 744, and died in 779.

Malachy appointed by the Pope his Legate in Ireland.

While the Council was yet sitting, or soon after it broke up, arrived at *Rome* from *Ireland* *Malachy*, now *St. Malachy*. He had been made Bishop in 1124. But as he had been driven from his See, *Celsus*, Archbishop of *Armagh*, being upon his Death-bed, sent his Crozier to him as his Successor, *tanquam sibi successuro*, says *St. Bernard*^u. Whether he was any otherwise elected we know not; but in the present Year he went to *Rome* for the Pall. The Pope received him with great Marks of Respect and Esteem, took the Mitre from off his own Head and put it upon his, and upon his Departure, after he had staid a Month at *Rome*, appointed him his Legate for all *Ireland*, but would not grant him the Pall till it was demanded by a General Council, which he ordered him to convene on his Return Home. Thus *St. Bernard*, who wrote the Life of this holy Bishop^w.

Roger King of Sicily invades Apulia.

In the mean time *Roger*, determined to recover the Kingdom of *Apulia* taken from him by the Pope and the Emperor, assembled a powerful Army in *Sicily*, and landing at *Salerno* made himself Master of that City, and advancing from thence to *Nocera*, *Avellino*, *Capua*, and *Benevento*, struck every where such Terror into the Inhabitants, threatening to lay their Cities in Ashes if they did not submit, that they all submitted, except *Capua*, without Opposition. That City held out some Time, the People being greatly attached to their own Prince. But the King made them pay dear for their Resistance: for having

^s Otho Frising. de Rebus Gestis Frederic. l. 2. c. 20.
Hist. Eccles. Sec. XI. XII. cap. 4. art. 7, 8.

^t Vide Natal. Alexand.

^u Bernard. in Vita Malach. c. 20.

^w Idem ibid. c. 16.

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Year of
Christ 1140.

taken the Place Sword in Hand, he gave it up to be plundered by his victorious Army, who spared neither Churches nor Monasteries, and used the Inhabitants in a most cruel Manner. While *Roger* was thus employed, *Rainulph*, whom the Pope and Emperor had invested with the Dukedom of *Apulia*, having drawn together a chosen Body of Troops, and reinforced them with the Garrisons, which the Emperor had left in several Cities, took the Field, and marching strait up to the King offered him Battle, determined to die rather than tamely suffer his Dukedom to be taken from him. *Roger* did not decline the Offer, and, an Engagement thereupon ensuing, both Armies fought for several Hours with a Resolution and Intrepidity scarce to be matched, the two Commanders distinguishing themselves, during the whole Time of the Engagement, above all the rest. In the End the King, having lost the better Part of his Army, was forced to retreat, which however he did in good Order, leaving the Duke only Master of the Field. With the Troops that remained he garrisoned the Places he had taken, while he returned to *Sicily* in order to raise a new Army there. But Duke *Rainulph* dying in the mean time, he no sooner heard of his Death, than crossing over into *Apulia*, with what Troops he had already raised, he soon recovered all the Places he had lost, and meeting with no Opposition but at *Bari* and *Troia*, both which Cities were defended by numerous Garrisons, he began to look upon the War as now at an End.

But the Pope unexpectedly appeared in *Apulia* at the Head of an Army, raised by him in *Rome*, and greatly strengthened, after his Arrival in *Apulia*, with the Troops that had served under the late Duke. *Innocent* was jealous of the over-grown Power of *Roger*, had lately excommunicated him in the *Lateran* Council, and could not bear to see him possessed of a Country, in which he had been invested by his Rival *Anacletus*. *Roger*, hearing of his Arrival, sent immediately Deputies to treat of an Accommodation, and to declare to his Holiness, that as the Dukedom of *Apulia* belonged to him both by Right of Inheritance and Right of Conquest, he was determined never to part with it, but would defend it to the last Drop of his Blood, and look upon all as his Enemies, who should oppose him in recovering what had been so unjustly taken from him, but that he was willing to receive Investiture at his Holiness's Hands, to swear Allegiance to him,

The Pope
marches to
the Defence
of that
Country.

Year of
Christ 1139.

*Is taken Pri-
soner with se-
veral Cardi-
nals.*

*Concludes a
Peace with
the King.*

and pay to the Apostolic See the annual Sum of 600 Schisati, as he had hitherto done. The Deputies were courteously received by the Pope, who sent Two Cardinals to treat with the King. But as they, pursuant to their Instructions, insisted upon the King's reinstating *Robert*, Prince of *Capua*, in his Principality, which *Roger* would not give up, the Treaty was broken off, and the King returned to the Siege of *Troia*, which he had begun before the Arrival of the Pope. On the other Hand *Innocent*, and *Robert*, Prince of *Capua*, who was with him, laid Siege to the strong Castle of *Galluccio*, which the King no sooner heard, than quitting the Siege of *Troia*, he hastened to the Relief of the Place, and arrived at *St. Germano* in that Neighbourhood, before the Pope had any Intelligence of his March. His unexpected Arrival so terrified the Pope, that he immediately raised the Siege, and retired in great Confusion. The King had placed in Ambuscade a chosen Body of a Thousand Horse under the Command of his eldest Son *Roger*, with Orders to attack the Rear of the Pope's Army, and, if by any Means he could, take him Prisoner and bring him to his Camp. His Orders were executed with all the wished-for Success, the Rear of the Pope's Army was put to Flight at the first Onset, and he taken Prisoner with Cardinal *Haimerus*, Chancellor of the Holy Roman Empire, and several other Cardinals and Persons of Distinction; but *Robert*, Prince of *Capua*, had the good Luck to make his Escape. The Prisoners were all brought to the King's Camp on the 22d of *July* of the present Year 1139. The King sent some of the chief Officers of his Army to wait upon his Holiness as soon as he heard of his Captivity, to beg his Pardon in the most submissive Terms, and intreat him to hearken to an Accommodation.

Innocent, taken with the generous Behaviour of the King, and at the same Time finding his Army quite disheartened and dispersed, the Prince of *Capua* fled, and the other Princes in those Parts all awed by the Army of the Conqueror, agreed to the Terms, which the King had proposed from the Beginning. He first absolved him from the Excommunication he had thundered out against him in the *Lateran* Council; which he had no sooner done, than *Roger* went in Person, with his Children, to wait upon him, and throwing himself at his Feet begged Forgiveness, and acknowledged him for lawful Pope. In the next Place the Pope caused the Articles of the Agreement to be drawn

up,

Innocent II. BISHOPS of Rome.

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up, granting to *Roger*, to his Heirs and his Successors, the Kingdom of *Sicily*, the Dukedom of *Apulia*, and the Principality of *Capua*, upon Condition they swore Allegiance to the Vicar of St. *Peter* in the Apostolic See, received Investiture at his Hands, and owned themselves Feudatories of the Holy See by the yearly Payment of 600 Schifati. *Innocent*, in thus disposing of the Principality of *Capua*, was guilty of the utmost Ingratitude as well as Injustice; for *Robert*, the lawful Prince, was still living, and had, with unshaken Constancy, adhered to him from the Beginning of the Schism, and opposed his Rival. But the Popes, looking upon themselves, ever since the Time of *Gregory VII.* as Lords of the Universe, thought they had a Right to dispose of Principalities and Kingdoms at their Pleasure, and were ever ready to sacrifice all other Considerations to the Grandeur of their See. The Terms I have mentioned being agreed to on both Sides, the Pope solemnly invested *Roger*, by delivering to him a Standard, the usual Ceremony, in the Kingdom of *Sicily*, the Dukedom of *Apulia*, and the Principality of *Capua*, acknowledged him for King, and confirmed to him all the Honours that were due to the Royal Dignity. On the other Hand *Roger* took an Oath of Allegiance to *Innocent* and his Successors lawfully elected, promising to pay the yearly Sum agreed on as Feudatory of the Apostolic See, to assist the Pope canonically elected, when his Assistance should be wanted, and to maintain the Royalties of St. *Peter*. It is observable that *Innocent* in the Bull which he issued on this Occasion, takes no Notice of the Grant made by *Anacletus*, but only mentions the eminent Services done to the Church by *Robert Guiscard*, the new King's Grandfather, and by his Father *Roger*, Count of *Sicily*, who had driven the *Saracens* out of that Country, and then adds, that he therefore confirmed to him the Dukedom of *Apulia*, which his Predecessor *Honorius* had granted him, and besides allowed him to take upon him the Title of *King of Sicily*, as that Country was formerly a Kingdom, governed by its own Kings. *Innocent* in his Bull makes no Mention of the Principality of *Salerno*, and consequently did not invest him in that Principality; nay, *Anacletus* expressly excepted it, pretending it belonged, as well as *Benevento*, to the Apostolic See. But *Roger*, paying no Regard to their Claim, restored *Benevento*, which he had taken, and kept *Salerno*, which we do not find *Innocent* complained of, though he did not grant him the Investiture.

Year of
Christ 1139.

Terms of the
Agreement.

of

Year of
Christ 1139.

of that Principality. The Jesuit *Giannetasius*, in his History of *Naples*, supposes *Innocent* to have, on this Occasion, invested *Roger* in that Dukedom. But of *Naples* no Mention is made in the Bull of *Innocent* transcribed by *Baronius* from the Records in the *Vatican*^x; and the Historian must have confounded the Bull of *Innocent* with that of *Anacletus* spoken of above. But allowing the Fact to be true, the Jesuit had no Reason to be surprized at the Pope's giving away a Country that belonged to the Empire of the East, as he could not but know, that the Popes had given *Apulia*, *Calabria*, and *Sicily* to the *Normans*, though they belonged to that Empire, and they to whom he gave those Provinces, had no better Title to them than to the Dukedom of *Naples*.

Innocent
returns to
Rome.

The Pope, having thus concluded a Peace with *Roger* to the entire Satisfaction of that Prince, and thereupon recovered his Liberty, took his Leave of the King, and repairing to *Benevento*, drove from thence Archbishop *Rosceman*, preferred to that See by *Anacletus*, and hitherto supported by the King of *Sicily*. From *Benevento* *Innocent* returned to *Rome*, and on the 29th of *September* entered that City in a Kind of Triumph. However, the *Romans* were not at all pleased with the Treaty he had made, but pressed him to break it as having been extorted, and not made freely. But the Pope declaring, that he was persuaded it was the Will of God he should be taken in order to bring about that Treaty, and that he was therefore determined inviolably to observe it, they acquiesced, and *Roger* was by all acknowledged for lawful Duke of *Apulia* and King of *Sicily*.

Naples and
the other Ci-
ties submit to
Roger, or are
taken by
Force.

Year of
Christ 1140.

Roger, having thus concluded a Peace and Alliance with the Pope, resolved to drive out all the petty Princes in those Parts, and add their Principalities to his new Kingdom. The City of *Naples*, upon the Death of Duke *Sergius*, that happened this Year, renouncing all Allegiance to the Emperors of the East, submitted to *Roger*, and elected one of his Sons, some say *Roger* and some *Anfusius*, for their Duke. The Cities of *Bari*, *Troia*, *Brindisi*, and *Conversano* he reduced by Force, putting some of their Princes to Death, and sending others over to *Sicily*, where they were kept closely confined. Thus, before the End of the Year 1140, he became Master of the Dukedoms of *Apulia*, *Calabria*, *Bari*, *Naples*, *Sorrento*, *Amalfi*, and *Gaeta*, of the two *Abruzzos*,

^x Baron. ad ann. 1139. y Fulco Benevent. ad ann. 1138, 1139. Petrus Diac.
l. 4. c. 117, 1127, 1122. Anonym. Cassin.

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and that whole Tract of Country now called *the Kingdom of Naples*. These Provinces did not at first compose another Kingdom, but were Parts or Provinces of the same Kingdom, the Kingdom of *Sicily*, of which *Palermo* was the Metropolis. Hence the Emperor *Frederic II.* in all his Constitutions, by the Kingdom of *Sicily* understands not only that Island, but all the Provinces on the other Side of the *Faro*, or the Straits of *Messina*, which are now comprized under the Name of the Kingdom of *Naples*, and mentioning *Naples* and *Capua*, he calls them Cities of the Kingdom of *Sicily*². In Process of Time the Kingdom of *Sicily*, comprehending that Island and the present Kingdom of *Naples*, was called the Kingdom of *Sicily* on this and the other Side the *Faro*: Thus *Clement IV.* in the Year 1265, investing *Charles of Anjou* in the Kingdom of *Naples* and *Sicily*, called it *Regnum Siciliae citra & ultra Pharus*. It was called so afterwards by other Popes and Emperors, till the Time of *Alphonfus I.* who stiled himself King of both *Sicilies*, *Rex utriusque Siciliae*, and this Title all the Princes, who have possessed *Sicily* and *Naples* have retained ever since his Time.

Year of
Christ 1140.

The rapid Progress *Roger* made in the Conquest of *Apulia*, or of that Part of *Italy*, which we now call the Kingdom of *Naples* (for thus was the Word *Apulia* then understood) gave no small Jealousy to *Innocent*. But he was wholly employed in hearing the Accusations, that were daily brought against *Peter Abeland*, and his Disciple *Arnold of Brescia*. The chief Accusers of *Abeland* were the Monks, and St. *Bernard* at their Head. He was accused of teaching the same Doctrines that were taught by *Arnold*, who was supposed to have learned them of him. As *Arnold*, who was a Man of uncommon Address and Eloquence, inveighed with great Bitterness in his public Speeches against the Grandeur, the Wealth, and the dissolute Lives of the Clergy, though he had been enjoined Silence by the Pope in the *Lateran* Council, the Ecclesiastics joined, almost to a Man, against him, and at the same Time against *Abeland*, who lived with him in the greatest Intimacy; nay St. *Bernard*, the great Saint of the Age, and therefore more zealous than the rest, was for having them both put to Death, and that Advice he suggested in a Letter to Cardinal *Guido*, the Pope's Legate in *France*². The Cardinal transmitted the Letter to the Pope.

The Doctrine
of Abeland
condemned in
the Council of
Sens.

² Constit. Occupatis, l. 1. apud Petr. delle Vigne.

² Bernard. ep. 196.

But:

Year of
Christ 1140.

But as *Innocent* was not so great a Saint as *Bernard*, he contented himself with ordering them to be apprehended, to be shut up separately, and their Books to be burnt. The Pope's Letter was directed to *Samson* Archbishop of *Rheims*, *Henry* Archbishop of *Sens*, and *Bernard* ^b. In the mean time several Propositions being extracted out of *Abelard's* Works by *William* Abbot of *St. Theodoric*, and sent to *Geoffrey* Bishop of *Chartres*, as a Specimen of the Errors he taught, he begged that he might be allowed to defend them in a Council against *St. Bernard*, who had declared them repugnant to the Doctrine held and defined by the Church. The Archbishop of *Sens* thinking it inconsistent with the Laws of Justice and the Practice of the Church to condemn one unheard, appointed, in Compliance with his Request, a Council to meet in that City on the Octave of *Whitsunday*, and summoned to it both *Bernard* and *Abelard*. At this Council *Henry* of *Sens* presided, and were present *Samson* of *Rheims*, and all the Suffragans of both Sees. The King, *Lewis VII.* would assist at it in Person, attended by all the great Lords of his Kingdom. At their first Meeting *Bernard* read to the Assembly the Propositions said to have been extracted out of *Abelard's* Works. But as it did not appear that he was the Author of the Book, in which these Propositions were said to be contained, the Council condemned them, but passed no Sentence upon him ^c. Of this great Man, and the various Persecutions he underwent, chiefly from the lewd and dissolute Monks, the Reader will find a full Account in Mr. *Bayle's Historical Dictionary*, and to that Work I refer him.

Innocent
quarrels
with the
King of
France.

Year of
Christ 1141.

Innocent had always professed the greatest Regard for the *French* Nation, and their King, who had received him so kindly, and supported him so generously, when he was driven by his Antagonist out of *Rome*. But in 1141 he quarrelled with the King on the following Occasion: *Alberic*, Archbishop of *Bourges*, dying in 1139, some of the Clergy, after a Vacancy of a whole Year and Three Months, were for electing one *Cadurcus*, and the King had given his Consent. But others, electing in the mean time, without the Knowledge of the King, *Peter* a Relation of *Aimeric*, Chancellor of the *Roman* Church, and

^b Apud Baron. ad ann. 1140.
Gaufrid. Vita Bernardi, l. 3. c. 5.

^c Bernard. ep. 189. Otto Frising. l. 2. c. 48.

Innocent II. BISHOPS of Rome.

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the Pope's chief Favourite, *Innocent* immediately ordained him, as he was then at *Rome*, and suspended *Cadurcus*. Hereupon the King, highly provoked at the Pope's appointing a Bishop in his Kingdom without his Approbation, or even his Knowledge, would not suffer the new Archbishop to take Possession of his See, nor even to set Foot in his Dominions. On the other hand the Pope, determined to support him against the King and the Laws of the Kingdom, put all *France* under an Interdict^d, or rather forbad Divine Service to be any where performed in the Presence of the King^e. This Interdict lasted till the Pontificate of *Celestine* II. chosen in 1143. The Monk *Heriman*, speaking of this Interdict, says that the King was deprived by the Pope of his Christianity^f.

Year of
Christ 1141.

Innocent was wholly employed, during the two last Years of his Life, in reducing several Cities, attempting to withdraw themselves from all Subjection to the Apostolic See, and recover their ancient Liberty. These were *Tivoli*, *Palestrina*, *Tusculum* or *Frascati*, and *Albano*. The *Romans* undertook the Reduction of *Tivoli*, and laid Siege to it. But they were most shamefully put to Flight in a Sally made by the *Tibur-tines*, which obliged the Pope to march against them in Person; and he reduced them at last by Famine rather than by Force. The *Romans* themselves, a little before the Death of *Innocent*, shook off the Yoke, and refusing to obey *Innocent* as their Prince, restored the Senate, created their own Magistrates, and would obey no other; nay, they even invited and pressed *Conrad* to come and take Possession of the Capital of the Empire, which the Popes had no Sort of Right to. *Conrad* was rather inclined to espouse the Cause of the Pope against the rebellious *Romans*; but the War he was at that Juncture engaged in, prevented him from sending any Troops into *Italy*. *Roger*, King of *Sicily*, had already ordered a Body of Troops to march to his Assistance. But in the mean time *Innocent*, greatly affected with these Disturbances, fell ill, and died on the 23d of *September* 1143, after a Pontificate of Thirteen Years Seven Months and Nine Days, reckoning, as he did in all his Bulls, the Years he held the See from the Day of his Election. He was buried in the *Lateran* in a Marble

Several Ci-
ties revolt
from the
Pope.

Year of
Christ 1142.

He dies.
Year of
Christ 1143.

^d Chron. Mauriniac. l. 3. p. 386.
p. 509.

^e Radulph. de Dicet. in Abbreviat. Chron.
^f Heriman. apud Dacher. Spicileg. tom. 12.

Year of
Christ 1143.

Coffin, which had been the Emperor *Hadrian's*, says *Joannes Diaconus* the younger; and adds, that the Roof of that Church falling in his Time, he repaired it with Beams sent him for that Purpose by *Roger* the glorious and powerful King of *Sicily* 8. His Body was afterwards translated from the *Lateran* to the Church of *St. Mary* beyond the *Tyber*, which he repaired, or rather rebuilt from the Foundation, as appears from his Epitaph that is still to be seen there (A). We have many Letters of this Pope, granting new Privileges to several Bishops, Abbots, and Monasteries, or confirming the old ones; which are to be met with in the Collection of Councils. I must not forget the curious Picture, which *Innocent* caused to be drawn of the Coronation of the Emperor *Lotharius*. In that Picture the Pope was represented sitting in the Pontifical Chair, and *Lotharius* receiving, upon his Knees, the Imperial Crown at his Hand, with the following Inscription:

*Rex venit ante fores, jurans prius urbis honores,
Post homo fit Papæ, recepit, quo dante, coronam.*

The words *homo fit Papæ*, he becomes the Pope's Man, import, that the Emperor became the Pope's Vassal or Feudatory. But this Picture was suppressed in the Time of the Emperor *Frederic I.* In the Pontificate of *Innocent*, and in the Month of *April* 1141, died *Joannes Comnenus*, Emperor of the East, after a Reign of 24 Years, and was succeeded by his Son *Manuel Comnenus*.

8 Apud Mabill. tom. 2. Musæi Ital.

(A) It is as follows: *Hic requiescunt venerabilia ossa sanctissimæ memoriæ Domini Innocentii Papæ secundi de domo Paparescorum, qui præsentem Ecclesiam, ad honorem Dei Genetricis Mariæ, sicut est, à fundamentis, sumptibus propriis, renovavit. S.* A. D. MCXLII. & an. D. MCXLVIII. The work was begun by the Pope, as appears from *Viſtorellus* (1), and completed, after his Death, by his Brother, *Peter* Bishop of *Albano*: and thus are the Two Dates 1142 and 1148 understood by *Ciaconius*.

(1) Ciacon. in Innocent II.

MANUEL COMNENUS,
Emperor of the East.

CELESTINE II.

CONRAD III.
King of Germany.Year of
Christ 1143.*The Hundred and Sixty-third* BISHOP of Rome.

INNOCENT was succeeded by *Celestine*, the Second of that Name, Celestine II. elected. called before his Election *Guido de Castello*. He was a *Tuscan*, Cardinal of *St. Mark*, and in the Year 1140 Legate of the Apostolic See in *France*. For it was to him *St. Bernard* applied, in that Year, against *Arnold of Brescia* and *Abelard*, as has been said above. The new Pope immediately acquainted *Peter*, surnamed the *Venerable*, Abbot of *Cluny*, and the other Monks of that Monastery with his Promotion, telling them, that he was elected, the Third Day after the Death of his Predecessor, by the Cardinals, Priests, and Deacons, by his Brethren the Bishops, and Subdeacons, amidst the Acclamations of the Clergy and the *Roman People*^h. As *Innocent* died on the 23d of *September*, and *Celestine* was chosen on the Third Day after his Predecessor's Death, his Election must have happened on the 26th of *September*.

His Promotion was no sooner known in *France*, than the King sent Absolves the King of France from the Interdict. Embassadors to beg he would take off the Interdict, which he had been put under by *Innocent*. *Celestine* received the Embassadors with extraordinary Marks of Kindness, and rising from his Chair, as soon as they had acquainted him with the Business upon which they were sent, he gave his Benediction to the Kingdom of *France*, and to all in it; and thus absolved the King and all his Subjects from the Interdictⁱ. On the other Hand, the King was persuaded by *St. Bernard* to receive *Peter*, and suffer him to hold the See of *Bourges*. *Celestine* is commended by the contemporary Writers for his Humanity, and many other good Qualities; but he had not Time to exert them: For he Dies. died on the 9th of *March* of the following Year 1144, having held the See only Five Months and Thirteen Days. Year of Christ 1144.

^h Celest. ep. apud Dacher. Spicileg. tom. 4. & Concil. tom. 10. p. 1031. ⁱ Chron. Maurin.

Year of
Christ 1144.

MANUEL COMNENUS,
Emperor of the East.

LUCIUS II.

CONRAD III.
King of Germany.

The Hundred and Sixty-fourth BISHOP of Rome.

Lucius II.
elected.

IN the Room of *Celestine* was elected, after a Vacancy of Three Days, *Gerard Caccianemicus*, and called *Lucius II.* He was a Native of *Bologna*, and a regular Canon of *St. Austin*, was made Cardinal by *Honorius II.* and Treasurer of the *Roman Church* by *Innocent II.* k. He sent, a few Days after his Election, *Alberic*, Bishop of *Ostia*, into *France*, with the Character of Legate à latere, and *Haimerus*, Bishop of *Tusculum*, with the same Character into *England*¹. But *Haimerus* staid, it seems, a very short Time here, the Affairs of the Kingdom being then in great Confusion; for we find him acting this very Year as Legate in *France*, *Alberic* being recalled from thence to *Rome* m.

Roger King
of Sicily
quarrels
with Lucius.

Roger, King of *Sicily*, quarrelling with *Lucius*, we know not upon what Provocation, seized on several Places belonging to the Apostolic See, and among the rest on *Terracina*, plundered the Monastery of *Monte Cassino*, and likewise the Church, and laid waste all *Campania*. But in an Interview he had with the Pope a Peace was concluded, and the King, restoring all the Places he had taken, returned to *Sicily*. Thus *Ceccanus*, and the anonymous *Casinenfis*, Two contemporary Writers n: And this is all we know of that Quarrel.

The Romans
persist in
their Rebel-
lion.

The *Romans*, persisting in the Rebellion which they had begun in the Time of *Innocent*, acknowledged *Lucius* for lawful Pope, but would not own him for their Sovereign; maintaining, that the Clergy, from the highest to the lowest, ought to be satisfied with the Tythes and the voluntary Oblations of the Faithful, and that to possess Lordships, Estates, or Temporal Dominions, was inconsistent with their Profession. This Doctrine the *Romans* had learnt of *Arnold of Brescia*, and they are therefore frequently called by the contemporary Writers *Arnoldists*. They paid all due Regard to *Lucius* as their Bishop, but assembling soon after his Election in the Capitol, they vested the Patrician Dignity in One of their own Body, viz. in *Jordan*, the Son of *Peter Leo*, and submitted to him as their Prince. At the same time

^k Sigon. de Regn. Ital. l. 11. & Mabill. in Itiner. Italic. p. 199.
^m Dacher. Hist. Vezel. l. 1. p. 473.

& Anonym. Casin. ad ann. 1143.

¹ Chron. Mau-
rin. p. 387.
ⁿ Ceccan. ad ann. 1144.

they

Lucius II. BISHOPS of Rome.

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Year of
Christ 1144.

they seized all the Revenues as belonging to their Prince, put other Officers in the Room of those who had been appointed by the Pope, and issued Edicts in the Stile of the ancient Senate. *Lucius*, not finding himself in a Condition to oppose them, wrote a very submissive Letter to *Conrad*, imploring his Protection. The *Romans* too, on their Side, earnestly pressed that Prince, both by Letters and frequent Embassies, to come and take Possession of the Metropolis of the Empire, which they had rescued from the Slavery it had long groaned under, and were ready to deliver up to him, as their liege Lord and Sovereign. In One of their Letters they tell *Conrad*, that they have taken all the fortified Houses in *Rome*, and either pulled them down, or keep them for him; that they have been opposed by the Pope, by the *Frangipani*, the *Ptolemies*, the Sons of *Peter Leo*, except *Jordan*, and by many other powerful Families in *Rome*, but were now absolute Masters of the City, and would open their Gates to him as soon as he appeared before them. They entreat him to fix his Residence at *Rome*, and restore that City, which had been the Seat of the Empire till it was usurped by the Popes, to its ancient Splendor. To estrange *Conrad* from the Pope, they added, that they were informed he had entered into an Alliance against him with *Roger King of Sicily*, granting him the Crozier and the Ring, and allowing him to wear the Dalmatic, the Mitre, and the Sandals, Badges of the Imperial Dignity. But *Conrad* paid no Kind of Regard to their repeated Invitations, their Letters, and their Embassies: On the contrary, he received with the greatest Marks of Respect *Guido*, Cardinal and Chancellor of the *Roman Church*, sent by *Lucius* to crave his Assistance, and expressed great Concern at his not being in a Condition to lend him any.

Lucius, despairing of Relief from the King of *Germany*, whom he looked upon as the Protector of the *Roman Church*, and no longer able to bear with the haughty Behaviour of the Senate and their Patrician, treating him as their Subject, resolved to attempt the Recovery of his Temporal Power with the Assistance of the Friends he had still remaining in *Rome* and in that Neighbourhood. Having accordingly assembled a Body of Troops, he put himself at their Head, and marched to the Capitol, while the Senate were sitting there with their Prince or Patrician. His Design was to drive them from thence with Ignominy,

Lucius attempts to subdue them.

• Otto Frising. l. 7. c. 31. Sigon. de Regn. Ital. l. 11.

Year of
Christ 1144.

Is killed in
the Attempt.

Year of
Christ 1145.

and take Possession of the Place. But he met with a vigorous Resistance from the *Roman* People, his Troops were repulsed, and he, in endeavouring to encourage them, so grievously wounded with a Stone, that he died a few Days after p. His Death happened upon the 25th of *February* 1145, after a Pontificate of Eleven Months and Fourteen Days; and he was buried in the *Lateran* Church, where he had lived many Years Regular Canon of that Order founded by St. *Austin* 9. He was Cardinal of the Church, called the *Holy Cross in Jerusalem*, which he rebuilt, while yet a Cardinal, and enriched with many Possessions 1.

Some of his
Bulls.

Lucius, by a Bull dated from the *Lateran* the 15th of *May*, confirmed that of *Urban* II. subjecting all the Bishops of *Brittany* to the Archbishop of *Tours*, and commanding them to obey him as their Metropolitan. However he allowed *Geoffry*, Bishop of *Dol*, who claimed that Dignity, to wear the Pall as long as he lived, and to be under the immediate Jurisdiction of the Pope alone. He likewise confirmed to *Raimund*, Archbishop of *Toledo*, the Primacy over all *Spain*, which had been granted to his See by *Urban* II. but was disputed by the *Spanish* Bishops. As the Monastic Discipline was greatly decayed in the Monastery of *St. Sabas* in *Rome*, founded by *Gregory the Great*, *Lucius* wrote to *Peter*, Abbot of *Cluny*, ordering him to send Thirteen of his Monks to reform that Monastery, subjecting it by his Letter to *Peter* and his Successors for ever.

MANUEL COMNENUS,
Emperor of the East.

EUGENIUS III.

CONRAD III.
FRED. ÆNOBARBUS,
Kings of Germany.

The Hundred and Sixty-fifth B I S H O P *of* Rome.

Eugenius
III. elected.

THE Cardinals, assembling in the Church of *St. Cesarius* the Second Day after the Death of *Lucius*, that is, on the 27th of *February*, chose, with one Consent, *Bernard*, a Native of *Pisa*, Abbot of *St. Anastasius*, Monk of the *Cistercian* Order, and Disciple of *St. Bernard*, and inthroning him with the usual Ceremonies in the *Lateran*

p Gotfrid. Viterb. in chron. p. 512.
ibid.

q Mabill, Mus. Ital. tom. 2.

r Idem

Eugenius III. BISHOPS of Rome.

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Palace, gave him the Name of *Eugenius III*^s. But the *Romans* flying to Arms, and declaring that they would not suffer him to be consecrated, until he resigned all Temporal and contented himself with the Spiritual Dominion, he privately withdrew from *Rome*, in the Night between the First and the Second of *March*, to a Castle in that Neighbourhood called *Monticelli*, and from thence, the next Day, to the famous *Benedictine* Monastery of *Farfa* in *Sabina*, distant 25 Miles from *Rome*. The Cardinals followed him thither; and he was consecrated, in the Church of that Monastery, on the 4th of *March*, which in the present Year 1145 fell on a *Sunday*^t. He staid at *Farfa* only a few Days after his Consecration, but, not daring to return to *Rome*, he went to *Viterbo*, and continued there Eight Months.

Year of
Christ 1145.
Obliged to
quit Rome.

During his Stay at *Viterbo*, Embassadors arrived there, sent by the Christian Princes in the East to acquaint him and the Western Princes, especially *Conrad*, King of *Germany*, or, as he was now called, of the *Romans*, and *Lewis*, King of *France*, with the taking of *Edeffa* in *Mesopotamia* by the *Turks*, and implore their Assistance. That City was betrayed to the Enemy by One of the Citizens, who to be revenged on *Sanguinus* Prince of the Place for debauching his Daughter, admitted the *Turks* into a Tower adjoining to the Walls, where he lived. From thence they sallied out on *Christmas* Night, 1144, while the Inhabitants were all intent upon their Devotions, opened the Gates to the rest of the Army, and thus by Treachery became Masters of One of the strongest and most opulent Cities in the East, after they had, for several Months, attempted in vain to reduce it by Force. The Inhabitants were all, Men, Women, and Children, put to the Sword, or carried into Captivity^u. Some Writers, and among the rest *Baronius*, following *Dodechinus*, place the taking of *Edeffa* at the Year 1145. But with that Writer *Christmas* Day was the First Day of the New Year.

Embassadors
from the
Christians in
the East.

The Pope, alarmed at the Loss of *Edeffa*, wrote, as soon as he heard of it, to *Lewis* the VIIth of *France*, pressing him to go in Person to the Assistance of the Christians in the East, and confirming to those, who should attend him in that Expedition, all the Privileges that had been granted by his Predecessors, especially by *Urban II.* to such as engaged in that Holy War. This Letter is dated from *Vetralla*, in

Lewis of
France re-
solves to go
in Person
to their
Assistance.

^s Anonym. Casin. Otto Frising. chron. l. 7. c. 31. ^t Idem ibid. & Annal. Waverleiens. Collect. Oxoniens. tom. 2. ^u Dodechin. ad ann. 1145. Otto Frising. l. 7. c. 30. Williel. Tyrius, l. 16. N. 3.

Year of
Christ 1145.

the Neighbourhood of *Viterbo*, the First of *December*. *Lewis* had been already persuaded by *St. Bernard* to march in Person to the Relief of the Christians in the East, had declared this his Intention to the Lords of his Kingdom in an Assembly held this Year at *Bourges* on *Christmas* Day, and appointed them to meet again at *Vezelay* the following Year on *Easter* Day, when he was to take the Cross, in order to set out for the Holy Land, as soon as he had settled, jointly with them, the Affairs of the Kingdom ^h. Some Writers tell us, that the King undertook this Expedition by Way of Penance, which he imposed upon himself for having set Fire to the Cathedral Church of *Vitriacum* or *Vitri*, on which Occasion 1300 Persons, who had taken Refuge in that Church, perished in the Flames ⁱ(B).

The Pope
obliges the
Romans to
submit, and
returns to
Rome.

In the mean time the Pope, weary of his Stay at *Viterbo*, resolved to bring the *Romans*, at all Events, back to their Duty, and in order to that employ both his Spiritual and Temporal Arms against them. He began with his Spiritual, and thundered out with great Solemnity the Sentence of Excommunication against *Jordan*, the Patrician, and all who adhered to him. But the *Romans* paying no Regard to his Excommunications and Anathemas, he entered into an Alliance with the *Tiburtines*, their inveterate Enemies, raised Troops at *Viterbo* and in the few Cities that had declared for him, and marching with them to *Rome*, reduced that City, in a very short Time, to such Straits, that they were obliged to submit, and sue for Peace: And a Peace was concluded upon the following Terms: 1. That they should abolish the Patriciate. 2. That they should restore the Governor of *Rome*, and the other Magistrates to their former Dignity and Power. 3. That the Senate should hold their Places and Authority of the Pope alone. And, lastly, that the Authors of the present Troubles should be forgiven, and all who had been concerned in them ^k. These Terms being agreed to, *Eugenius* entered the City in a Kind of Triumph, and

^h Odo de Diogilo de Prefectioe Ludovic. VII. l. 1. Chron. Maurin. ad ann. 1146.

ⁱ Chron. Cister. in edit. apud Chifflet. in Prefat. ad libros Odon. de Diogil. & Robert de Monte. ^k Otto Frising. l. 7. c. 31. 34.

(B) *Valesius* supposes the whole City to have been burnt by the King, and to have taken from thence the Name of *Vitri le Brulé*; but it was afterwards rebuilt by *Francis I.* upon the Banks of the *Marne*, and called *Vitriacum*, or *Victoriacum Francisci*, *Vitri le Francois* (1).

(1) *Valef. ch. not. Galliarum.*

celebrated the Festival of *Christmas* in the *Lateran*, attended by a great many Bishops, by most of the *Roman* Nobility, and the whole *Roman* Clergy. Year of Christ 1145.

A perfect Tranquillity now reigned in *Rome*. But it was short-lived. The *Romans*, highly provoked against the *Tiburtines*, pressed the Pope to pull down the strong Walls of that City; and upon his refusing to comply with so unjust a Demand, they began to make such warlike Preparations, and proceeded to such Threats against him, as made him resolve to quit *Rome* anew, and seek an Asylum in *France*, as many of his Predecessors had done, against the Fury of his Enemies in *Italy*. He accordingly first retired from the *Lateran* Palace, and from *Rome* to the *Translyberine* City, and setting out from thence a few Days after, he went first to *Siena*, then to *Brescia*, and from *Brescia* to *Treves*, where he held a Council, at which were present many Bishops, and among the rest the Archbishop of *Mentz*, invited by the Pope to examine the Writings of *Hildegardis*, Foundress of the Monastery of *Bingen*, said to have been dictated to her by the Holy Ghost. The Writings were carefully examined by the Council, were approved by all who composed it, especially by St. *Bernard*, and she was allowed by the Pope to publish whatever the Holy Ghost should reveal to her¹. By the same Council *Henry*, Abbot of *Fulda*, was deposed, being accused by his Monks, and found guilty of Mal-administration^m. Obliged to leave Rome anew, and fly to France. Year of Christ 1146.

The Pope continued Three Months at *Treves*, and then entering *Burgundy* visited the Monastery of *Cluny*, confirmed to those Monks all the Privileges that had been granted to them by other Popes, and repairing from thence to *Dijon*, was met there and received with the greatest Marks of Respect by the King on *Mid-lent Sunday*, and the following *Monday* consecrated, in his Presence, the Cathedral Church of that Cityⁿ. From *Dijon* the King returned to *Paris*: but the Pope went first to *Auxerre*, and from thence to *Paris*, to keep his *Easter* there with the King, which in 1147 fell on the 20th of *April*. *Eugenius*, during his Stay at *Paris*, held a Council, in which was at last determined the Dispute that had subsisted ever since the Year 1140, concerning the Election of the Archbishop of *York*. For *Thurstan* dying in that Year, *William*, the Son of *Emma*, Sister to King *Stephen*, The Pope arrives in France. Year of Christ 1147.

¹ Trithem. in chron. Theodot. in vit. St. Hildegard. & Concil. tom. 10. p. 1128.
ⁿ Annal. Trevir. apud Brouver. N. 700. ^m Chron. Divion. apud Labb. Biblioth.
om. 1. & ad ann. 1147. Holds a Council at Paris.

Year of
Christ 1147.

and Treasurer of that Church, was chosen by one Part of the Canons, and *Murdach*, a *Cistercian* Monk, and Abbot of *Fountain Abbey*, by the other. They were both Men of untainted Characters, both worthy of and equal to that Dignity. But *William*, having the Majority on his Side, took Possession of the See. The opposite Party, encouraged by *St. Bernard*, as *Murdach* was a Monk of his Order, applied to *Rome*, pretending that *William* had been nominated by the King before he was elected by the Chapter. The Pall was therefore refused to him, both by *Innocent II.* and his Successor *Celestine II.* though he had been consecrated by *Henry*, the King's Brother, Bishop of *Winchester*, and Legate of the Apostolic See in *England*. This Refusal was chiefly owing to the furious Letters, quite unworthy of a Saint, written by *St. Bernard* to both Popes against the Archbishop of *York*. His Partiality for *Murdach*, who had been his Disciple, inclined him to believe every false Report that was spread abroad by *William's* Enemies, and proclaim them to the World for undoubted Truths. However *Lucius II.* better informed than his Two Predecessors, sent the Pall to the Archbishop by his Legate Cardinal *Hicmar*. But as he, says the Historian, taken up with Affairs that were less necessary, according to his Custom, neglected to go to *London* and receive it till *Lucius* died, and the Dispute about his Election was in the mean time revived, the Legate thought it adviseable to carry the Pall back to *Rome*. However *William* kept his See, exercising all the Functions of his Office without the Pall, till the present Year 1147, when he was deposed by *Eugenius* in the Council of *Paris*, (and not of *Rheims*, as some have writ,) because he had been nominated by the King, as was asserted by *St. Bernard*, before he was elected by the Clergy. This was done by the Pope against the Opinion of the greater Part of the Cardinals, who were present at the Council; and the Sentence of Deposition was read by *Alberic*, Bishop of *Ostia*. "We depose *William*, Archbishop of *York*," were the Words of the Sentence, "and divest him of the Pontifical Dignity, because he was nominated by *Stephen*, King of *England*, before his canonical Election." We shall see him in the Sequel not only restored to his Dignity,

William
Archbishop
of York de-
posed.

° Hoveden in Steph. ad ann. 1140. p. 485. Guillel. Neubrig. l. 3. c. 17. Hagustaldens. ad ann. 1143. & Serlo in Hist. Fontanens. Cænob. Monastic. Anglican. p. 733, & 745. ° Hagustald. ad ann. 1146.

but

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but honoured with a Place in the Calendar. He was a Prelate of a most unexceptionable Character, but having a Monk of the *Cistercian* Order, and a Disciple of St. *Bernard*, for his Competitor, he had that Saint for his Enemy, and by him the Pope was intirely governed. *Baronius* ^r and *Alford* ^s both own that *Bernard* was imposed upon, and take a great deal of Pains to excuse him. *William* being thus deposed, the Pope ordered a new Election to be made, when Two were again elected, viz. *Murdach* and *Hilary*, Bishop of *Chichester*, and Recourse being had upon this double Election to the Pope, who was gone from *Paris* to *Auxerre*, he confirmed that of *Murdach*, though *Hilary* had the Majority on his Side, and performed the Ceremony of his Consecration himself. *William*, upon his Return to *England*, repaired to *Winchester*, and continued there with his Friend *Henry*, Bishop of the Place, till the Death of the Pope ^t. Thus did the Pope take the Advantage of the unhappy Divisions that reigned, at this Time, in *England*, to extend his Authority, and regulate Elections at his Pleasure.

Year of
Christ 1147.

By the same Council was begun the Examination of the Doctrine of *Gislebert* of *Poirée*. He was reckoned one of the most learned Men of his Time, had spent the best Part of his Life in teaching Philosophy and Divinity, which he did in different Cities of *France* with great Applause, and was in his old Age preferred to the See of *Poitiers*. He had advanced, in his Writings as well as by Word of Mouth, several Propositions that gave Offence, and among the rest the Four following.

1. That the Properties of the Three Divine Persons are not the Three Divine Persons themselves.
2. That the Divine Essence is not God.
3. That the Divine Nature was not incarnate, but only the Person of the Son.
4. That the Divine Persons can be the Predicant of no Proposition.

Gislebert being charged with having advanced these Propositions in a Discourse he made to the Clergy of his Diocese, and with having held and taught them before his Preferment, the Pope summoned him to the present Council, to give an Account of his Doctrine. He complied with the Summons; but after a long, tedious, and unintelligible Dispute between him and St. *Bernard*, concerning the Essence, the Nature, and the Properties of the Divinity, and the Three

Gislebert
Bishop of
Poitiers ac-
cused of
Heresy.

^r Baron. in Appendice ad ann. 1140.
Chron. Hagustald. 1148.

^s Alford. ad ann. 1143.

^t Gervaf. in

Chron. Mailrosenf. ad ann. 1147.

Year of
Christ 1147.

Divine Persons, the Pope, tired with their Jargon, referred the Decision of the Points in Dispute to a general Council, which he intended to assemble the following Year at *Rheims* u.

As great Complaints were brought to the Pope of the irregular Lives led by the Secular Canons of St. *Genevieve*, he prevailed upon the King, before he left *Paris*, to introduce Twelve Monks of *Cluny* in their Room, allowing the present Canons to enjoy their Prebends during their Life-time. But the Pope afterwards, at the Request of the Canons themselves, granted their House and their Lands, not to the Monks, but the Regular Canons of St. *Victor* w.

Council of
Rheims.
Year of
Christ 1148.

The Pope, leaving *Paris*, visited several Cities in *France*, and repairing on the 20th of *March* 1148 to *Rheims*, opened on the 22d of that Month the Council, which he had appointed to meet there. It was very numerous, most of the Bishops of *Spain*, of *France*, and of *Germany* being present, as they had been all invited to it by the Pope's circulatory Letters, directed to all Primates, Metropolitans, and their Suffragans. The King of *England* (*Stephen*), greatly provoked at the Conduct of the Pope in the Affair of the Archbishop of *York*, would allow none of his Bishops to attend that Assembly, and not only forbade *Theobald*, Archbishop of *Canterbury*, to stir out of the Kingdom, but ordered the Ports to be guarded lest he should attempt it. However the Archbishop, fearing God, says *Gervasius*, more than the King, embarked undiscovered in a crazy Boat, and got safe to *France* x, where he assisted at the Council. But upon his Return to *England* the King sent him quickly back to *France*. At the first Meeting of

Eon, a Mad-
man, brought
before the
Council.

the Council one *Eon* was brought before them, a Native of *Brittany*, who hearing these Words read in the Exorcism, *per eum, qui judicaturus est vivos et mortuos et seculum per ignem*, and not distinguishing between *Eon* and *eum*, persuaded himself that he was the Judge of the Quick and the Dead, and that he was owned for such by the Church. So gross was the Ignorance that prevailed at this Time among the People, that he found himself followed, in a very short Time, by Multitudes; and out of them he chose his Apostles, his Disciples, his Angels, and Archangels, his Cherubims and Seraphims. The *French* Lords, in whose Territories he preached, spared no Pains to undeceive the misled People, and apprehend their mad Leader. But

* Otto Frising. l. 1. c. 50.
vaf. ad ann. 1147, & Thomas Cantuar. epist. 136.

* Eugen. ep. 27, & 32. inter Sugerianas.

* Ger-

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in Spite of all their Endeavours the Number of his Followers increased daily, all ready to defend him at the Expence of their Lives. He was however arrested in the End, with some of his chief Disciples, by the Archbishop of *Rheims*, and brought to the Council. Upon the Pope's asking him who he was, he answered, without betraying the least Fear, I am the Judge of the Quick and the Dead, and on the Last Day shall judge the World by Fire. He held with both his Hands, when he was presented to the Council, a huge forked Club, and being interrogated by the Pope whether it was mysterious, and what Mystery it expressed? It represents, he replied, a very great Mystery; for so long as I hold up the forked End, God possesses Two Parts of the World, and I no more than the Third: But if I hold up the other End, Two Parts of the World will be mine, and the Third alone will be left to God. His Answer was received by the whole Council with a loud Laugh, and he declared a Madman rather than a Heretic. However, to prevent him from continuing to seduce the ignorant Multitude, and to undeceive those whom he had already seduced, *Suger*, Abbot of *St. Denis*, whom the King, who was gone to the Holy Land, had left Regent of the Kingdom, was ordered to keep him closely confined, which occasioned his Death in a very short Time. Some of his Disciples recanted, while others chose rather to die in the Flames than renounce their Errors ^y. *Neubrigensis* tells us, that he was informed by a Person worthy of Credit who was present at their Execution, that One of them, while they were carrying him to the Stake, commanded the Earth, with a loud and imperious Voice, to open, and swallow up his wicked Persecutors, as it had formerly swallowed up *Dathan* and *Abiram*^z. The Abbot Regent would have acted a more humane and a more Christian Part, had he treated them like Madmen, and caused them to be confined with their Teacher, as no less mad than he, and worthy of no greater Punishment.

Year of
Christ 1148.

Some of his
Disciples
burnt alive.

In this Council was resumed the Dispute between *Gislebert* and his Accusers, concerning the Four Propositions mentioned above; *Gislebert* maintaining, and *St. Bernard*, his chief Antagonist, impugning them with great Subtilty and endless Passages out of the Fathers, till the Cardinals, weary of the Controversy, put an End to it, saying we have heard what has been offered on both Sides, and shall therefore,

The Doctrine
of Gislebert
condemned.

^y Otto Frising. l. 1. c. 54, 55. Guillel. Neubrig. l. 1. c. 19.

^z Idem ibid.

upon

Year of
Christ 1148.

upon mature Deliberation, determine what is and what is not to be believed. As the Cardinals seemed, by these Words, to take upon themselves the deciding of the Controversy, the *Gallican* Bishops highly resented it, and having gained over St. *Bernard* to their Party, they drew up and signed a Confession of Faith diametrically opposite to that of *Gislebert*, declaring that they would ever adhere to it without the least Addition or Alteration. This Confession and Declaration they sent by *Hugh*, Bishop of *Auxerre*, and *Milo*, Bishop of *Terouane*, to the Abbot *Suger*, begging him to present it to the Pope and the Cardinals. The Abbot, finding it signed by Ten Archbishops, by a great Number of Bishops and Abbots, and, among the rest, by St. *Bernard*, readily complied with their Request; and the Pope, after perusing and examining it, jointly with the Cardinals, approved all the Articles it contained. He afterwards sent for *Gislebert*, and having made him retract his Four Propositions, he condemned them, and forbade his Book to be read or copied till it was corrected by the *Roman Church* ^a.

The Pope sets
out on his
Return to
Italy.

The Council being ended, the Pope left *Rheims*, and having visited the Two Monasteries of *Clairvaux* and *Citeaux*, set out on his Return to *Italy*. On his Journey he received Letters from *Roger*, King of *Sicily*, acquainting him with the signal Advantages he had gained over the Emperor of the East. For having no Enemy to contend with in *Italy*, and being greatly incensed against the Emperor *Manuel Comnenus*, who had caused his Ambassador at *Constantinople* to be arrested and imprisoned, he resolved to revenge that Affront. Having, with that View, equipped a powerful Fleet, he sent it against *Corfu* under the Command of *George of Antioch*, his High Admiral, who soon reduced both the City and the Island of that Name. From thence the Fleet steered, by the King's Order, to the Coast of *Greece*; and before the End of the Summer made themselves Masters of *Corinth*, *Thebes*, *Athens*, and the whole Country, except a few inland Forts. They brought Home with them all the Silk Manufacturers they found in *Greece*; and thus was the Art of manufacturing Silk first introduced into *Sicily* and *Italy* ^b. In the Two preceding Years, 1146, 1147, *Roger* had made War upon the Infidels in *Africa*, had reduced the Cities of *Tunis* and

Victories of
Roger King
of Sicily.

^a Otto Frising. l. 1. c. 55. 57. Vit. St. Bernard. & Bernard. in Cantic. Serm. 80.
^b Otto Fris. de gest. Frederic. l. 1. c. 33. Robert. de Monte, ad ann. 1145.

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in Spite of all their Endeavours the Number of his Followers increased daily, all ready to defend him at the Expence of their Lives. He was however arrested in the End, with some of his chief Disciples, by the Archbishop of *Rheims*, and brought to the Council. Upon the Pope's asking him who he was, he answered, without betraying the least Fear, I am the Judge of the Quick and the Dead, and on the Last Day shall judge the World by Fire. He held with both his Hands, when he was presented to the Council, a huge forked Club, and being interrogated by the Pope whether it was mysterious, and what Mystery it expressed? It represents, he replied, a very great Mystery; for so long as I hold up the forked End, God possesses Two Parts of the World, and I no more than the Third: But if I hold up the other End, Two Parts of the World will be mine, and the Third alone will be left to God. His Answer was received by the whole Council with a loud Laugh, and he declared a Madman rather than a Heretic. However, to prevent him from continuing to seduce the ignorant Multitude, and to undeceive those whom he had already seduced, *Suger*, Abbot of *St. Denis*, whom the King, who was gone to the Holy Land, had left Regent of the Kingdom, was ordered to keep him closely confined, which occasioned his Death in a very short Time. Some of his Disciples recanted, while others chose rather to die in the Flames than renounce their Errors *y*. *Neubrigensis* tells us, that he was informed by a Person worthy of Credit who was present at their Execution, that One of them, while they were carrying him to the Stake, commanded the Earth, with a loud and imperious Voice, to open, and swallow up his wicked Persecutors, as it had formerly swallowed up *Dathan* and *Abiram*^z. The Abbot Regent would have acted a more humane and a more Christian Part, had he treated them like Madmen, and caused them to be confined with their Teacher, as no less mad than he, and worthy of no greater Punishment.

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The Doctrine
of Gislebert
condemned.

^y Otto Frising. l. 1. c. 54, 55. Guillel. Neubrig. l. 1. c. 19.

^z Idem ibid.

upon

Year of
Christ 1150.

relates it as a Fact not to be doubted ^h. But from One of the Abbot's Letters it appears, that the Count razed the Castle by virtue of an Agreement with the Monastery, and sold to the Abbot the Ground upon which it stood ⁱ.

Privileges
granted by
Eugenius to
the Arch-
bishop of
Cologne.

While *Eugenius* was at *Segni*, *Arnold*, Archbishop of *Cologne*, came to sue for a Confirmation of the Privileges that had been granted to his See by the preceding Popes. He met with a most kind Reception, and obtained not only a Confirmation of all the Privileges enjoyed by his Predecessors, but several new Ones, *viz.* that thenceforth he should be subject to no Primate, but to the Pope alone; that in all Councils and Assemblies he should hold the first Place after the Pope or his Legate; that he, and no other unless deputed by him, should crown the King within the Limits of his Province. All the other Privileges he confirmed; and these were, that he should wear the Pall at the usual Times and Functions; that he should have the Cross carried before him, should ride upon a white Horse caparisoned with a Scarlet Cloth, and that Seven Presbyters and as many Deacons and Subdeacons of the great Church of *St. Peter* at *Cologne* should be stiled Cardinals, and be allowed to wear, in celebrating Mass, the Mitre, the Dalmatic, and the Sandals ^k.

Four Metro-
politans esta-
blished in
Ireland.

Year of
Christ 1151.

The following Year the Pope sent *John Paparo*, or *Papyrius*, Presbyter Cardinal and Legate of the Apostolic See, into *Ireland*, with Four Palls for Four Bishops of that Kingdom, *viz.* of *Armagh*, *Dublin*, *Cashel*, and *Tuam*. He landed at *Tinmouth*, and from thence writ to *David*, King of *Scotland*, to acquaint him with his Arrival as well as with the Business upon which he was sent, and beg Leave to pass through his Kingdom in his Way to *Ireland*. The King, upon the Receipt of his Letter, sent his Chancellor to wait upon him at *Hagustald*, in *Northumberland*, and went in Person, with his Son *Henry*, to receive him at *Carlisle*, entertained him in a very magnificent Manner the short Time he continued in his Dominions, and at his Departure appointed some of the chief Lords of his Kingdom to attend him to the Place of his Embarkation. On his Arrival in *Ireland* he disposed of the Palls, as he had been directed, *viz.* to the Four Bishops mentioned above ^l. And thus were Four Archbishoprics established

^h Baron. ad ann. 1150.
tom. 10. Concil.

ⁱ Petrus Venerab. ep. 45.
^l Joann. Hagustald. ad ann. 1150.

^k Eugen. ep. 10.

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this Year in the Kingdom of *Ireland*. The Legate, during his Stay in that Country, introduced the Ecclesiastic Laws relating to Marriage, till then unknown to that People ^m. The Legate had come the Year before into *England*, in his Way to *Ireland*; but the King refusing him a Safe-Conduct unless he promised upon Oath to attempt nothing to the Prejudice of his Kingdom, he was piqued at such a Proposal, and returned to *Rome*, whence he was sent back this Year with Orders to pass through *Scotland* ⁿ. Upon this Legate great Encomiums are bestowed by St. *Bernard* in a Letter to the Cardinal of *Ostia*. But in the same Letter he exposes the scandalous Conduct of *Jordan de Urfini*, sent at the same Time to *Conrad*, King of *Germany*. “Your Legate,” says the Saint, “has passed from one Nation to another, leaving every-where behind him the Traces of the most shameful Conduct. “From the Foot of the *Alps* and the *Teutonic* Kingdom the Apostolic Man has filled all the Churches, not with the Gospel, but with his Sacrileges. In *Germany*, in *France*, and in *Normandy*, as far as *Rouen*, he has plundered the Churches, and preferred comely Youths to the first Dignities. Some have redeemed themselves, with large Sums, from his Visits. To those whom he could not visit he sent Delegates, to extort from them what they could. He has made himself the public Talk in the Schools, in the Courts, and even in the Streets. The Seculars and the Religious, the Rich and the Poor, the Monks and the Clergy, all speak ill of him. He is abhorred by all, and by none more than by those of his own Profession. *John Papero*, on the contrary, is praised by all, and he has every-where done Honour to his Ministry. Communicate this Letter to the Pope, and let him do what he thinks fit to be done with such a Man. As for myself, I have discharged my Conscience. However I cannot help adding, with my usual Freedom, that the Pope would do well to discharge his Conscience too by purging his Court. I had resolved to be silent upon this Subject; but the Prior of *Mont-dieu* has encouraged and pressed me to write; and I must let you know, that the Public says more than I have done” ^o.

Year of
Christ 1151.

Scandalous
Behaviour
of Jordan
the Pope's
Legate.

The Pope had continued in *Campania* ever since the Beginning of the Year 1150, had with the Assistance of the *Normans* of *Capua* re-

returns to
Rome.

^m Idem ibid. *nard. ep. 290.*

ⁿ Idem ibid. & Chron. Mailrosenf. ad ann. 1151.

^o Ber-

Year of
Christ 1152.

Death of
Conrad and
Election of
Frederic.

duced several Places, and among the rest the Cities of *Terracina* and *Albano*. But in the latter End of the present Year he was, by virtue of an Agreement between him and the *Romans*, allowed to return to *Rome*. But what were the Articles of that Agreement History does not inform us. In the mean time died *Conrad*, King of *Germany*, commonly stiled Emperor, though the Disturbances, that prevailed in *Rome* as well as in *Germany*, prevented him from undertaking a Journey to that City and receiving the Imperial Crown. He had a Son, named *Frederic*; but upon his Death-bed he recommended to the Princes of the Empire his Brother's Son, called likewise *Frederic*, and surnamed *Ænobarbus*, or *Barbarossa*, from the Colour of his Beard, as one in every Respect equal to so great a Trust. He was accordingly elected at *Frankfort* on the 4th of *March* of the present Year, and crowned on the 9th, which in 1152 fell on a *Sunday*. That the Institution of the Seven Electors by *Gregory V.* in 996, is a mere Invention, evidently appears, as we may observe here by the Way, from *Gualther*, surnamed *Ligurius*, a famous Poet, who lived at this Time. For he tells us, that all the chief Lords of the Kingdom met at *Frankfort*, and there chose *Frederic*. The Election therefore was not, so late as the 12th Century, yet confined to Seven, or to any fixed Number (C). *Frederic* was no sooner elected than he dispatched *Hilinus*, Bishop Elect of *Treves*, and *Everhard*, Bishop of *Bamberg*, into *Italy*, to acquaint the Pope, the *Romans*, and all the *Italian* Princes with his Election. But no Legate from the Pope assisted at this Diet, nor had he any Share either in the Election or the Coronation of the new King. He expressed great Satisfaction at the Choice the *German* Princes had made, and, in order to establish a lasting Peace between the Church and the Empire, desired that a Congress might be held,

^p Anonym. Casin. ad ann. 1151. & Ceccan. ad ann. 1152.

(C) The Poet's Words are as follow :

*Asturi Sacra de Successore corona
Conveniunt Proceres, totius viscera Regni,
Sede satis nota, rapido quæ proxima mogo, &c. (1)*

By these last Words he means *Frankfort* a Successor to the Crown. To this Day on the *Maine*, where all the Lords of the the Electors meet there to elect an Emperor. Kingdom, and not Seven only, met to chuse

(1) *Ligurin. de rebus gestis Fred. I. l. 1.*

Eugenius III. B I S H O P S of Rome.

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and Articles of Agreement be drawn up and signed by both Parties. To this Proposal the King readily consented; and Deputies were appointed both by him and the Pope to assist at the intended Congress. By the Pope were named Five Cardinals, and One Abbot, *viz.* Bruno, Abbot of *Claravalla*, a famous Monastery of the *Cistercian* Order at a small Distance from *Milan*. The King sent Five Deputies, *viz.* the Two Bishops of *Hamburg* and *Constance*, and Three Counts. Where they met, whether in *Italy* or *Germany*, we know not, but the Articles of their Agreement, copied by *Baronius* from an antient Manuscript in the *Vatican* Library, intitled *Centius Cameralis*, were as follows: 1. That the King should neither conclude a Peace nor a Truce with *Roger*, King of *Sicily*, nor with the *Romans*, without the Consent and Approbation of *Eugenius* or his Successors. 2. That he should, to the utmost of his Power, oblige the *Romans* to submit to the Pope for the Time being, and live in the same Subjection to him as they had done to his Predecessors, during the Hundred Years last past. 3. That he should preserve and maintain, against all Men, the Royalties of *St. Peter*, and the Rights of the Holy *Roman* Church, and assist her, with the whole Strength of his Kingdom, to recover what she had lost. 4. That he should grant no Territories on this Side the Sea to the *Greek* Emperor, and should drive him from them, without Delay, if he happened to usurp any. The Pope, on his Side, engaged to grant to the King the Imperial Crown, when it suited his Affairs to come to *Rome* and receive it; to assist him, as far as in him lay, to maintain the Imperial Dignity; to restrain, with the Censures of the Church, those who should presume to disobey him, and even to cut them off from the Communion of the Church, if they did not submit, and give him due Satisfaction: and, lastly, to grant no Territories on this Side the Sea to the *Greek* Emperor, and if he invaded any, to employ the Arms of *St. Peter* against him. These Articles were signed by several Bishops, Abbots, Marquesses, and Counts, and are dated the 23d of *March* 1152.

Year of
Christ 1152.
Treaty of
Agreement
between the
Pope and the
new King.

Thus a lasting Peace seemed to be established between the Church and the Empire. But a few Months after the Conclusion of this Treaty a Misunderstanding, that would, probably, have been attended with very bad Consequences had *Eugenius* lived, arose between him and the King, upon the following Occasion. *Frederic*, Archbishop of

Misunder-
standing be-
tween the
Pope and the
new King.

9 Baron. ad ann. 1152.

Year of
Christ 1152.

Magdeburg, dying, the Electors, not able to agree among themselves in the Choice of his Successor, applied to the King, who, having attempted in vain to reconcile them, in order to put an End to the Dispute, recommended a Third Person, *viz. Guicman*, Bishop of *Ceits* and prevailed upon One of the Parties to elect him. Hereupon the opposite Party had Recourse to the Pope, pretending that *Guicman* had not been canonically elected, but intruded by the Authority of the Prince, contrary to the Canons, forbidding Princes to interfere in Elections, and declaring such as have been procured, or influenced by them, to be null. On the other Hand, the King maintained, that by the Agreement between *Paschal II.* and the Emperor *Henry V.* the Prince was empowered, when the Electors were divided, to fill the vacant See by his own Authority, and that the Elect, by what Majority so ever elected, was not to be ordained till he had received Investiture at the Prince's Hand by the Scepter^p. That Right the Pope would not dispute; but neither would he allow it to be lawful for a Prince, to translate a Bishop from one See to another; and therefore insisted upon their proceeding to a new Election, and sending *Guicman* back to his See. But as *Frederic* had already granted him the Investiture, and his Election had been confirmed by most of the *German* Bishops and Archbishops, he continued, in Spite of the Menaces of the Pope, to keep Possession of his See. The Pope therefore, not thinking it advisable to apply immediately to the King, wrote a very sharp Letter to those Bishops, reproaching them with countenancing a manifest Breach of the Canons, and commanding them not only to abandon the Cause of the intruded Bishop, but to divert the King from supporting him, since they could not but know, that Translations were strictly forbidden by the Laws of God as well as of the Church, unless absolutely necessary for the Service of God, or the Good of the Church^q. The Pope's Letter is dated the 17th of *August* 1152.

Eugenius
dies.
Year of
Christ 1153.

This Quarrel would in all Likelihood have ended in an open Rupture between the Pope and the King, as neither the Bishops who interposed, nor the Two Legates, sent by the Pope the following Year into *Germany*, could prevail upon *Frederic* to yield. But *Eugenius* died in the mean time on the 8th of *July* 1153, after a Pontificate of Eight Years Four Months and Ten Days. He died at *Tivoli*, but his Body was carried from thence, attended by the *Roman* Clergy, and buried

^p Otto Frising. de gestis Fred. I. l. 206.

^q Idem ibid. c. 8.

Eugenius III. BISHOPS of Rome.

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with great Funeral Pomp before the High Altar in *St. Peter's* Church. *Eugenius* is greatly commended by the contemporary Writers, and said by many, who lived in *Rome* at the Time of his Death, to have wrought many Miracles immediately after it, of which some of them pretend to have been Eye-witnesses; nay, *Henriques* has published a small Treatise upon the Miracles of *Eugenius*, *De Miraculis Eugenii*, which, he says, were all copied from a contemporary Writer and an Eye-witness. He has not however been honoured with a Place in the *Roman* Calendar, though the *Cistercians* have thought him worthy of a Place in theirs.

Year of
Christ 1153.

By this Pope was canonized *Henry*, the First Emperor of that Name, who died 1024. The Reasons alledged by the Pope for ranking him amongst the Saints, and allowing his Anniversary to be yearly solemnized, are, that he founded the Church of *Bamberg*, and many others; that he repaired some Episcopal Sees, was very generous to the Poor, had been the chief Means of the Conversion of *Stephen*, King of *Hungary*, and his whole Kingdom, had observed, what we read, he says, of very few, a perfect Continence even in Wedlock, and had wrought many Miracles after his Death. He adds, that though the Church of *Bamberg* should have applied to a General Council, to have the Memory of their Founder celebrated among the Saints, he has thought himself sufficiently authorized by the Holy *Roman* Church, from which the Acts of all Councils receive their Validity, to grant them their Request, after advising with the Archbishops and the Bishops, who were with him at the Time. The Pope here plainly owns, that the canonizing of Saints properly belonged to a General Council; but yet the succeeding Popes, nay, the very next but one, pretended that to canonize was the peculiar Privilege of the Apostolic See, and reserved it as such to himself and his Successors, as we shall see in the Sequel.

He canonized
the Emperor
Henry I.

In the Time of *Eugenius* III. was made by *Gratian*, a Native of *Chiufi* in *Tuscany*, and Monk of the Monastery of *St. Felix* in *Bologna*, the famous Collection of Canons that form the Canon Laws. That Collection was first published in 1151, and *Eugenius* ordered all Causes to be tried, in the Ecclesiastic Courts, by the Canons it contained. He likewise instituted, in order to encourage that Study, the Degrees of Batchelor, of Licentiate, and of Doctor, Degrees mentioned by no Writer before *Gratian's* Time. But they were soon after intro-

Instituted the
Academical
Degrees.

Year of
Christ 1153.

introduced at *Paris* by *Peter Lombard*, commonly known by the Name of *the Master of Sentences*, and bestowed upon Students in Divinity as well as in Canon Law^r. *Gratian* collected all the ancient *Canons*, and *Lombard* all the *Sentences* of the ancient Fathers, whence he was distinguished with the Name I have mentioned. Both flourished at the same Time, but were not Brothers, as some have pretended, the one being a Native of *Chiusi* in *Tuscany*, and the other of *Novara* in *Lombardy*. *Peter Lombard*, whom we may stile the Author of School Divinity, was, after he had taught Divinity for several Years in *Paris*, preferred to that See; but he resigned it before his Death, which happened in 1164, as appears from his Epitaph, that is still to be seen in the Church of *St. Marcellus*, in the Suburbs of *Paris*, written partly in *Roman*, partly in *Gothic* Letters, as was usual in those Days^s.

Presbyter
John first
heard of in
the West.

In the Pontificate of *Eugenius* the Name of *Presbyter John*, or, as we call him, *Prester John*, was first heard of in the West. The Bishop of *Gabula* in *Syria*, sent to implore the Assistance of the Christian Princes upon the taking of *Edeffa* by the Infidels, as has been related above, gave the following Account of him to the Pope, *viz.* that he was a Presbyter or Priest, a Christian, but a *Nestorian*; that his Subjects all professed the same Religion, and were of the same Sect; that his Kingdom lay beyond *Persia* and *Armenia* in the most distant Parts of the East; that he had lately made War upon the *Persians*, *Assyrians*, and *Medes*; that he had gained a complete Victory over their joint Forces in a Battle that lasted Three Days, and made himself Master of *Ecbatana*. He added, that *Presbyter John* had intended to lead his victorious Army to the Assistance of the Church of *Jerusalem*; that he had even set out on his March with that Design, and advanced as far as the Banks of the *Tygris*, but not finding Vessels to convey his Army over that River, he pursued his March far to the North, where he was told that he might cross it in Winter upon the Ice; that he continued some Years in those Northern Parts, but that the River never freezing, and many of his Men dying in a Climate to which they were not accustomed, he was obliged to drop his Design and return to his own Kingdom. Such is the Account the Bishop of *Gabula* gave of

^r Sigon. de ep. Bononiens. l. 2. & Bulæus Hist. Universitatis Paris. tom. 2. p. 699.
^s Nicæus in Henric. Guniavensi.

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the renowned Presbyter *John*, as related by *Otto Frisingensis*, who saw the Bishop at *Viterbo*, where the Pope received him ^t. Of this Prince and Priest I shall have Occasion to speak in the Sequel. Year of Christ 1153.

With the Bishop of *Gabula* came Deputies from the Bishops and the Patriarch of *Armenia*, who stiled himself *the Catholic*, that is, the Universal Patriarch, having, as he pretended, a Thousand Bishops and upwards under his Jurisdiction. The Deputies told the Pope, that they were sent to consult him concerning some Rites, in which they differed from the *Greeks*, and were all ready to acquiesce in his Judgment. But they concealed the more material Points, in which they disagreed with the *Latins* as well as with the *Greeks*, and by thus imposing upon the Pope were admitted to his Communion. Being invited by the Pope to assist at Mass, celebrated by him with great Solemnity on the Day of the Dedication of *St. Peter's Church*, one of them, a Bishop, afterwards declared, that he had observed a Beam of Light upon the Pope's Head, and Two Doves ascending and descending, during the whole Time of the Service, without being able to discover any Place, through which they could have entered. This Vision was of a Piece with the Tale they told the Pope, of a Nation bordering upon *Armenia*, where, they said, all the new-born Children exhaled an insupportable Stench, from which they were delivered as soon as washed with the Water of Baptism in *Armenia*, though all other Remedies had proved ineffectual ^u.

Eugenius was a zealous Promoter of the Crusade; and by him, and *St. Bernard*, his chief Agent, and Encourager of that unhappy War to a Degree of Infatuation, the Emperor *Conrad*, and *Lewis VII.* of *France*, were both persuaded to march, in Person, at the Head of numerous Armies, against the Infidels in the East. They both set out in 1147, the Emperor from *Ratisbon*, and the King from *St. Dennis*, where he received the Cross and the Standard from the Pope's own Hand. Relying upon the Encouragement given them by *St. Bernard*, whom they looked upon as divinely inspired, and upon their numerous Armies, they promised themselves certain Victory, and the utter Extirpation of all the Enemies to the Christian Name. But it happened quite otherwise. For before the End of the Year the Emperor lost no fewer than 30,000 Men, chiefly by Sickness and Famine, and the King's

^t Otto Fris. l. 7. c. 33.

^u Otto Fris. *ibid*.

Year of
Christ 1153.

Army fared not much better, many dying of the Hardships they underwent, and many deserting to avoid them; insomuch that having spent Two whole Years in the Holy Land and done nothing in all that Time, they returned Home with the small Remains of their Two great Armies. Thus *Odo de Diogelo*, who lived at this Time, and wrote Seven Books upon the Expedition of *Lewis VII.* to the Holy Land. And what we read in that Writer is confirmed by *Gaufridus*, who flourished at the same Time^w, and by a Letter from the King himself to the Abbot *Suger*, whom he had left one of the Regents of the Kingdom, during his Absence^x.

In the Year 1151 *Eugenius* granted a Divorce to *Lewis VII.* from *Eleonora*, the Daughter of *William IX.* Duke of *Aquitain*, upon his swearing that she was related to him within the forbidden Degrees, though he had lived with her, as his lawful Wife, ever since the Year 1137, and had Two Daughters by her. She was no sooner divorced from the King, than *Henry*, Duke of *Normandy*, and afterwards King of *England*, married her, and had by her a very numerous, and no less illustrious Issue, viz. Four Sons, *Henry*, *Richard*, and *John*, afterwards Kings of *England*, and *Geoffry* Count of *Britanny*; and as many Daughters, of whom the eldest married the King of *Castile*, and from her was descended *Blanche*, Queen of *France*, and Mother to St. *Lewis*; the second was married to *Alexius*, Emperor of *Constantinople*; the third to the Duke of *Saxony*, by whom she had *Otto*, afterwards Emperor; and the fourth to the Count of *Toulouse*, whose Grand-daughter by her was married to *Alphonfus*, Count of *Poictiers*, and Brother to St. *Lewis* y. Of this Pope we have 88 Letters in the Collections of Councils, and some besides in other Writers.

MANUEL COMNENUS,
Emperor of the East.

ANASTASIUS IV. FRED. ÆNOBARBUS,
King of Germany.

The Hundred and Sixty-sixth BISHOP of Rome.

Anastasius
elected.

EUGENIUS dying on the 8th of *July* of the present Year, *Conrad*, Bishop of *Sabina*, by Birth a *Roman*, and the Son of one *Benedict*, was chosen the very next Day in his Room, and in-

^w Gaufrid. Chron. apud Lubb. tom. 2.

^x Inter Sugerianas Epist. Ep. 39.

^y Nangius in Chron. ad ann. 1152.

throned

throned under the Name of *Anastasius IV.* He was, so far as we can gather from the contemporary Writers, a regular Canon, and not a *Benedictine* Monk, as is asserted by *Trithemius*, who flourished long after his Time, and died in 1516².

Year of
Christ 1153.

Anastasius was no sooner consecrated, than being a Lover of Peace, and desirous to prevent, so far as in him lay, any new Quarrels between the Church and the Empire, he dispatched Cardinal *Gerard* into Germany to terminate the Cause depending between *Frideric* and the Apostolic See, with respect to the Translation of *Guicman* from *Ceits* to *Bamberg*. The Cardinal was received by the King with all the Respect that was due to his Character, and they celebrated the Festival of Christmas together at *Bamberg*. But *Gerard* taking upon him to act more imperiously, and talk in a higher Strain than the King could bear, he drove him from his Presence, and ordered him to quit Germany that Moment. The Cardinal obeyed, but died, of Grief as is supposed, in his Way to *Rome*. The following Year *Frideric* sent Ambassadors to *Rome*, and with them *Guicman* himself, to inform the Pope, by Word of Mouth, in what Manner he had been elected, and to demand the Pall. *Anastasius* admitted them immediately to his Presence, and having heard them with great Attention, he not only approved and confirmed the Election of the new Archbishop, but granted him very readily the Pall. This Complaisance in the Pope gave great Offence to many, says the Historian, and they began to look upon him as a Man of little or no Resolution². But what dreadful Disturbances would have been avoided, had the Pride and Obstinacy of his Successors allowed them to follow his Example!

Composes the
Difference
between *Frideric*
and
the Apostolic
See.

Year of
Christ 1154.

William, who had been elected Archbishop of *York*, but deposed in the Council of *Paris* by *Eugenius*, as has been related above, hearing of that Pope's Death, and at the same Time of the Death of his avowed Enemy *St. Bernard*, hastened to *Rome*, though far advanced in Years, to have his Cause re-examined before the new Pope, who from the Beginning had stood his Friend. *Anastasius* received him with all possible Marks of Friendship and Esteem, and News being brought, soon after his Arrival, of the Death of *Murdach*, whom *Eugenius* had preferred to the See of *York* in his Room, he was restored to that See, and received, at the same Time, the Pall, which he had never been

Restores
William
Archbishop of
York to his
See.

² Trithem. in Chron. Hirsaug.

² Otto Fris. in Frid. l. 2. c. 10.

Year of
Christ 1154.

able to obtain of *Eugenius*. On *Easter-Eve* 1154 he arrived, on his Return from *Rome*, at *Winchester*, where he had lived ever since the Time of his Deposition with *Henry* Bishop of that City, and going from thence to take anew Possession of his See, was received with the greatest Demonstrations of Joy by all Ranks of People. But their Joy was quickly converted into Grief by the Death of their good Bishop, happening soon after his Return, that is, on the 8th of *June* of the present Year ^b. He was a Prelate of a most unexceptionable Character, and all the contemporary Writers speak of him as a Man of a most exemplary Life, of great Sweetness of Temper, and universal Benevolence ^c; all but *St. Bernard*, who being strongly prejudiced against him in Favour of *Murdach*, a Monk of his own Order, represented him to Pope *Eugenius*, whom he entirely governed, as one quite unworthy of the Episcopal Dignity, and thus procured his Deposition. The Epithets that Saint bestowed upon him in his Letters to the Pope and to others, especially in his 380th Letter, are no Proofs of an extraordinary Sanctity. As *St. Bernard* was now dead, *Anastasius*, sensible of the Injustice done by his Predecessor to the Archbishop, restored him to his See, and as he was said to have wrought some Miracles after his Death, *Honorius III.* by way of further Reparation, solemnly canonized him in 1226, and his Festival is kept to this Day in the Church of *Rome* on the Eighth of *June*, the Day of his Death. Thus was one and the same Person judged by one of the infallible Popes unworthy of a Place among the Bishops, and by another worthy of a Place amongst the Saints in Heaven!

*His Bull in
favour of the
Hospitalers.*

In the same Year *Anastasius* issued a Bull at the Request of *Raymund de Podio*, Master of the Knights of the Hospital at *Jerusalem*, commonly known by the Name of *Hospitalers*, confirming to them all the Privileges that had been granted to them by his Predecessors, and besides exempting their Lands at *Jerusalem* and every-where else from the Payment of Tythes, as those Lands were bequeathed to them for the Support of the Pilgrims and the Poor. By the same Bull he forbids all Bishops to publish Interdicts, Suspensions, or Excommunications in any of the Churches belonging to their Order, allows them to have Divine Service performed in their Churches, with the Doors shut, even in Places that are under a general Interdict; to receive

^b Neubrig. l. 2. c. 26.

^c Neubrig. *ibid.*

Anastasius IV. BISHOPS of Rome.

75.

Year of
Christ 1154.

Priests and Clerks to officiate in their Churches, from what Diocese soever they come, and to keep them even without the Consent of their respective Bishops, as being subject to none so long as they continue with them, but to their Chapter and the Apostolic See; to have their Churches and Altars consecrated, their Clerks ordained, and the Sacraments administered by the Bishop of the Diocese, if he is willing to perform those Functions without Fee or Reward, but if he requires the least Acknowledgement, to employ, by the Authority of the Apostolic See, what other Bishop they shall think fit: and lastly he confirms to them all the Lordships, Lands, and Territories they possess, or ever shall acquire on either Side of the Sea, in *Asia* or in *Europe*, but forbids the Knights, after they have taken the Cross, and made their Profession, to return to the World, or even to embrace any other religious Institution, under Colour of leading a more regular Life^d. This Bull is dated the 21st of *October* of the present Year. The Order of the Hospitalers, now known by the Name of *the Knights of Malta*, which Island was given them by the Emperor *Charles V.* had its first Beginning on the following Occasion. The *Amalphytan Normans*, trading to the East, having with rich Presents gained the Caliph of *Egypt*, obtained Leave of him to build a Church and a Monastery for the *Latins* near the Church of the Holy Sepulchre, which was afterwards called *St. Mary of the Latins*. In this Monastery they placed *Latin Monks*, whose Business it was to take Care of the poor and sick Pilgrims. But as the Monastery was not large enough to contain all the Pilgrims resorting to the holy Places, the Abbot built, out of the Contributions and voluntary Offerings of the Faithful, an Hospital with a Chapel in Honour of *St. John Baptist*. In Process of Time, when the Christians in 1099 became Masters of *Jerusalem*, one *Gerard*, who had long attended the Sick and the Poor in that Hospital, bound himself by a solemn Vow to continue in that State of Life so long as he lived. His Example was soon followed by many others; and they took a white Cross which they wore on their Breast, for the Badge of their Order. Such is the Account *Gulielmus Tyrius* and *Jacobus de Vitriaco* give us of the Institution of the religious Order of the Knights Hospitalers^e, founded in the latter End of the Eleventh, or the Beginning of the Twelfth Century. But those Writers were both

^d Concil. tom. X.

^e Tyrius l. 18. De Vitriac. in Hist. Hierosolym. c. 64.

Year of
Christ 1154.

certainly mistaken in supposing their first Chapel to have been dedicated to St. *John*, surnamed *Elecmofynarius*, or the Almoner, Bishop of *Alexandria*, it being manifest from several Donations made to that Hospital in the Twelfth Century, that St. *John Baptist*, and not the Patriarch of *Alexandria*, was the Patron of their Order. For they are all said to have been made to God, to St. *John Baptist*, and to the Hospital at the Holy Sepulchre ^f.

Anastasius
dies.

Anastasius died after a Pontificate of One Year, Four Months, and Twenty-nine Days ^g, and consequently on the 2d of *December* of the present Year 1154, as he was elected on the 9th of *July* 1153. The Continuator of *Otto Frisingensis* says no more of him than that he was well versed in the Affairs of the Court of *Rome*. His readily yielding to *Frideric*, in the Affair of the Church of *Bamberg*, shews him to have been desirous of a good Understanding between the Church and the Empire. He was buried in the *Lateran* Church in a Tomb of Porphyry of exquisite Workmanship, in which had lain the Body of St. *Helena*, Mother to the Emperor *Constantine*. But the Tomb, that stood in a Church which *Constantine* had caused to be built without the Walls of the City, being plundered by Thieves, and the Body carried off in the Time of *Innocent II*. *Anastasius* ordered that Monument to be brought into the City and placed in the *Lateran* Church, in order to his being buried there, as he was a regular Canon of that Church ^h. The Body of St. *Helena* is now worshipped in the Church of the *Franciscans* at *Rome* called *Ara Cæli*; but how they came by it, or when, neither they nor any body else can tell.

MANUEL COMNENUS,
Emperor of the East.

HADRIAN IV.

FRID. ÆNOBARBUS,
Emperor of the West.

The Hundred and Sixty-Seventh BISHOP of Rome.

The Election
of Hadrian
IV.

IN the Room of *Anastasius* was chosen the Day after his Death, that is, on the Third of *December*, *Nicholas Breakspear*, an *Englishman*, born at *St. Albans*, the Son of a Clerk named *Robert*, and at

^f Apud San-Marthanos in Archiepif. Arclatens. & in Monast. Anglican. p. 509, 510.
^g Codex Vatican. Onuph. Sigon. &c. ^h Joan. Diac. junior in Lib. de Ecclef. Lateran. & Raspon. de eadem Ecclef. p. 77.

Hadrian IV. BISHOPS of Rome.

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the Time of his Election Cardinal Bishop of *Albano*. He was inthroned and crowned as soon as elected, and on that Occasion he took the Name of *Hadrian IV.* *William* of *Newburg*, who flourished at this Time, gives us the following Account of his Adventures, and his Rise from the lowest Condition to the Papal Dignity. His Father, embracing a monastic Life in the Monastery of *St. Albans*, left *Nicholas*, though yet very young, to shift for himself. Being thus abandoned and destitute of all Support, he lived upon the broken Victuals of the Monastery, till his Father, ashamed to see him daily in the Croud of common Beggars, deprived him even of that Support, and reproaching him in very sharp Terms with his Indolence, bid him betake himself to some Profession, and earn his Bread with the Sweat of his Brow.

Year of
Christ 1155.

As he was now grown up, and ashamed to dig, or to beg from Door to Door, in his own Country, he went to *France* to try his Fortune there. He travelled from one City to another in that Kingdom, but met with nothing that answered his Expectation till he came to *St. Rufus*, a famous Monastery of the Regular Canons, that stood then without the Walls of *Avignon* in *Provence*. Being admitted into that Monastery as a Servitor, he soon gained the Good-will of all the Canons by his modest and obliging Behaviour, and the great Readiness he shewed, on all Occasions, to execute their Commands: insomuch that they received him, a few Years after, into the Order. As he was a Man of quick Parts, of great Eloquence, and unwearied Diligence, he applied himself to the Study of the sacred Sciences, and distinguishing himself above all the rest, was, in Consideration of his extraordinary Merit, unanimously chosen by the Canons to succeed their Abbot *William* in 1137. The Monastery stood in great Need of a Reformation, and the new Abbot, a strict Observer of the Rules himself, by rigorously exacting the same strict Observance of all the rest, disobliged them as much as he had obliged them before. They entered into a Combination against him, and inventing many Calumnies to blacken his Character, accused him to Pope *Eugenius III.* which obliged him to undertake a Journey to *Rome*. The Pope, taken with his Modesty and the Moderation he shewed in answering the various Accusations brought against him, and at the same Time fully convinced of his Innocence, reconciled his Accusers with him, and dismissed them. But the Abbot still insisted upon the strict Observance of the Rules of the Monastery,

His Adventures before his Promotion.

Year of
Christ 1154.

Monastery, and new Calumnies were therefore invented and brought to *Rome* against him. The Pope heard his Accusers, and when they had done, *I know*, he said, *who raises this Storm; it is Satan: Go and chuse one with whom you can or rather will live in Peace; he, of whom you thus complain, shall be no longer burthensome to you.* Having thus dismissed the seditious Canons, he kept their Abbot with him, preferred him to the See of *Albano*, and made him Cardinal. Thus *William of Newburg*ⁱ; and what he writes we likewise read in *Matthew Paris*, in his Lives of the Abbots of *St. Albans*^k. In 1148 *Breakspear* (*Brekspere*, or *Breskpear*, as he is called by some) now Cardinal and Bishop of *Albano*, was sent by *Eugenius III.* into *Norway* and *Sweden* with the Character of Legate. In *Norway* he erected the City of *Nidrosia*, now *Drontheim*, into an Archiepiscopal See; and it was the first Archbishopric established in *Norway*. In *Sweden* he raised the See of *Upsal* to the Dignity of a Metropolis, that City being then the Metropolis of the Kingdom, and appointed *Henry*, then Bishop of *Upsal*, Metropolitan and Primate of all *Finland*^l. *Henry*, the Seventh Bishop of *Upsal*, was afterwards martyred, and is honoured by the Church of *Rome* as a Martyr on the 19th of *January*, the Day of his Martyrdom. Upon the Death of *Eugenius Breakspear* returned to *Rome*, and *Anastadius*, who succeeded him, dying after a short Pontificate, he was preferred, with one Consent, by the whole Body of the People and the Clergy to the vacant See.

Henry II. of
England
writes to the
new Pope.
Year of
Christ 1155.

The Promotion of *Hadrian* was no sooner known in *England*, than *Henry*, the Second of that Name, who had succeeded *Stephen* in the latter End of the Year 1154, wrote a very obliging Letter to the new Pope, congratulating him upon his Promotion, and expressing great Satisfaction to see one, born in his Dominions, judged worthy of and raised to so high a Station. He suggests to his Holiness, as being trusted with the Care of all Churches, to chuse such Ministers as are capable of assisting him in the Discharge of his Office, Men of known Integrity, free from Avarice, and Lovers of Justice, without any Regard to their Nobility, Wealth, or Power; recommends to him the bestowing of Ecclesiastical Preferments only upon Men of Worth and Merit, and exhorts him to exert his whole Power and Au-

ⁱ Neubrig. l. 2. c. 6.
nus Hist. Goth. l. 18. c. 18.

^k Matt. Paris in Roberto Abbate.

^l Joan. Mag-

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thority in assisting the Christians, engaged in War with the Infidels in the East m.

Year of
Christ 1155.

As *Hadrian* had not yet engaged the Protection of any of the Christian Princes, but was, as a Stranger, utterly unknown to them all, the *Romans*, thereby encouraged to revolt anew, refused to acknowledge him for their lawful Sovereign, nay and sent some of the chief Men of their Party to let him know, that it was his Province to administer the Sacraments, to ordain Priests and Bishops, and exercise other Spiritual and Ecclesiastic Functions; but as to the Temporal Power, it was lodged in the *Roman* Senate, and they were determined to recover it at all Events, to shake off the Yoke which they had so long groaned under, and re-instate themselves in their ancient Privileges and Liberties, which had been so unjustly invaded by his Predecessors. They therefore advised him to part voluntarily with his ill-gotten Power, lest they should be obliged to proceed to Force and Violence. But *Hadrian*, who was not a Man to be easily intimidated, drove the Deputies from his Presence without deigning to return them an Answer. Hereupon *Arnold* of *Brescia*, who had been obliged to quit the City in the Pontificate of *Eugenius*, was recalled; and by his furious Declamations against the Power and the Wealth of the Clergy, and the unhallowed Use they made of both, so stirred up and incensed the Populace against them, that the Pope, not thinking himself safe in *Rome*, retired to the *Leonine* City. During his Stay there, *Gerard*, Cardinal Presbyter of *St. Pudentiana*, going to wait upon him, was attacked by the Populace, and beaten till he was ready to expire. The Pope, provoked beyond Measure at the Insult offered to him in one of his Cardinals, put immediately the whole City under an Interdict, which lasted till *Holy Wednesday*, that in 1155 fell on the 23d of *March*. As no Divine Service could be performed during that Time, the Clergy prevailed at last, with much ado, upon some of the leading Men to submit; and their Example was soon followed by the rest. But *Hadrian* would not take off the Interdict, till the Senators promised upon Oath to banish *Arnold*, and all who adhered to him, from *Rome* and the *Roman* Territories, if they did not return to their Duty, and obey him as their Sovereign^a. Thus was *Arnold* driven again from *Rome*; and the Churches being all opened the next Day, *Maundy Thursday*, the sa-

New Disturbances raised in Rome by Arnold and the Arnoldists.

Arnold banished, and Peace restored.

^a Petrus Blesens. ep. 163.

^a Codex Vatican. apud Bar. ad. ann. 1145.

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Christ 1155.

Frideric sub-
duces the Re-
bels in Lom-
bardy, and
marches to
Rome.

cred Functions were resumed to the great Joy of the People, and a perfect Tranquillity restored to the City.

In the mean time *Frideric*, having reduced several Cities in *Lombardy* that refused to submit to him, and among the rest *Milan*, *Asti*, *Tortona*, and *Coira*, which Three last he entirely destroyed, advanced to *Pavia*, the ancient Seat of the *Lombard* Kings, and was there, on the 10th of *April* of the present Year, crowned King of *Lombardy* by *Peter* Bishop of that City^o. Having thus subdued the rebellious *Lombards*, he set out from *Pavia*, as soon as the Ceremony of the Coronation was over, on his March to *Rome*, in order to receive there the Imperial Crown at the Hands of the Pope. As he advanced with uncommon Expedition, and at the Head of a numerous and victorious Army, *Hadrian*, apprehending that he came rather as an Enemy than as a Friend, sent Two Cardinals, *James* of *St. John* and *St. Paul*, and *Gerard* of *St. Pudentiana*, now recovered of his Wounds, both Priests, and One Cardinal Deacon, *Gregory* of *St. Mary in Porticu*, to discover the King's true Design, and treat with him of an Agreement, whereof he gave them the Heads, or chief Articles, in Writing. They found the King encamped at *St. Quirico* in *Tuscany*, and being received and entertained by him in his Tent with the greatest Marks of Honour, they acquainted him with their Commission, and in the first Place begged the King would cause *Arnold* of *Brescia*, who had been taken by *Gerard*, Cardinal of *St. Nicholas*, but rescued by the Vice-Counts of *Campania*, to be delivered up to them. The King complied with their Request, and *Arnold* being sent under a strong Guard to *Rome*, and consigned to *Peter*, Prefect or Governor of the City, he was, by his Order, publicly executed, and his Body being burnt, the Ashes were thrown into the *Tyber*, lest the superstitious Multitude should worship them as Relics^p. *Guntber*, who was at this Time with the King, describes the unhappy End of *Arnold* in the Verses which the Reader will find at the Bottom of the Page (B).

End of Ar-
nold of Bres-
cia.

As

^o Otto Fris. l. 1. c. 12—19. Ligurin. l. 3.

^p Otto Fris. l. 2. c. 2. Ligu-
rin. l. 3.

(B) *Unde etiam tandem (neque enim reor esse filendum)*
Ne de funesto repetatur postea sermo,
Judicio Cleri, nostro sub Principe victus,
Appensusque cruci, flammaque cremante solutus

In

HADRIAN IV. BISHOPS of Rome.

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As the King had sent *Arnold* and *Anselm*, the one Archbishop of *Cologne*, the other of *Ravenna*, to treat with the Pope before the Arrival of the Three Cardinals mentioned above, he would not enter upon any Negotiation with the *Roman* Deputies till the Return of his own. The same Circumspection was used by the Pope; for he, on his Side, declined to treat with the Envoys of the King till he had learnt of his own how he was disposed, and in the mean time retired, as he suspected his Design, to the Fortrefs of *Civita Castellana*, deemed in those Days impregnable. But the Deputies of the Pope and the King happening to meet on the Road, as they were returning to their respective Courts, they agreed to go together to the King, then encamped at *Viterbo*. *Frideric* received the Three Cardinals with the same Marks of Honour as he had done before, and to leave no Room for the Suspicion that the Pope seemed to entertain of him, he caused the Reliques of some Saints, the Cross, and the Gospels to be brought into his Tent, and appointed one to swear upon them in his Name, and promise to preserve entire the Life, the Limbs, the Liberty, and the Honour of Pope *Hadrian*, and the Cardinals. The Three Cardinals returning to the Pope acquainted him with what had passed, and he thereupon agreed to crown *Frideric* Emperor, when his Affairs allowed him to repair to *Rome* for that Purpose, but in the mean time desired they might have an Interview. The King therefore, advancing with his Army to *Sutri*, encamped there, and the Pope, leaving *Civita Castellana*, came as far as *Nepi* to meet him, whence he proceeded the next Day to the King's Camp, attended by a great Number of Cardinals and Bishops. At his entering the Camp he was received by all the chief Princes of the Empire and Officers of the Army, and by them conducted on Horseback to the King's Tent, where he dismounted. As the King did not, on that Occasion, hold the Stirrup, the Cardinals, distrusting him, left the Pope, and flying back to *Civita Castellana*, shut themselves up in that Fortrefs. *Hadrian*, thus abandoned by the Cardinals and the greater Part of his Retinue, was not a little disturbed. But dissembling his Fear he entered the Tent, and placed

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Interview
between the
Pope and the
King.

The Pope how
received by
the King.

*In cineres, Tiberine, tuas est sparsus in undas,
Ne stolidæ plebis quem fecerit improbus error,
Martyris ossa novæ cineresve foveret honore.*

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himself in the Chair of State, that was there prepared for him. Being thus seated, the King, prostrating himself before him, kissed his Foot, but when he rose up to receive the Kiss of Peace, the Pope refused it, because he had not paid him the Honour that was due to him, and had been paid to his Predecessors by all the preceding Emperors, out of the Regard they had for the Two Princes of the Apostles. The King, thinking it inconsistent with the Royal Dignity to serve the Pope himself in the Quality of Equerry, maintained that he was under no Obligation of performing that Office. The next Day was wholly spent in Conferences relating to this Point, the ancient Records were searched, some Men of Rank, much advanced in Years, who had attended the Emperor *Lotharius* in the Interview he had with Pope *Innocent* in 1132, were examined, and it appearing from their Testimony, as well as from the Records, that it was customary for Kings and Emperors to hold the Stirrup while his Holiness mounted his Horse, or dismounted, the King, loth to disoblige the Pope at that Juncture, acquiesced by the Advice of the Princes of the Empire, and the next Day complied with that Custom, and attended his Holiness in the Sight of the whole Army, for the Distance of a Stone-Cast as his Equerry, and he was then admitted to the Kiss of Peace⁹. Had they gone little more than a Century farther back in searching the Records, they would have found that the Popes, instead of pretending to be thus served by the Emperors, thought it their Duty to serve and obey them as their Liege Lords and Sovereigns. But the voluntary Submissions of some Princes were, in Process of Time, exacted by the Popes of all as a Duty.

*Embassadors
sent by the
Romans to
the King.*

In the mean time the *Romans*, hearing that the King was advancing with his Army to *Rome*, in order to receive the Imperial Crown at the Hands of the Pope, sent a solemn Embassy to offer him the Empire in their Name, pretending that they alone had a Right to dispose of it. They met the King between *Sutri* and *Rome*, and being admitted to his Presence they extolled, in a pompous Harangue, the Valour of their Ancestors, enlarged on the Conquests they had made, magnified the Wisdom and Prudence with which they had governed

⁹ Otto Fris. l. 1. c. 21. & Codex Vatican. apud Baron. ad ann. 1155.

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the conquered World, and then deploring the miserable State they were, in the End, reduced to, that of Slaves to Priests and Clerks, begged he would assist them in shaking off so galling a Yoke. They added, that they had made him, though a Stranger, a Citizen of *Rome*; that they were sent by the Senate and the *Roman* People to offer him the Imperial Crown, and obtain of him, in return, a Confirmation of all their ancient Privileges, with a Promise upon Oath to restore the Senate and the Equestrian Order to their former Splendor and Authority; that upon his engaging to defend them to the utmost of his Power, against all their Enemies, he should be acknowledged by them for their Prince, and as such received in the Capitol by their Officers, paying to the said Officers on that Occasion, in Compliance with the ancient Custom, Five thousand Pounds Weight of Silver. They were going on, when the King interrupting them; “ You have told us,” he said, “ great Things of the Valour and the Wisdom of your Ancestors; but in your Harangue I discover no Traces of that Wisdom which you have so much extolled in them. They have, I own it, performed great Feats with their Valour. The *Romans* were, it must be allowed, Men worthy of the high Encomiums you have bestowed upon them: They *were*, I say, with the Words of One of your own Poets” (probably alluding to the Words in *Virgil*, *fuimus Troes*); “ but *Rome* has experienced, as well as other Cities, the sad Vicissitudes of Fortune. From your *Rome*, or rather from my *Rome*, the Seat of the Empire was translated into the East, and with your Plenty the hungry *Greek*” (*Græculus esuriens*, *Juvenal*’s Words) “ was fed for many Years. Your *Rome* was afterwards subdued by the *Lombards*, was taken from them by the *Franks*, and has been transmitted to us by the Two glorious Emperors *Charles* and *Otto*. *Rome* therefore is mine and not yours; and it belongs not to you, but to me, to dispose of it. It is true you have invited me to your City; but it was to defend you against your Enemies, not being able to defend yourselves. You implored my Protection, and I came to protect you. I am, by Inheritance, the lawful Owner and Lord of your City, and you in offering it to me only offer me what is independently of you my own. You seem to confide in the *Sicilian*” (or the King of *Sicily*;) “ but he shall, in due time, be made to pay dear for his Temerity. As to the Oaths you require,

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Their Speech.

The King’s
Answer.

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“ it does not at all become Subjects to prescribe Laws to, or exact Oaths of, their Sovereigns. I am your Lord, and shall never deny you my Protection when I think it my Duty to protect you, without binding myself to it by an Oath. You say I must pay a certain Sum of Money to your Officers, when you admit me as your Prince into the Capitol. Here again you forget that I am your Lord and Master. But I do not; and therefore will not be directed by you in the Distribution of my Favours; but shall bestow them upon whom I please, without consulting you.” The King was provoked at the *Romans* pretending to be a free People, and to have the Power lodged in their Senate of bestowing a City, which his Ancestors had conquered, upon whom they pleased: And it is to be observed, that he speaks all along of *Rome* as belonging to him alone, of himself as the Sovereign Lord of that City, and of the *Romans* as his Vassals, without ever taking the least Notice of the Power claimed by the Popes over *Rome* and the *Romans*.

Frideric
crowned Em-
peror.

The *Roman* Deputies, being dismissed by the King, hastened back to *Rome*, promising to return with the Answer of the Senate and their Fellow Citizens. But, as they were no more heard of, the Pope advised the King to be upon his Guard, not doubting but they would disturb and prevent, if by any Means they could, the Ceremony of the Coronation. A Body therefore of a Thousand chosen Horse were detached from the King's Army that very Night with Orders to seize on the *Leonine* City, and the Church of *St. Peter*, where the Ceremony was to be performed. This they effected under the Conduct of Cardinal *Ostavian*, before Day-break, without the least Opposition. At Day-break the Pope and the King, marching at the Head of the Army in Battle Array, entered the *Leonine* City, and having placed strong Guards at all the Gates, they proceeded together to *St. Peter's*, where the Ceremony of the Coronation was performed without the least Disturbance. He received the Imperial Crown, says *Otto Frisingensis*, in the Fourth Year of his Reign, in the Month of June, and on the 18th Day of that Month, amidst the loud Acclamations of all who were present. And *Frideric* himself, in a Letter to that Historian, Mass being celebrated, says he, at the Altar of the holy Apostles Peter and Paul in

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Honour of the blessed Virgin Mary, because it was Saturday, he placed the Imperial Crown upon my Head^s. In the Year 1155 the 18th of June Year of
Christ 1155.
fell on a *Saturday* (C).

The Ceremony of the Coronation being ended, the Emperor returned with the Pope to his Camp. They were scarce gone when the *Romans*, provoked at the Pope's disposing of the Imperial Crown without their Consent, sallied from the Castle of *St. Angelo*, of which they were Masters, fell upon the *Germans* whom the Emperor had left to keep Possession of the *Vatican*, and, over-powering them with Numbers, drove them from thence, and pursued them to the Camp. The *Germans* flew immediately to Arms, and an Engagement ensued, that lasted several Hours with great Slaughter on both Sides. But the *Germans* prevailed in the End, and the *Romans*, quitting the Field, saved themselves within the Gates of the City. In their Flight many of them were taken, and brought to the Emperor; but the Pope interposing in their Behalf, they were forgiven and sent back unhurt. The Emperor was soon after obliged, by the violent Heat of the Climate, to quit the Neighbourhood of *Rome*, and the Pope, not caring to put himself in the Power of the *Romans*, thought it adviseable to continue with him. He therefore accompanied him into *Sabina*, and arriving on the Eve of the Festival of *St. Peter* at the *Lucanian Bridge*, the Army halted there, and the Festival was celebrated the next Day by the Pope and the Emperor with the greatest Solemnity^t. During their short Stay there Deputies arrived from *Tivoli*, sent by their Fellow-Citizens to offer the Keys of their City to the Emperor, as their lawful Lord and Sovereign. *Frideric* accepted the Keys; but the Pope claiming the City of *Tivoli* as belonging to the *Roman Church*, and urging the Oath of Allegiance they had taken to *St. Peter* and his Suc-

*The Romans
fall upon the
Germans,
but are de-
feated.*

*The Emperor
leaves the
Pope in Pos-
sion of Ti-
voli.*

^s Apud Otton. l. 1.

^t Codex Vatican. apud Bar. ad ann. 1155.

(C) *Gunther*, the *Ligurina* Poet, takes Notice of the Time of the Coronation in the following Lines.

*Hos Regi titulos, hos clari nomen honoris
Quartus ab ingressu regnorum contulit annus,
Plusque fere medio Juvenum se mensis agebat,
Ut quarto decimo prodiret Julius ortu.
Postea gemmiferam lata cervice coronam
Ipse ferens, insedit equo, &c. (1)*

(1) *Ligurin. l. 4.*

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cessors in the Apostolic See, he returned the Keys by the Advice of the Princes who were with him, and bid the *Tiburtines* obey the Pope as their Lord and Father, but with this Clause, *Saving in all Things the Imperial Right*. The Letter he wrote to the *Tiburtines* upon the Return of their Deputies has reached our Times; and is as follows: “*Frideric* by the Grace of God, Emperor of the *Romans*, ever Augustus, “to the Citizens of *Tivoli*, Greeting. We will have you to know, “that, out of our Regard for the blessed *Peter*, Prince of the Apostles, “we leave the City of *Tivoli* to our beloved and most Reverend Father “Pope *Hadrian*, saving in all Things the Imperial Right, *salvo super omnia jure imperiali*. We therefore absolve you all and each of “you from the Allegiance you have lately sworn to us, and command “you to assist, serve, and obey the venerable Pope, saving in all “Things the Imperial Right.” Thus *Frideric* left the Pope in Possession of the City, but took Care not to yield up the Right he himself might have to it. As the *Romans* were his avowed Enemies, he was unwilling, says the anonymous Historian, to disoblige the Pope, lest his Holiness should stir up against him the Prince of *Capua*, the Duke of *Apulia*, and the King of *Sicily*.”

Takes and
destroys the
City of Spo-
leti.

As in the Emperor's Army many, not able to bear the Heat of the Climate in *Italy*, fell daily sick, and many died, he resolved to march back to *Germany*. In his Way he took the City of *Spoleti*, by Assault, in Six Hours Time, though defended by a numerous Garrison, and near an Hundred Towers. That City, depending upon its Situation, and the Strength of its Walls, had not only resumed its ancient Liberty, but thrown into Prison the Messengers sent by the Emperor to bring them back to their Duty. Having therefore taken the Place by Storm, he gave it up to be plundered by his Soldiers, who found an immense Booty in it, and then levelled it with the Ground. At *Ancona* he was met by Two Greek Princes, *Palæologus* and *Maroducus*, sent by the Emperor *Manuel Comnenus*, to propose an Alliance with him against *William*, who had succeeded his Father *Roger* in the Kingdom of *Sicily*. The Greek Embassadors offered the Emperor an immense Sum of Money, provided he returned with his Army, and entering *Apulia* made War upon their common Enemy. But the Sickness that reigned among his Troops not allowing him to comply with

“ Ibid.

“ Idem. ibid.

their

their Request, nor accept their Offers, he dismissed them with many kind Expressions, and pursued his March into *Germany*. Thus the Emperor himself in a Letter to *Otto* x. Year of Christ 1155.

William, the only surviving Son of *Roger*, was at this Time King of *Sicily*. *Roger* died in *Pakermo*, which City he had made the Metropolis of his Kingdom, on the last Day of *January* 1154, in the 58th Year of his Age, a short Life for the many noble Actions he performed. For not satisfied with the Two Kingdoms of *Sicily* and *Apulia* or *Italy*, comprising all the Provinces that compose the present Kingdom of *Naples*, he added to his *Sicilian* and *Italian* Dominions the Islands of *Malta* and *Corfu*, the greater Part of *Greece*, the Cities of *Tripoli*, *Tunis*, and *Hyppo*, in *Africa*, and obliged the *Saracen* Princes in those Parts to pay him a yearly Tribute. He was no less prudent in Council than brave in the Field, was a great Admirer of all Men of Merit, of all who had any-ways distinguished themselves, whether by the Arts of Peace or of War, by the Sword or by Learning, inviting them from the most distant Countries to his Court, and raising them to the first Honours of his Kingdom; was by no Losses disheartened, by no Successes elated, was never known to have departed from the Laws of the strictest Equity and Justice in the Government of his Kingdom; and, in short, was for his military Skill, his Wisdom, and other eminent Virtues, looked upon, even by his Enemies, as the greatest Prince of the Age he lived in. Thus the Writers who lived in those Times, or nearest to them. *St. Bernard* indeed, in some of his Letters, speaks of *Roger* as a Tyrant and Usurper. But these Names the Saint bestowed upon him for no other Reason but because he sided with *Anacletus*, and no longer than he continued to support him. For he no sooner acknowledged *Innocent*, than of the very worst of Princes he became, in the Opinion of *Bernard*, the very best, and was as such commended by him in some of his Letters. *Roger* spent the Two last Years of his Life in erecting a stately Palace for his Successors in the City of *Pakermo*, and building several Churches, which he richly endowed, one especially at *Messina* and another at *Bari*, both in Honour of *St. Nicholas*, Bishop of *Mira*. *Roger* had, by his many Wives, a numerous Issue; but, to his great Grief, all but *William* died before

Character of
Roger King
of Sicily.

* Ep. ante lib. 1.
ad anonym. Cassin.

x Falcand. Hist. de Siciliæ calamitatibus, & Peregrin. p. 260.

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Christ 1155.
Is succeeded
by his Son
William.

him. He had appointed *William Duke of Naples* and *Prince of Capua*, but upon the Death of his other Children he took him, in 1152, for his Partner in the Kingdom, and caused him to be crowned with the usual Ceremonies at *Palermo*. His Father dying in 1154 he became sole Master of his extensive Dominions, but soon shewed, says the Historian, that he had inherited his Power and not his Virtues. For he immediately discharged all his Father's Ministers, and either banishing or confining them, put his own Favourites, Men quite unexperienced, in their Room; which greatly disoblged and estranged from him some of the most powerful Families of his Kingdom. He had been crowned in his Father's Life-time, but, nevertheless, upon his Death he caused that Ceremony to be performed a-new in the Presence of all the Bishops and Barons in his Dominions, whom he summoned for that Purpose at *Palermo*.

He was crowned by *Hugh*, Archbishop of *Palermo*, on *Easter-day* 1154, and *Hadrian* being in the latter End of that Year preferred to the Apostolic See, *William* sent, in the Beginning of the ensuing Year, Embassadors to *Rome*, to congratulate his Holiness upon his Promotion, and at the same time to obtain a Confirmation of the Privileges granted by his Predecessors to the deceased King. The Embassadors met with a very cold Reception from the Pope, nor could they prevail upon him to grant them their Request, *Hadrian* pretending that the King ought not, as Feudatory of the *Roman Church*, to have taken the Crown without the Consent of the Apostolic See. In the mean time the new King, crossing over into *Apulia* to settle his Affairs there, landed at *Salerno*; and during his Stay in that City arrived *Henry*, Cardinal of *St. Nereus* and *St. Achilleus*, sent by *Hadrian* to complain of his having caused himself to be crowned, and assumed the Title of King without first applying to the Apostolic See, and taking the usual Oaths as Vassal of the *Roman Church*. The Cardinal brought a Letter with him from the Pope to the King; but the King, finding himself only stiled, in that Letter, *Lord of Sicily*, returned it immediately to the Cardinal, and ordered him to depart that Moment his Dominions. This *Hadrian*, the Cardinals, and the whole *Roman* Clergy highly resented, as if the King intended to withdraw himself from all Subjection to the Holy See. The Sentence of Excommuni-

Quarrels
with the
Pope.

* Falcand. ibid.

cation was therefore thundered out, with great Solemnity, against him, his Subjects were absolved from their Oath of Allegiance, and he declared a Rebel and an Enemy to St. Peter and his Church. On the other Hand, the King, being obliged to return to *Sicily*, to quiet some Disturbances there, appointed *Afcletinus*, Archdeacon of *Catania*, High Chancellor and Governor of *Apulia*, with Orders to raise an Army, and lay Siege to *Benevento*. The Chancellor having, in Compliance with his Orders, drawn together what Forces he could, advanced to *Benevento*, and, destroying all before him with Fire and Sword, laid close Siege to the Place. But despairing, on Account of the vigorous Resistance he met with from the Inhabitants, of being able to reduce it with the Troops he had then with him, he abandoned the Enterprize, and marching into the Territories of *Rome* took and burnt *Ceperano*, *Bacucco*, *Frufinone*, and *Acre*, and on his March back into *Apulia* levelled with the Ground the Walls of *Aquino*, *Pontecorvo*, and of several other Castles belonging to the Monks of *Monte Cassino*; nay, as those Monks had declared for the Pope, he obliged them to quit the Monastery, leaving only Twelve to take Care of the Church.

Year of
Christ 1155.
Is excommu-
nicated.

War between
him and the
Pope.

In the mean time a Report of the King's Death being spread abroad, the Barons who had been banished by him or his Father all returned, and being encouraged by the Pope caused almost a general Insurrection in the Kingdom of *Apulia*. As the King was under the Sentence of Excommunication, his Subjects, whom the Pope had absolved from their Allegiance, flocked daily in such Crowds to the Rebels, that the Chancellor was obliged to quit the Field, and leave them in Possession of all the open Country. Having now no Enemy to contend with, they reduced most of the strong Holds in *Apulia*, *Calabria*, and *Abruzzo*; insomuch that the Cities of *Naples*, *Salerno*, and *Amalfi*, with a few Castles, were the only Places that still held out for the King. They took Care to acquaint *Hadrian* with their unexpected Success, and his Holiness thereupon leaving *Rome*, hastened to *Benevento*, in order to be at Hand to encourage the Rebel Army, and put himself at their Head, should it be thought necessary. While he was at *Benevento* Embassadors arrived there from *Constantinople* with Proposals of an Alliance between his Holiness and the Emperor

The King
reduced to
great
Straits.

* Anonym. Vatican. & Cassin. Ceccan. in Chron. ad ann. 1155.

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Manuel against their common Enemy *William*, who stiled himself King of *Sicily*. The Proposals were, that their Master should pay to the Pope Five thousand Pounds Weight of Gold, and send a sufficient Number of Troops to drive *William* quite out of *Italy*, and that the Pope, on his Side, should cause Three Maritime Cities in *Apulia* to be delivered up to those Troops upon their Landing. To these Terms the Pope readily agreed, being incensed beyond measure against *William* for ravaging the Lands of the Church; and he wrote at the same time to the Emperor *Frideric*, inviting him to enter into that Alliance ^b.

Sues for
Peace, but
in vain.

The general Revolt of the Cities of *Apulia*, and the powerful Confederacy that was negotiating between the Pope and the Two Emperors, so terrified the King, that he resolved to conclude a Peace with *Hadrian* upon any Terms: And he sent accordingly Embassadors to *Benevento*, where the Pope then was, with such Conditions as he thought his Holiness, however provoked, could not reject. For he promised to restore all the Places he had taken, to cede the Three Cities of *Padula*, *Mecrone*, and *Montefusco* to the Apostolic See, to be held for ever by *Hadrian* and his Successors, to oblige the rebellious *Romans* to acknowledge and obey him; and, lastly, to pay to the Apostolic See, by way of Reparation for the Losses it had sustained in the present War, the same Sum of Money that had been offered by the Greek Emperor. The King required no more than that the Pope would absolve him from the Excommunication, and grant him the Investiture of the Kingdoms of *Sicily* and *Apulia*, upon his swearing Allegiance to him and his Successors in the Apostolic See. These were more advantageous Terms than the Pope had Reason to expect; and he was for accepting them without the least Alteration. But he was opposed by the greater Part of the Cardinals, who would hearken to no Terms, and, at their Instigation, a Resolution was taken to carry on the War with the utmost Vigour till *William* was driven quite out of *Italy*. *Baronius* is of Opinion that those Cardinals were all Partizans of the Emperor *Frideric*, and were, as such, for crushing the King of *Sicily*, lest the Pope should find in that Prince a Protector in case of a Rupture between him and the Emperor ^d. However

The Terms
be offered.

^b Anonym. Vatican.

^d Bar. ad ann 1155.

^c Idem ad ann. 1155. Guill. Tyr. l. 18. c. 2.

that

Hadrian IV. BISHOPS of Rome.

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that be, had the Kingdom of *Apulia* been recovered from the *Normans*, a bloody War would have thereupon unavoidably ensued in *Italy* between the Two Emperors, those Provinces being claimed by both as Part of their respective Empires. Besides, it was not the Interest of the Pope to have either for a Neighbour.

Year of
Christ 1155.

The King finding, to his great Surprise, that his Terms were rejected, resolved to die in the Field rather than to part with so many rich Provinces, which his Ancestors had acquired at the Expence of their Blood. Having therefore raised, with incredible Expedition, a powerful Army in *Sicily*, he embarked at *Messina*, and landing without Opposition at *Salerno*, marched strait to *Brundusium*, now *Brindisi*, where the Troops sent by the *Greek* Emperor were encamped, and putting himself at the Head of the Veterans that had served under his Father, attacked the *Greeks* with such Fury, that, not able to stand the Shock, they fled at the first Onset. The King then laid close Siege to *Brundusium*, whither many of the *Greek* Officers had fled with some of the rebellious Barons; and, having soon made himself Master of the Place, put all the *Greeks* in Irons, and either deprived the Barons of their Sight, or caused their Heads to be struck off. The King got on this Occasion an immense Booty, all the Money the *Greeks* had brought with them for the Pope, and to defray the Expences of the War. From *Brundusium* the King led his victorious Army against the City of *Bari*, that had revolted, and rased the magnificent Castle, which his Father had built there. As he approached the City, the Inhabitants went out unarmed to meet him, and sue for Mercy. He spared their Lives, and would not suffer the City to be plundered: But, observing the Ruins of the Castle, *I shall not*, he said, *spare your Houses, as you have not spared mine*. He then ordered them to depart with their Effects in Two Days Time. They implored the King's Mercy with Floods of Tears, but he was inflexible, and setting, at the End of Two Days, his whole Army to work, the famous City of *Bari* was in a short Time reduced to a Heap of Rubbish; its strong Walls, that had stood so many Sieges, its stately Palaces, and even its magnificent Churches being levelled with the Ground. The Fate of *Bari* struck such Terror into the other Cities, that they all returned, of their own Accord, to their Duty.

Gains a complete Victory.
Year of
Christ 1156.

* Guillelm. Tyr. l. 18. c. 8. Anonym. Vatican. & Cassin.

Year of
Christ 1156.

Besieges the
Pope in Be-
nevento.

Who is ob-
liged to sue
for Peace.

Terms upon
which it was
granted.

In the mean time *Hadrian* kept himself shut up, with several of the rebel Barons, in the City of *Benevento*, not daring to venture out, lest he should fall into the Hands of some of the King's Parties, that made frequent Incursions to the very Gates of that City. At last the King appeared, with his whole Army, before the Place, and investing it on all Sides began to batter the Walls Night and Day with such Violence, that the Pope, sensible they could not hold out much longer, and despairing of Relief, thought it advisable to capitulate. He therefore sent Three Cardinal Priests to the King's Camp to sue for Peace, namely *Hubald* of *St. Praxedes*, *Julius* of *St. Marcellus*, and *Roland* of *St. Mark*, Chancellor of the *Roman Church*. The King received them with the greatest Marks of Respect, and declaring himself ready and desirous to live in Peace with the Apostolic See, he appointed Five Persons to settle the Articles jointly with them, viz. *Majo*, his High Admiral, or, as he was stiled, *Magnus Admiratus Admiratorum*, *Hugh* Archbishop of *Palermo*, *Romuald* Archbishop of *Salerno*, *William* Bishop of *Calano*, and *Marinus* Abbot of *Cava*. After several Conferences, the following Conditions were agreed on: That the Pope should absolve the King from the Excommunication; that he should grant him Investiture by delivering to him Three Standards, One for the Kingdom of *Sicily*, another for the Kingdom of *Apulia*, and the Third for the Principality of *Capua*; that he should acknowledge him for lawful Lord of the Dukedom of *Naples*, of the Principality of *Salerno*, (which the Popes had hitherto claimed as belonging to their See), of the *March* of *Ancona*, and of all the Cities, Lands, and Territories, which he was possessed of at that Time. On the other hand the King was to forbear all further Hostilities, to swear Allegiance, as his Predecessors had all done, to the Apostolic See, and to pay yearly, as Feudatory of the *Roman Church*, 600 Schifati for *Apulia* and *Calabria*, and 500 for the *March*. To these some other Articles were added, that gave great Offence to the Cardinals who were not shut up with the Pope in *Benevento*, that is, who were out of all Danger. These Articles were, that from the Kingdom of *Sicily* no Appeal should be made to *Rome* without the King's Leave; that no Apostolic Legate should be sent, without his Leave, into that Kingdom; and that in Elections the Clergy should be free to elect whom they pleased, but should notify the Election, before it was made public, to the King, who should confirm

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confirm it, if the Elect was not in Confederacy with his Enemies, nor thought by him, on other Accounts; unworthy of the Station to which they had preferred him. By this Article the King became absolute Master of all Elections; and I do not find that either the Pope, or any of the Cardinals who were with him, objected to any of these Articles, however derogatory to the pretended Rights of the Apostolic See. The Conditions, upon which Peace was to be restored between the Pope and the King, being thus settled, *Hadrian* confirmed them by a Bull, dated at *Benevento* in the Month of June 1156, and in that Bull he bestows great Commendations upon the King, and declares over and over that it has not been extorted from him by Fear or by Force, but was issued while he was quite free and safe in the City of *Benevento*. This the King probably insisted upon, lest the Concessions should be afterwards declared void and null, as not being voluntary; for so it had happened in the Dispute between *Paschal II.* and the Emperor *Henry V.* The Terms being thus agreed upon, the King coming to the Church of *St. Marcian*, without the Walls of *Benevento*, was there received by the Pope, and prostrating himself before him was first absolved from the Excommunication, and then solemnly invested with Three Standards in the Kingdoms of *Sicily* and *Apulia* and the Principality of *Capua* &c. With the Pope were many of the rebel Barons, who, at his Instigation, had taken up Arms against their lawful Sovereign. But his Holiness was too anxious about his own Safety to insist upon any Terms for them, and he left them to the Mercy of the King, who either put to Death such of them as fell into his Hands, or deprived them of their Sight. Among the latter was *Robert*, the brave Prince of *Capua*, who had been unjustly driven from his Dominions by King *Roger*, and had recovered them on Occasion of the present Disturbances. He had the good Luck to make his Escape out of *Benevento* undiscovered, but was apprehended by One of his own Vassals as he was crossing the *Garigliano* to get into the Territories of the Church, and delivered up to the King, who, having caused his Eyes to be put out, confined him to a Prison in *Palermo*, where he soon died &c.

During these Disturbances in *Apulia* landed at *Hydruntum* (now *Complaints. Otranto*) in *Calabria*, *Fulcher*, Patriarch of *Jerusalem*; with Six other *against the Bishops*, come to remonstrate against the Privileges granted to the *Hospitalers*.

^f Guill. Tyr. l. 18. c. 8. & apud Baron. ad ann. 1156. in actis Hadrian. ^g Fal-
cand. & Anonym. Cassin. ad ann. 1156.

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Knights Hospitalers by the late Pope, and in particular against their being exempted from paying Tythes. As they were going to *Rome*, which City the Pope had not yet left when they landed, the King of *Sicily* would not grant them a Safe-Conduct; so that they were obliged to re-embark, and pursue their Voyage by Sea to *Ancona*. There they landed, and travelling to *Rome* found that the Pope had set out a few Days before for *Benevento*. They followed him, and overtaking him at *Ferentino*, acquainted him with the Motives of their long Journey, which the Patriarch told him he had undertaken, though near a Hundred Years old. They charged the Hospitalers with abusing, in a strange Manner, the Privileges granted them by the Apostolic See, with openly insulting the Bishops, and the Patriarch himself, as having no Power over them, with engrossing to themselves all the Benefactions and Offerings of the Faithful, &c. They therefore entreated his Holiness to revoke or at least curtail the many unprecedented Immunities and Exemptions, which they had surreptitiously obtained of his Predecessor. The Affair was disputed, for several Days, in the Presence of the Pope, but left undetermined, *Hadrian* having been gained over, says the Historian, with rich Presents, to the Party of the Hospitalers, as well as all the Cardinals but Two, namely, *Octavian* of *St. Cecilia*, and *John* of *St. Martin*. Of all the Cardinals these Two alone preferred Justice to Money: The rest, all Sons of Babel, followed Balaam. Thus *William* Archbishop of *Tyre*^b. But that Writer was, perhaps, not a little prejudiced in Favour of the Patriarch against the Hospitalers. For *Petrus Blesensis*, who lived at this Time, speaking of Cardinal *Octavian* on Occasion of his assuming the Pontifical Dignity in Opposition to *Alexander III.* in 1159, says, that he had spent his whole Life in heaping up Wealth to disturb the Peace of the Churchⁱ. It is to be observed, that the Archbishop of *Tyre*, jealous of the Privileges enjoyed by the Hospitalers, betrays throughout his History no small Prejudice against them, and all who favoured them.

Beginning of
the Quarrel
between the
Pope and the
Emperor.

Year of
Christ 1157.

The Peace concluded by the Pope with the King of *Sicily* was highly displeasing to the Emperor; and he no sooner heard of it, than, provoked at his entering unknown to him into a Treaty with an avowed Enemy of the Empire, he forbade all Archbishops, Bishops, and other Ecclesiastics in his Dominions to accept of the Pope any Dignity or Benefice, or to go to *Rome* upon any Pretence whatsoever. In the

^b Guill. Tyr. l. 18. c. 3, & c. 8.

ⁱ Petrus Blesens. ep. 48.

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Christ 1157.

mean time the See of *Verdun* becoming vacant, *Albertus de Mercy*, the Bishop elect, applied, pursuant to that Injunction, to the Emperor for Investiture, and received it at his Hands, without so much as acquainting the Pope with his Election. This *Hadrian* as highly resented as *Frideric* had done his making Peace with the King of *Sicily*. The Pope was at the same time displeased with *Frideric* on another Account. *Eskilus*, Archbishop of *Lunden* in *Sweden*, had been taken, as he returned from *Rome*, by Robbers, in the Territories of the Empire, had been stript of all he had, and was by them still kept in Captivity. As the Emperor had taken no Notice of so notorious a Breach of the Law of Nations, had caused no Search to be made after the Criminals in order to bring them to condign Punishment, and deliver the Archbishop out of their Hands, *Hadrian* sent the Two Cardinals *Roland* of *St. Mark*, Chancellor of the Holy Roman Church, and *Bernard* of *St. Clement*, to complain to him, in his Name, of the Remissness with which he had acted on that Occasion, and to get the Archbishop immediately set at Liberty, and all his Effects restored to him. The Two Cardinals being admitted to the Emperor's Presence, and by him very graciously received, addressed him with the following Words: *Our blessed Father Pope Hadrian and the whole College of Cardinals of the Holy Roman Church, salute you, be as your Father, and they as your Brethren.* They then delivered a Letter with this Address, *Hadrian Bishop, Servant of the Servants of God, to Frideric illustrious Emperor of the Romans, Health and Apostolic Benediction.* To some Expressions in this fatal Letter was owing the Rupture that ensued between the Church and the Empire, and the endless Mischiefs that arose from thence to both. For in that Letter the Pope taxed the Emperor, in very sharp Terms, with conniving at the Sacrilege, as he called it, committed in his Dominions, with granting Impunity to the Criminals, and, in a Manner, countenancing so atrocious a Crime, instead of employing, as he ought to have done, the Sword, that was put into his Hand, for the Punishment of Evil-doers. "And in what," added *Hadrian* in his Letter, "have we ever disobliged you? We are not conscious to ourselves of having done any Thing whatever that could give you the least Offence. We have ever loved you, with the greatest Tenderness, as our Son and a most Christian Prince. You cannot have forgot with what Joy your Mother the Holy Roman Church received you, with what Kindness and Affection she entertained you, and

how

*The Pope's
Letter to the
Emperor.*

Year of
Christ 1157.

“ how willingly she conferred upon you the Imperial Crown, and
“ with it the Plenitude of all Power and Honour. We do not repent
“ our having complied in all Things with your Desire; nay, we
“ should rejoice, had we conferred greater Benefits upon you, consider-
“ ing the many Advantages that would accrue from thence, both to
“ us and the Church. As you seem therefore to overlook so heinous
“ a Crime, to the Reproach of the Church Universal as well as of
“ your Empire, we apprehend some evil-minded Persons have made
“ it their Business to sow the Seeds of Dissension between us ^k.”

ives great
fence to
the German
Princes.

This Letter being read aloud, and faithfully interpreted by *Rainald*, Chancellor of the Empire, for the Sake of those who understood not the *Latin*, the *German* Princes, who attended the Emperor, were all greatly shocked at the harsh Terms and the Acrimony which they thought they discovered in it, but much more at the Pope's saying, that *the Holy Roman Church had conferred the Imperial Crown upon the Emperor with the Plenitude of all Power and Honour, and that he should rejoice had he conferred greater Benefits upon him*. They understood these Words as if the Pope pretended the Imperial Crown to be his Gift, and the Empire to be a Fief of the Church. They took that to be the Pope's Meaning, says the Historian, because they knew it was rashly asserted by some *Romans*, that the City of *Rome* and the Kingdom of *Italy* were held by the *German* Princes as a Gift of the Popes, and they had taken Care to transmit that Notion to Posterity, not only in their Writings, but in Pictures, representing the Emperor *Lotharius* receiving the Imperial Crown, on his Knees, with an Inscription importing it to be a Gift of the Pope ^l. The *German* Lords therefore, understanding the Words of the Pope's Letter in the Sense I have mentioned, were all filled with the utmost Indignation, and One of the Pope's Legates, instead of softening those Expressions and striving to appease the Emperor and the Princes, added Fuel to the Fire, addressing the Princes, in the Height of their Resentment, with the following Words: *Of whom then does your Emperor hold the Empire, if he holds it not of our Lord the Pope?* Words that so provoked *Otto*, Count *Palatine of Bavaria*, that drawing his Sword he would have made the Legate pay dear for his Presumption, had not the Emperor, who kept his Temper, interposed and saved him. However he sent im-

^k Roderic in Frideric. l. 1. c. 8.

^l See above, p. 50.

mediately

mediately both the Legates back to their Lodgings, attended by some of his Guards to screen them from any further Insults, and ordered them to depart next Morning and return to *Rome* without turning anywhere to the Right or the Left, or calling upon any Bishop or Abbot in their Way^m.

Year of
Christ 1157.

The Legates being thus dismissed, the Emperor wrote a circulatory Letter to all the Princes and Bishops of the Empire to acquaint them with what had passed at this Conference or Interview with the Pope's Legates. "As the Almighty," said he in his Letter, "from whom all Power is derived in Heaven and on Earth, has committed to us, his Anointed, the Government of the Empire, and commanded us to maintain with our Arms the Peace of the Church, it is with great Grief we are forced to complain to you, that the Disagreement between the Church and the Empire, with which we are at present threatened, is to be charged upon the Head of the Church, and that from thence flows the Venom that is likely to infect the whole Body." He then informs them of the Contents of the Pope's Letter, of the Arrogance of the Legates, whom he styles *iniquitous Priests*, of the Danger, to which one of them exposed himself, by his unheard-of Insolence, of being killed upon the Spot, and his being delivered by him from present Death. The Emperor assures the Princes and Bishops of the Empire, that several Letters were found upon the Legates sealed and signed, but all mere Blanks, to be filled up by them as they thought fit, and made Use of to plunder, with Impunity, according to their Custom, the Churches of *Germany*, to strip the Altars, to carry off the sacred Vessels, and flay the Crosses, *Cruces excoriare*, that is, to pull off the Gold and Silver that covered them: and it was to prevent this sacrilegious Practice, says the Emperor, and to leave them no Opportunity of poisoning the Minds of his loyal Subjects, that he had commanded them to return to *Rome* the Way they came, without ever turning out of the high Road. He closes his Letter with these Words; "As by the Election of the Princes we hold the Kingdom, and the Empire of God alone, as St. *Peter* commands all to *fear God and honour the King*, whoever shall say, that we have received the Imperial Crown of the Pope *pro Beneficio*, as a Benefit or Gift, he impugns the Divine Institution, contradicts St. *Peter*, and is a Liarⁿ."

The Emperor
complains of
the Po'e in a
Letter to the
German
Princes and
Bishops.

^m Radevic. *ibid.*

ⁿ *Idem ibid.*

Year of
Christ 1157.
The Pope
writes to the
German Bi-
shops.

In the mean time the Two Legates having acquainted the Pope, on their Return to *Rome*, with the Treatment they had met with from the Emperor and the *German* Princes, the Cardinals and the whole Body of the *Roman* Clergy were divided into Two opposite Parties. Some, declaring for the Emperor, laid the whole Blame upon the Legates, while others, excusing them, encouraged the Pope to resent, as he ought, the Affront offered to his Legates, and in them to him. But *Hadrian*, not thinking it, on the one hand, adviseable to break with the Emperor, whom he found determined to maintain the Rights of his Crown, and, on the other, unwilling to condemn his Legates, only guilty of Indiscretion in the Transport of their Zeal, resolved to try whether he could, by some Means or other, pacify the Emperor, and thus divert the impending Storm. To obtain that desirable End he bethought himself of writing to the *German* Bishops, who were then with the Emperor, and engage them to interpose their good Offices with their Sovereign in Behalf of the Apostolic See. He wrote accordingly to these Prelates, giving them, in the first Place, an Account of the Reception his Legates, Two of the most respectable Cardinals of the *Roman* Church, had met with from his beloved Son the Emperor. He tells them, that the Legates were received the first Day with all the Respect that was due to their Character, but that the next Day, when the Letters they had brought were read, his Highness, exasperated beyond Measure by some Expressions they contained, threw out, in his Wrath, such Reproaches upon him and his Legates, as he was ashamed to repeat, drove them with Ignominy from his Presence, and ordered them forthwith to depart his Dominions; nay, and issued, upon their Departure, an Edict, as he was informed, forbidding any in his Dominions to go to *Rome*, and had even placed Guards upon the Frontiers, with Orders to stop those, who should, upon any Pretence whatsoever, undertake that Journey. He therefore exhorts and earnestly intreats the Bishops to exert their Zeal in a Cause that concerned them as much as him, to divert his beloved Son *Frideric* from hearkening to the Counsels of those, who delighted in nothing so much as in Strife and Contention; to demand Satisfaction, in his Name, for the Blasphemies that *Reinald*, Chancellor of the Empire, and *Otto*, Count Palatine of *Bavaria*, had vomited out against his Legates, and their common Mother the Holy *Roman* Church, and to let them

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them all know, that the *Roman* Church is founded upon a Rock, that in Defiance of all the Storms that may be raised against her, will remain unshaken to the End of the World °.

Year of
Christ 1157.

To this Letter the Bishops returned a no less strong than respectful Answer: "We know," said they, "that the Church of God is founded upon a solid Rock, and that no Storms will ever shake it. But our Courage, we own, fails us when such Storms arise as that which we are at present threatened with. We are not a little disturbed at what has lately passed between your Holiness and your most religious Son our Lord and Emperor, and, if Providence does not interpose, it may be the Source of endless Evils. The whole Empire was shocked at the Expressions contained in your Letter. The Emperor could not hear them with Patience, nor could the Princes of the Empire. As for us, we dare not, nor can we defend them, as they contain Things never before heard of. However, we have received your Letter with due Respect, and, pursuant to your Command, admonished our Lord the Emperor, who returned us the following Answer, an Answer worthy of a truly Catholic Prince. "Two Things are to be religiously observed in the Government of our Empire, the holy Laws of the Emperors, and the good Customs of our Predecessors and Forefathers. "We will keep within these Bounds; we will yield all due Respect to the Pope, but our Crown we hold of God alone. The Archbishop of *Mentz* votes the first in the Election, and after him the other Princes every one according to his Rank. We receive the Royal Unction from the Archbishop of *Cologne*, and the Imperial from the Pope. Every Thing else is superfluous and proceeds from Evil, or from the Evil One, *ex abundanti est, a malo est*. We have not, out of Contempt for our most beloved and most reverend Father, obliged the Cardinals to depart our Territories, but have not suffered them to proceed to other Parts of our Dominions with the scandalous Papers found in their Custody. We have not, by Edict, stopt such as go to, or come from, *Italy*; nor will we stop any going to *Rome* in Pilgrimage, or for their necessary Affairs, with the Testimony and Permission of their Bishops. We only intend to obviate the Encroachments, that the Churches of our Kingdom all groan under, and the entire Decay of Monastic Discipline is owing to. God exalted the Church by means of the Empire, and the Church wants

*The Bishops
Answer to
the Pope's
Letter.*

° Idem ibid.

Year of
Christ 1157.

“ to destroy the Empire; which we believe comes not from God.
“ They begun with a Picture (the Picture of *Lotharius* spoken of
“ above) from the Picture they proceeded to Writings, and the Writ-
“ ings are quoted as a sufficient Authority. But such Things we will
“ not suffer; we will forfeit our Crown rather than suffer it to be thus
“ vilified and debased. Let the Picture therefore be effaced, let the
“ Writings be retracted, lest they should afford Matter of eternal Dis-
“ cord between the Empire and the Priesthood.” All this, add the Bi-
shops, we have heard from the Emperor himself, and many Things
besides concerning the Peace you have made with the King of *Sicily*,
and other Treaties, which we dare not enlarge upon. As for the Sa-
tisfaction, continue the Bishops, which you require of the Chancellor
and the Count Palatine of *Bavaria*, the latter is gone into *Italy* to make
the necessary Preparations there for the Emperor’s *Italian* Expedition,
and the Chancellor never said any Thing but what tended to maintain
Peace and Concord, nay, he screened your Legates from the Fury of
the Populace, as all who were present have attested, and thus saved
their Lives.” The Bishops, in the Close of their Letter, beg and con-
jure his Holiness to write anew to the Emperor, and by all Means to
soften the Expressions that had so offended him in his former Letter,
that the Church might enjoy a lasting Peace and Tranquillity, and the
Empire, at the same time, retain its ancient Dignity p.

The Pope
sends Legates
with another
Letter to the
Emperor.

Year of
Christ 1158.

As *Frideric* was then upon the point of marching, with a powerful
Army, into *Italy*, the Pope readily embraced the Advice of the *German*
Bishops, and in Compliance with it wrote another Letter in a very dif-
ferent Stile from that of the former, and sent it by *Henry* and *Hya-*
cinth, the one Cardinal Priest, and the other Cardinal Deacon, both
Men of great Prudence and Discretion, and by long Experience tho-
roughly acquainted with Matters of that Nature. The Two Legates
went first to *Ferrara*, being informed that the Envoys, sent by the Em-
peror to the States of *Lombardy*, were in that City. But finding they
were gone from thence to *Modena*, they followed them thither, and
upon their acquainting them with their Commission, which, they said,
was to negotiate a Peace, were allowed to pursue their Journey. From
Trent they took along with them *Albert*, Bishop of the Place, a Man
universally respected, as a Safeguard, apprehending that as the Pope

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and the Emperor were at Variance, they might, under that Pretence, be plundered and otherwise ill used by Robbers, as they passed the Mountains. But the Bishop was no Protection. For Two powerful Counts in those Parts, *Frideric* and *Henry*, falling upon the Legates among the Mountains, stript them of all they had, put them and the Bishop too in Irons, and kept them thus confined till the Brother of Cardinal *Hyacinth*, a Nobleman of *Rome*, came and delivered himself up to them, as a Hostage for the Payment of the Ransom they required for the Legates. As for the Bishop, he was miraculously delivered out of their Hands, says the Historian, but has not thought fit to let us know in what Manner. The Two Counts were soon made to pay dear for this Robbery: For *Henry*, Duke of *Saxony* and *Bavaria*, *But rescued.* thinking it reflected Disgrace upon the Empire to let such an open Violation of the Law of Nations pass unpunished, entered the Territories of the Counts, destroying all before him with Fire and Sword, rescued the Hostage, and obliged them to restore all they had taken, and give the Legates full Satisfaction for the ill Usage they had met with †.

Year of
Christ 1158.

They are
robbed and
taken.

The Legates pursued their Journey, as soon as they were set at Liberty, to *Augsburg*, where the Emperor was assembling his Forces, in order to pass into *Lombardy*, and reduce some Cities that had revolted there. Being admitted to the Emperor's Presence, and asked what Tidings they brought, they answered with great Modesty and Respect, "The Bishop of the Holy *Roman* Church, the Father in Christ of
" your Excellence, salutes you, as the most dear and most favourite
" Son of St. *Peter*, our venerable Brethren, your Clergy and the Cardinals salute you as Lord and Emperor of the City and the World,
" *tanquam Dominum & Imperatorem Urbis & Orbis.*" They then presented their Letter to the Emperor, who delivered it to *Otto*, Bishop of *Frisingen*, to read and interpret it to him. The Contents of the Pope's Letter were, that he was greatly concerned to hear that his Excellence had taken amiss, and repented, without just Cause, some Expressions in his former Letter; that by the Word *Beneficium*, though understood by some as importing a *Fief*, he meant no more than *bonum factum*, a good Deed, the Two Words of which that one Word is composed, and that by using that Word in speaking

Hadrian re-
tracts in his
Second Letter
what he had
writ in his
First.

† Idem ibid. c. 17. 21.

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Christ 1158.

of the Ceremony of the Coronation, he did not mean that the Imperial Crown was a *Gift* or *Benefit* of his, but that to crown him was a good Deed. He in like manner explained the Words, *We have conferred upon you the Imperial Crown*, pretending he only meant that he put the Crown upon his Head, the Words *contulimus* and *imposuimus* being, according to his Holiness, synonymous Terms. That the Sense, in which the Emperor understood the Words, *contulimus tibi insigne Imperialis Coronæ, we have conferred upon you the Imperial Crown*, is the plain, natural, and obvious Meaning of those Words, is very certain, the Person that confers a Dignity, being evidently the Disposer or the Fountain of the Dignity he confers; and it is no less evident from the Context, that the Pope used the said Words in the Sense that the Emperor put upon them: for in his Letter he boasted of his having *conferred the Imperial Crown upon him, and with it the Plenitude of all Power and Honour*, Words that plainly import more than his barely performing the Ceremony of the Coronation. However as the Pope had thus explained his Words, the Emperor, looking upon that Explanation as a tacit Retraction of what he had said in his former Letter (and so it really was) acquiesced, and after mentioning some Articles to the Legates, which he thought should be settled, and I shall have Occasion to speak of hereafter, he gave them the Kiss of Peace for themselves, and for their absent Brethren the Clergy of the Roman Church, and the Cardinals, and dismissed them, overjoyed at the Success of their Negotiations, with many rich Presents ^r.

And appeases
the Emperor.

They quarrel
a-new.

The good Understanding between the Pope and the Emperor was but short-lived; and they quarrelled again the very next Year 1159 on the following Occasion. The Emperor entering *Italy* obliged all the Lords in those Parts, as well as the Bishops, to supply his Army, according to ancient Custom, with Forage, to acknowledge him for their Liege Lord of whom they held their Lordships, and to do Homage to him as such. At the same Time the See of *Ravenna*, becoming vacant by the Death of *Anselm, Guido*, the Son of Count *Guido*, one of the Emperor's Favourites, was unanimously elected by the Clergy of the Place and the People in his Room. The Emperor therefore dispatched the Bishop of *Vercelli* to the Pope, to acquaint him with the Election, and beg his Holiness to confirm it. But *Hadrian*, offended

^r Radevic. l. 1. p. 23.

at the Emperor's requiring the Bishops to supply his Army with Forage, and much more at his insisting upon their doing Homage to him as their Liege Lord, would not grant the Confirmation he sued for, nay, he declared the Election to be null, because the Elect was Sub-deacon of the *Roman* Church, and could not be translated, without his previous Permission, to any other Church. This Refusal offended the Emperor; but dissembling his Discontent he sent *Herman*, Bishop of *Verdun*, to satisfy the Pope that such a Translation was not forbidden by the Canons, and to persuade him to consent to it. But *Hadrian*, instead of granting the Emperor's Request, though pressed to it with great Earnestness by the Bishop, wrote a Letter to him, mild in Appearance, says the Historian, but in Effect very sharp, complaining of the Homage he exacted of the Bishops, and reproaching him with Ingratitude. This Letter the Pope sent by a mean and unknown Person, who disappeared before it was read. Such Treatment was highly resented by *Frideric*, and to be even with the Pope he ordered his Secretary to place his own Name before the Pope's in all the Letters he should thenceforth write to him, and to address him in the Singular, and not in the Plural Number, as was then usual in speaking or writing to Persons of great Distinction. The Emperor's Answer to the Letter, that was delivered to him by an unknown Person, has not reached our Times, but *Hadrian's* Answer to that Letter has; and he bitterly complains in it of his beloved Son as wanting in the Respect that was due to St. *Peter* and the holy *Roman* Church by placing his own Name before that of the Apostle's Vicar upon Earth, which, he says, cannot be excused from Insolence, or rather Arrogance. He tells the Emperor, that as God has promised long Life to those who honour their Parents, so has he threatened with Death the Man that shall curse his Father or his Mother, meaning himself and the *Roman* Church; puts him in mind of the Fealty he had promised and sworn to St. *Peter* and to him at the Time of his Coronation, pretends his requiring Homage of the Bishops to be inconsistent with their Rank and Dignity, as well as with the Royalties of St. *Peter*, they being all called in Scripture Gods and the Sons of God; complains of his excluding the Legates of the Apostolic See not only from the Churches, but even from the Cities of his Kingdom, and concludes with exhorting him.

Year of
Christ 1158.

Occasion of
their Quar-
rel.

The Pope
writes a-new
to the Empe-
ror.

Year of
Christ 1159.

Year of
Christ 1159.

*The Empe-
ror's Answer.*

him to Repentance, and even threatening him, if he does not alter his Conduct, with the Loss of his Crown^s.

To this Letter *Frideric* returned the following Answer, still placing his own Name before the Pope's. " We have ever honoured our
" Parents, that is, those to whom we owe our Life and our Crown,
" and therefore fall not under the Sentence pronounced in Scripture
" against the Man that shall curse his Father or Mother. As for
" the Homage we require of the Bishops, which you pretend to be
" derogatory to the Royalties of St. *Peter*, I should be glad to know
" what Royalties Pope *Silvester* had or claimed in the Time of the Em-
" peror *Constantine*. That Prince gave Peace and Liberty to the
" Church; and what has your Papacy that is not owing to the Ge-
" nerosity of the Emperors? Consult the Annals, and you will there
" find what we say to be true. We see no Reason why we should
" not exact our Royalties, and Homage, and Allegiance of the Bi-
" shops. They are Gods, and the Sons of God, but they hold of us
" what they possess. He, who had received nothing from Men, paid
" Tribute for himself and St. *Peter*; and you would have the Bishops
" and the Clergy, who hold of us all they have, to be free from all
" Tribute. But they shall either return what they have received
" and hold of us, or give to *Cesar* what is *Cesar's*. We shut our
" Churches and our Cities against your Cardinals and Legates, be-
" cause we have found them to be not Preachers, but Free-booters;
" *non Prædicatores sed Prædatores*, not Lovers of Peace but of Prey,
" not Reformers of the World, but insatiable Collectors of Gold.
" When we shall see them behave as they ought, we shall not grudge
" them their Salary and necessary Subsistence. Your quarrelling with
" the Laity about Matters that concern not Religion, is inconsistent
" with true Meekness and Humility, and too plainly shews, that Pride
" hath found its Way even to the See of St. *Peter*†."

*Terms of
Agreement
proposed by
the Pope.*

In the mean time several *German* Bishops, and among the rest *Eve-
rard* Archbishop of *Bamberg*, apprehending that the present Misun-
derstanding between the Pope and the Emperor would soon end in
an open Rupture, wrote most respectful Letters to *Hadrian*, entreating
him, as he tendered the Peace of the Church, to send proper Persons

^s Idem, l. i. c. 18.

[†] Idem ibid.

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to negotiate a Reconciliation before the Emperor proceeded, as they believed he would, to Extremities. *Hadrian*, in Compliance with their Advice, sent Four Cardinals to treat with *Frideric*, who was still in *Lombardy*. But the Terms they proposed were such as they themselves could not well expect he would ever agree to. These were, I. That the Emperor should send no Officers or Magistrates to act, in his Name, at *Rome*, that City and all its Royalties belonging to the Apostolic See. II. That no Forage should be exacted of the Bishops in *Italy*, except on Occasion of the Emperor's coming to receive the Imperial Crown at *Rome*. III. That in *Italy* the Bishops should swear Allegiance to the Emperor, but should not be required to do him Homage. IV. That the Messengers and Envoys sent by the Emperors should not lodge in the Palaces of the Bishops. V. That he should restore all the Possessions of the *Roman Church*, and pay Tribute for the Cities of *Ferrara*, *Massa*, *Figuruola*, for the Demesnes of the Countess *Matilda*, for the Dukedom of *Spoleti*, and the Islands of *Corfica* and *Sardinia* ^u.

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Christ 1159.

The Emperor, however provoked at such exorbitant Demands, ^{Rejected by the Emperor.} kept his Temper, and with great Calmness returned the following Answer to the Legates: "I am by the Grace of God *Roman* Emperor, and as such must have Power and Authority in *Rome*, " else the Name of *Roman Emperor* would be but an empty Title. " I shall not oblige the Bishops of *Italy* to do me Homage, if they " chuse to hold nothing of me. If the Pope tells them that they " have nothing to do with the King, they must not take it amiss, if " I tell them, that they have nothing to do with Fiefs and Territories, with Lands and Possessions. We shall not complain if our " Envoys are excluded from the Palaces of Bishops, that stand upon " their own Ground. But if they stand upon our Ground, they are " ours, all Edifices belonging to the Owner of the Ground, upon which " they have been erected." At the same time *Frideric* renewed his Complaints against the Pope for entering into an Alliance with the *Greek Emperor*, and concluding a Peace with the King of *Sicily* unknown to him, when he had promised to do neither without his Consent ^w. However he readily agreed to a Proposal that was made by some of the *German Bishops*, viz. That a Congress should be held, at

^u Idem ibid.

^w Idem, l. 2. c. 31.

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which Six Bishops should assist chosen by him, and Six Cardinals appointed by the Pope, that the Points in Dispute should be settled by them, and both Parties should acquiesce in their Judgment and Decision. But the Proposal was rejected by the Pope, declaring, that he would stand to the Agreement concluded between the Emperor and his Predecessor Pope *Eugenius*, and hearken to no other. By one of the Articles of that Agreement *Frideric* solemnly promised to defend and maintain, against all Men, the Rights of the *Roman* Church, and the Royalties of *St. Peter*. But that Treaty, he said, was no longer binding, the Pope having, by a manifest Breach of one of the Articles, made Peace, unknown to him, with the King of *Sicily*, and an Alliance with the Emperor of *Constantinople*, both his avowed Enemies*. Thus all Intercourse was broken off between the Pope and the Emperor, and no Hopes left of a Reconciliation. But *Hadrian* in the mean time died, and left to his Successor the difficult Task of composing the Troubles, which he had raised. Such is the Account *Radevicus*, Canon of *Frisingen*, who lived and wrote at this very Time, and is generally looked upon as addicted to no Party, gives us of the first Seeds of Discord between the Emperor *Frideric* and the Apostolic See, that rent the *Roman* Church into two opposite Parties, and produced Four different Schisms, of which I shall have Occasion to speak in the next Pontificate.

Death of
Hadrian.

Hadrian died on the 1st of *September* of the present Year 1159, after a Pontificate of Four Years, Eight Months, and Twenty-nine Days. He died at *Anagni*, but his Body was brought from thence to *Rome*, and buried on the 4th of the same Month in the Church of *St. Peter* y. His Death was occasioned by a Squinancy^z; which probably gave Rise to the Fable related by *Conrad* of *Ursperg*, viz. that having excommunicated the Emperor *Frideric*, a few Days after a Fly got into his Throat as he was drinking at a Fountain, and could by no Remedies be removed till he expired. But no Notice is taken by any of the contemporary Writers of his having excommunicated the Emperor; nay, *Dodechinus* tells us, in express Terms, that *Hadrian* designed to excommunicate the Emperor for his unlawful Marriage, but was prevented by Death from pronouncing that Sentence. *Frideric* had dismissed his lawful

* Idem, l. 2. c. 31.

y Ceccan. in Chron. ad ann. 1159. Chron. Reichersperg.

z Guill. Tyr. l. 18. c. 26.

Wife,

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Wife, and married *Beatrix*, Daughter to *Rainald*, Count of *Burgundy*; and by that Marriage, the Marriage *Dodechinus* speaks of, *Frideric* acquired the County of *Burgundy*^a. *Hadrian* exhorted him, but in vain, to dismiss *Beatrix*, and recall his lawful Wife, and would have excommunicated him, says that Writer, had he lived longer.

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Christ 1159.

Of all the Writings of *Hadrian*, which I have not had Occasion to speak of in his Life, the Letter he wrote to *Henry II.* King of *England*, is, perhaps, the most worthy of Notice. That Prince being invited by the Inhabitants of *Ireland* to take Possession of that Island, acquainted the Pope with his Design of invading it, in order to extend the Bounds of the Church, to have that ignorant and unpolished People instructed in the Truth of the Christian Religion, to extirpate Vice and plant Virtue in its Room; and to facilitate that Undertaking he begged the Advice and the Favour of the Apostolic See, promising the yearly Pension of a Penny to *St. Peter* from every House in the Island. The Pope in his Answer to the King greatly commended so pious and laudable a Design, told him, that not only *Ireland*, but all the Islands, that had received the Christian Faith, undoubtedly belonged to *St. Peter* and the holy *Roman Church*, as the King himself well knew, and that he therefore granted him his Petition, and approved his Design of invading *Ireland* for the above Purposes, and making himself Master of that Island, upon Condition of his causing a Penny a House to be yearly paid to *St. Peter*, and his preserving entire the Rights of those Churches^b. From the Pope's Letter it does not appear that the King applied to him, as supreme Lord of all the Christian Islands, for Leave to invade *Ireland*. He only begged the Advice and the Favour or Countenance of the Apostolic See, or desired to be advised, and favoured or countenanced in that Undertaking by the Apostolic See, that the Execution of his Design might, by that means, be facilitated; *ad id convenientius exequendum, Consilium Apostolicæ Sedis exigis & Favorem*, are the Words of the Pope's Bull or Letter: However, *Hadrian* construed, it seems, the King's begging his Favour and Advice into his acknowledging him for Lord of all the Islands converted to the Christian Religion, and applying to him, as such, for Leave to invade *Ireland*. It were to be wished that *Hadrian* had told us upon what he grounded his *undoubted*

His Writings.

His Letter to
Henry II.
King of Eng-
land.

^a Auctar Affigement.

^b Cod. Vatican. apud Bar. ad ann. 1159. tom. X. Concil. Radulph. de Dicet. in Imagin. Hist. p. 529. Matth. Paris ad ann. 1159. Girald Cambrenf. 4. 2. c. 10, &c.

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Claim to *Ireland*, and to all the other Islands, that had embraced the Christian Faith. But neither he nor his Successors have, to this Day, thought fit to let the World into that Secret. What the King and the Pope meant by saying that the End of the intended Expedition against *Ireland* was, *to extend the Bounds of the Church*, I know not. The Christian Faith had been planted in *Ireland* many Ages before, and they had, at this Time, a settled Church governed by its proper Bishops and Metropolitans, who had, a few Years before, received their Palls from *Rome*, and they were, for aught appears to the contrary, as orthodox in their Faith, as regular in their Discipline as most other Nations. As the Pope's Letter bears no Date, *De Diceto* supposes it to have been written in 1154. But as *Henry II.* was crowned King of *England* in the latter End of *December* 1154, he could not possibly receive Letters from the Pope that Year. *M. Paris* places it under the Year 1155, and it might have been written that Year, though the King did not undertake the intended Expedition till 16 Years after, that is, till the Year 1171; which induced the Jesuit *Alford* to question the Authenticity of the Letter, especially as no Notice is taken of it, as he supposes, by *M. Paris*, nor by some of the more ancient *English* Writers. But *Alford* had not, it seems, read *M. Paris*, or had forgot what he had read in that Author. For he mentions the Letter, in express Terms, as written in 1155; and *De Diceto*, as well as *Giraldus Cambrensis*, both contemporary Writers, speak of it, nay *Giraldus* sets it down at length, and takes Notice of it in several Places of the Account he gives us of his Transactions in *England*, and in his Book on the *Conquest of Ireland*. The Authenticity therefore of *Hadrian's* Letter, or Privilege, as *Giraldus* calls it, cannot be disputed. *Hadrian* is said to have writ a Catechism for the Use of the People of *Norway* and *Sweden*, a Book upon his Legation into those Countries, and another upon the Conception of the Virgin *Mary*.

Private Conversation between the Pope and John of Salisbury.

I cannot omit here the Account we read in the famous *John of Salisbury*, afterwards Bishop of *Chartres*, of a Conversation he had with this Pope, as it will give us an Insight into the Manners of the *Roman* Clergy and the Court of *Rome* in his Time. *John* went into *Apulia* to see *Hadrian*, his Countryman, while he was carrying on the War there with *William* King of *Sicily*, and staid Three Months with him

* Girald. Cambrenf. de Rebus à se gestis, l. 2. c. 11.

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at *Benevento*. As the Pope admitted him to his Intimacy, he desired him one Day to tell him freely, what Opinion the World entertained of him and the *Roman Church*. *John*, using the Liberty the Pope allowed him, told his Holiness, that since he wanted to know what the World thought of the *Roman Church*, he would not dissemble, but tell him with all the Freedom of a Friend what he had heard in the different Provinces, through which he had travelled, and began thus:

“ They say, Holy Father, that the *Roman Church*, the Mother of all
 “ Churches, behaves towards other Churches more like a Step-mo-
 “ ther, than a true Mother; that *Scribes* and *Pharisees* sit in her, lay-
 “ ing heavy Weights upon Mens Shoulders, which they themselves
 “ touch not with a Finger; that they domineer over the Clergy,
 “ but are not an Example to the Flock, nor do they lead the right
 “ Way to Life; that they covet rich Furniture, load their Tables
 “ with Silver and Gold, and yet, out of Avarice, live sparingly; that
 “ they seldom admit or relieve the Poor, and when they relieve them,
 “ it is only out of Vanity they do it; that they plunder the Churches,
 “ sow Dissensions, set the Clergy and the People at Variance, are not
 “ affected with the Miseries and Sufferings of the Afflicted, and look
 “ upon Gain as Godliness and Piety; that they do Justice, not for
 “ Justice Sake, but for Lucre; that all Things are venal, that for
 “ Money you may obtain To-day what you please, but the next Day
 “ you will get nothing without it. I have heard them compared to
 “ the Devil, who is thought to do good when he ceases from doing
 “ Mischief: I except some few, who answer the Name of Pastors,
 “ and fulfil the Duty: the *Roman Pontiff* himself is, they say, a
 “ Burden to all almost insupportable. All complain, that while the
 “ Churches, that the Piety of our Ancestors erected, are ready to
 “ fall, or lie in Ruins, while the Altars are neglected, he builds Pa-
 “ laces, and appears gorgeously attired in Purple and in Gold. The
 “ Palaces of the Priests are kept clean, but the Church of Christ is
 “ covered with Filth. They plunder whole Provinces, as if they
 “ aimed at nothing less than the Wealth of *Craesus*. But the Al-
 “ mighty treats them according to their Deserts, often leaving them
 “ a Prey to the very Refuse of Mankind; and while they thus wan-
 “ der out of the Way, the Punishment they deserve must and will
 “ overtake them, the Lord saying, *with what Judgment ye judge, ye*

“ *shall*.”

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“ *shall be judged, and with what Measure ye mete, it shall be measured to you again.* This, Holy Father, is what People say, since you want to know it. When I had done,” continues our Author, “ the Pope asked me my Opinion. I answered, that I was at a Loss what to do, that I should be deemed a Liar, or a Sycophant, if I alone contradicted the People, and that on the other hand it would be no less a Crime than Treason for me to open my Mouth against Heaven. However, as *Guido Clemens*, Cardinal Presbyter of *St. Pudentiana*, agrees with the People, I will not presume to disagree with him; and he says, that Double-dealing, contrary to the Simplicity of the Dove, prevails in the *Roman* Church, and with it Avarice, the Root of all Evil. This he said not in a Corner, but publicly in a Council, at which Pope *Eugenius* presided in Person. However I will take upon me to say, that I have no-where met with Ecclesiastics of greater Probity, or who abhor Avarice more, than in the *Roman* Church. Who can but admire the Contempt of Riches and the Disinterestedness of *Bernard of Rennes*, Cardinal Deacon of *St. Cosmas* and *St. Damian*? The Man is not yet born, of whom he received any Trifle or Gift. What shall I say of the Bishop of *Præneste*, who, out of a Tenderness of Conscience, would not receive even what was his Due. Many equal *Fabrizius* himself in Gravity and Moderation. Since you press and command me, and I must not lie to the Holy Ghost, I will speak the Truth: we must obey your Commands, but must not imitate you in all your Actions, &c. Why do you enquire into the Lives of others, and not into your own? All applaud and flatter you, all call you Lord and Father; if Father, why do you expect Presents from your Children? If Lord, why do you not keep your *Romans* in Awe and Subjection, &c.? You are not, Father, in the right Way. Give freely what you have received freely. If you oppress others, you will be more grievously oppressed yourself. When I had done speaking,” adds *John of Salisbury*, “ the Pope smiled, commended me for the Liberty I had taken, and ordered me to let him know immediately whatever I might hear amiss of him ^d.” *Hadrian* owned many Things his Friend had told him to be true, excused others, and to justify the enormous Contributions exacted by the *Ro-*

^d Joan. Sariſb. Policrat. l. 6. c. 24.

Alexander III. BISHOPS of Rome.

III

man Church of all other Churches, he had Recourse, not to Scripture, but to the Fable in *Æsop* of the Members mutinying against the Stomach. But his Holiness would have found it a difficult Task to show, that the *Roman* Church, like the Stomach, kept little or nothing for herself; but distributed what she received amongst her Members, and only employed it for the Good of the whole Body.

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Christ 1159.

Hadrian purchased some Territories, and several Castles for the *Roman* Church, repaired some Churches, made rich Presents to others, but, far from enriching his Relations, he suffered his Mother, even while he was Pope, to be maintained, among the other Poor, by the Church of *Canterbury* ^c. He attempted a Reconciliation between the *Roman* Church and the Churches in the East, and sent Legates to the Emperor *Manuel* to negotiate with him and his Bishops the intended Union. But *Basilius Acridanus* Archbishop of *Theſſalonica*, a Prelate, at that Time, in great Repute all over the East for his Piety and Learning, was of Opinion that the Pope and the Emperor might remove all the Obstacles to a perfect Union, without troubling the Bishops, as the Two Churches agreed in the main Points, and only differed with respect to some Rites that were not at all material ^f. But the Pope was diverted from proceeding in this Affair by his Quarrel with the Emperor. *Hadrian*, in the Beginning of his Pontificate, appointed the Bishop of *Lunden* Primate of all *Sweden*, and that Dignity was confirmed to the See of *Lunden* by Pope *Innocent III* ^g.

Some particular Actions
of Hadrian.

MANUEL COMNENUS,
ALEXIOUS COMNENUS,
Emperors of the East.

ALEXANDER III. FRID. ÆNOBARBUS,
Emperor of the West.

The Hundred and Sixty-eighth BISHOP of Rome.

THE Cardinals, and Bishops at this Time in *Rome*, having performed the Exequies of the deceased Pope on the 4th of September, met the next Day in the Church of *St. Peter*, and having deliberated Three Days about the Election of a proper Person to succede

Alexander
III. elected.

* Epist. XXIV. Alexandri III. ad Thom. Cantuariensem. f Hadrian. Epist. VII.
& Jus Græco-Roman. apud Baron. g Innocent III. l. I. c. 421.

him,

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Christ 1159.

him, all but Three, at the End of the Third Day, unanimously elected *Roland*, Chancellor of the *Roman Church*, a Native of *Siena* in *Tuscany*, and Cardinal Presbyter of *St. Mark*; so that the See was vacant only Six Days. *Brompton*, saying it was vacant 20 Days, must have computed the Vacancy from the Death of *Hadrian* on the 1st of *September*, to the Consecration of *Alexander* (for he took that Name at his Election) that did not happen till the 20th of that Month. *Alexander* was originally Canon of *Pisa*, but *Eugenius III.* being taken with his Parts, his Eloquence and Learning, during his Stay in that City, carried him with him to *France*, and on his Return to *Italy* made him first Cardinal Deacon of *St. Cosmas* and *St. Damian*, afterwards Cardinal Presbyter of *St. Mark*, and lastly Chancellor of the *Roman Church*. He was one of the Three Cardinals, sent by *Hadrian* in 1156, to conclude the ignominious Peace I have spoken of above with *William*, King of *Sicily*.

And Victor
III. in Oppo-
sition to him.

The Cardinals, who dissented from the rest, were *Ostavian* of *St. Cæcilia*, *John* of *St. Martin*, and *Guido* of *St. Calixtus*, and by the Two last the First was elected under the Name of *Victor III.* The other Cardinals, paying no Regard to their Opposition, ordered the Senior Deacons, whose Province it was, to clothe *Alexander*, as lawfully elected, with the Scarlet Mantle, one of the Badges of the Pontifical Dignity. Hereupon *Ostavian*, who had all along aspired at the Pontificate, falling upon *Alexander*, tore the Mantle, in a great Rage, from off his Shoulders. But a Senator of the opposite Party snatching it that Moment from him, he called to his Chaplain for the Mantle he had brought with him: for he had prepared one before-hand, and he apparelled himself with it in such a Hurry, that the Cape, instead of covering his Head, hung down behind; which made the whole Assembly break into a loud Laughter, and pleasantly compare the Mantle, put on the wrong Way, to his Election. In the mean time the Church-Doors being opened, which the Senate had caused to be kept shut till the Election was over, a Troop of armed Men, hired by *Ostavian*, whom I shall henceforth call *Victor*, broke in Sword in Hand, and struck, with dreadful Menaces, such Terror into the Cardinals and Bishops, that they all fled, with the Elect, into a strong Tower of the Church, and there they were kept Nine Days closely besieged by *Victor*

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tor and some of the Senators, whom he had gained with rich Presents to his Party. *Victor*, having in the End made himself Master of the Tower, caused all, who were shut up in it, to be conveyed from thence to a more painful Prison on the opposite Side the *Tyber*, flattering himself that he should thus oblige them to annul the Election of *Alexander* and elect him. This raised a general Outcry among the People; and Ballads were sung in the public Streets by the Women and Children, exposing *Victor*, whom they nicknamed *Smanta Compagno*, because he had dismantled *Alexander*, to Contempt and Ridicule. This encouraged *Hector Frangipani*, and some other Noblemen of *Rome*, to attempt the Rescue of *Alexander* and his Cardinals. The People seconded them in the Attempt; and *Victor* was forced, on the Third Day of their Confinement, to set them at Liberty. They passed through *Rome*, *Alexander* not thinking it adviseable to be consecrated there, as many of the Senators adhered to his Rival, by Birth a *Roman*, and descended from one of the most noble and powerful Families of the Place. He was attended to the Gate by vast Crowds of People with loud Acclamations and the Ringing of Bells, and there dismissing the Multitude, he pursued his Journey to *Nympha* about the Distance of 10 Miles from *Rome*, accompanied by the Cardinals and Bishops who had elected him, by several *Roman* Senators, and by all the Officers of the Apostolic See. He arrived at *Nympha* on the Eve of *St. Matthew*, or the 20th of *September*, and the 20th of that Month falling in 1159 on a *Sunday*, he was consecrated the same Day by the Bishop of *Ostia* and Five other Bishops in the Presence of many other Cardinals, of Bishops, Abbots, and Priors, of many *Roman* Senators, of all the Officers of the Papal Court, and an infinite Multitude of People. On the other hand *Victor*, having with great Difficulty gained over to his Party Three Bishops, namely, *Imar* Cardinal Bishop of *Tusculum*, *Ubaldo* Bishop of *Ferentino*, and the Bishop of *Melfi* in *Apu- lia*, who had fled from his See, and lay concealed in the Neighbourhood of *Ancona*, he was by them consecrated in the Monastery of *Farfa* on the first *Sunday* of *October*, that is, on the 4th of that Month. Such is the Account we read of this double Election in a Manuscript lodged in the *Vatican* Library, and supposed to have been written at the Time; and with that Manuscript the contemporary Writers all, or

Year of
Christ 1159.

Both conse-
crated.

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Christ 1159.

Excommuni-
cations thun-
dered out on
both Sides.

almost all, agree, only differing in some Circumstances quite immaterial ^b.

Victor's Let-
ter to the
German Bi-
shops, &c.

Alexander was no sooner consecrated than he published a Monitory, threatening *Octavian*, Usurper of the Apostolic See, and all who adhered to him, with Excommunication, if they did not return to the Unity of the Church before the Octave of his Consecration, that is, before the 27th of *September*. A Monitory to the same Purpose was issued by *Victor* against *Alexander*, and they both thundered out the Sentence of Excommunication at the same Time against one another, *Alexander* styling *Victor* an Apostate and a Schismatic, and *Victor* retorting the same Names upon *Alexander*. *Victor* well knew, that the Emperor *Frideric* was no Friend to *Alexander*, but bore him a Grudge on account of his having advised Pope *Hadrian* to make Peace with the King of *Sicily*. He therefore took Care to acquaint him immediately with his own Election, and implore his Protection by a Letter with this Address: *Victor, Servant of the Servants of God, to our venerable Brethren, the Patriarchs, Archbishops, Bishops, Abbots, Dukes, Marquisses, Counts, and all the Princes in the Court of the most serene, and invincible Emperor of the Romans our Lord Frideric, Health and Apostolic Benediction.* In that Letter he gives a very different Account of his Election from that we read in all the contemporary Writers. For he says that he was elected by the Cardinals, Priests and Deacons, by the Bishops, by the *Roman* Clergy, Senate, and People, and that on the First *Sunday* of *October* he was as canonically consecrated as he had been elected; entreats them to acquaint the Emperor therewith, as he is the Fountain of all Power and Dignity, and by all means to divert him from receiving any Letters, or hearkening to any Envoys, that may be sent by *Roland*, heretofore Chancellor of the *Roman* Church, an open Enemy to the Empire, and a sworn Friend to *William*, King of *Sicily*, who had wickedly, and in Defiance of the Canon, intruded himself into the Apostolic See, when he had possessed it during the Space of Twelve Days, quite undisturbed ⁱ.

Letter of the
Cardinals of
his Party.

At the same Time the Cardinals, who adhered to *Victor*, wrote a Letter with the same Address, viz. *To the Patriarchs, Archbishops, &c.* and the Substance of their Letter was, that in the Time of the late

^b Codex Vatican. apud Bar. ad. ann. 1156. Alexand. III. in Epistola ad Bononiens. Chron. Reichenberg. Anonym. Cassin. Radevic. l. 2. c. 54. Neubrig. l. 2. c. 9. ⁱ Radevic. l. 2. c. 52.

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Pope the Cardinals, that is we, say they, were divided among ourselves on Occasion of the Peace made with the King of *Sicily*, some disapproving it, and others, whom the King had gained with rich Presents, declaring for it; that the Partizans of the King were very pressing with the Pope to have him excommunicate the Emperor under some Pretence or other, and Pretences, they said, plausible enough were not wanting, but that being therein strongly opposed by the Emperor's Friends, they acquiesced till *Victor*, then Cardinal *Octavian*, was sent on a Legation into *Germany*, when the Pope retiring, in his Absence, to *Anagni*, with no other Cardinals but the King's avowed Friends, and the Emperor's declared Enemies, they bound themselves by a solemn Oath to oppose the Emperor on all Occasions, as an Enemy to the Church, and to prefer none to the Apostolic See who had not taken that Oath, nay they obliged all the neighbouring Bishops to swear, that they would not consecrate the Elect, be who he would, unless he was of the King's Party; that *Hadrian* dying soon after, the Cardinals of the King's Faction, Fourteen in Number, mindful of their Oath, chose the Chancellor *Roland*, and the opposite Party, consisting of Nine Cardinals, unanimously concurred with their Suffrages in the Election of Cardinal *Octavian*, as the most proper Person to procure and maintain Peace and Concord between the Church and the Empire. They added, that their Election was approved and confirmed by the greater Part of the *Roman* Clergy, of the Senators, Nobility, and People, and that the Elect was enthroned and put in Possession of the Apostolic See with the usual Ceremonies amidst the loud Acclamations of all Ranks of Men^k. Thus the Cardinals of *Victor's* Party; and it is to be observed that even according to their Account *Alexander* had a Majority, Fourteen Cardinals against Nine. But, if the contemporary Historians are to be credited, he was elected by Two Cardinals only, the Two I have mentioned above. Had he had Nine Cardinals on his Side, it is not to be doubted but they would have all signed the above Letter; and it is only signed by Five, of whom Three are said by the Writers I have quoted above to have been afterwards gained over by the Counts of *Tusculum*, to whom *Octavian* was nearly related.

Year of
Christ 1159.

On the other hand, *Alexander* dispatched, immediately after his Election, Legates to acquaint the Emperor with his Promotion as well

Legates sent
by Alexander
to the Em-
peror.

^k Idem ibid.

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Christ 1159.

How re-
ceived.

The Cardi-
nals of Alex-
ander's Par-
ty write to
the Emperor.

Frideric re-
solves to have
the Affair
determined
in a Council,
and sends
Two Bishops
to summon
the Competi-
tors to it.

as the Intrusion of *Ostavian*, and put him in mind of the Obligation he lay under, as *Roman* Emperor, to maintain the Unity of the *Roman* Church. As *Frideric* was strongly prejudiced against *Alexander*, and looked upon him as wholly attached to the King of *Sicily*, whose *Italian* Dominions he intended to invade as soon as he had quieted the Disturbances in *Lombardy*, he would not, at first, admit the Legates to his Presence, nor receive the Letters with which they were charged; nay, if what *Baronius* has transcribed out of the *Vatican* Manuscript written at this Time be true, he was so transported with Rage to hear *Roland* was elected, that he ordered the Legates, who brought him that unwelcome Intelligence, to be hanged, and his Order would have been executed before he returned to himself, had not Duke *Welfo* and the Duke of *Saxony* interposed, and not only appeased him, but prevailed upon him to grant the Legates an Audience, and even hear their Letters read: But he returned no pleasing Answer to them¹.

The Cardinals of *Alexander's* Party, not discouraged by the Reception the Legates had met with, wrote to *Frideric*, giving him, in their Letter, an Account of the Election of *Alexander*, and the Intrusion of *Victor*, the very same Account that I have given above from the contemporary Writers. They recommend the Elect to him as One equal to the high Station to which he has been raised, and worthy of his Protection, which they most earnestly implore, to prevent the unspeakable Evils, that arise from Parties and Factions in the Church as well as the State. In the Close of their Letter they complain of *Otto* Count *Palatine*, who had, it seems, openly espoused the Cause of *Victor*, and obliged the Inhabitants of *Campania* and the Patrimony of *St. Peter* to acknowledge him for lawful Pope. This Letter was signed by Twenty-two Cardinals; which plainly shews, that of the Cardinals *Alexander* had a great Majority on his Side^m.

The Emperor, finding the Accounts of the Two opposite Parties so contradictory, would not take upon him to determine whose Claim was the better founded, says *Radevicus*; but resolved, in Compliance with the Advice of the Bishops and Princes who were with him, to leave the Decision of so important a Point to the Church, to assemble for that Purpose a Council, which he was persuaded he had Power to do, as it had been done by his Predecessors. *Justinian*, *Theodosius*,

¹ Apud: Baron. ad ann. 1159.

^m Apud Baron. ibid. et Authores ut supra.

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Christ 1159.

Charlemagne, &c. and to summon the Two Competitors to plead their Cause in Person before the Bishops who should compose that Assembly. Pursuant to this Resolution the Emperor dispatched the Two Bishops, *Daniel of Prague* and *Herman of Verdun*, with Letters to acquaint both Pretenders with his Design of assembling a Council at *Pavia* on the Octave of the *Epiphany*, and require them to be present at the Time and Place appointed, that the Schism, which the Church was threatened with, might thus be stifled in its Birth. The Address of the Emperor's Letter to *Alexander* was, *Frideric by the Grace of God, Emperor of the Romans, ever Augustus, to Roland Chancellor, and the other Cardinals, who have elected him Roman Pontiff*. The Two Bishops found *Alexander* at *Anagni*, and as he was sitting in Council with the Cardinals at the Time of their Arrival, they entered the Place where the Council was held, and shewing him no particular Mark of Distinction acquainted him with their Commission, and delivered to him the Emperor's Letter, commanding him, in the Name of the Church, to attend the Council, that was to meet at *Pavia* on the Octave of the *Epiphany*, and finally to determine whose Election was and whose was not canonical. They added, it was the Emperor's Will and Pleasure, that both Parties should acquiesce in the Judgment and Decision of that Assembly. So unexpected a Message, and so bluntly delivered by the Two Bishops, threw *Alexander* and his Cardinals into the utmost Confusion. On the one hand they were afraid to disoblige so powerful a Prince, and on the other they apprehended, that to obey his Commands was to betray the Liberty of the Church. This they thought the greater Evil of the Two, and therefore, after a long Consultation among themselves, they agreed, all to a Man, to stand by *Alexander*, even at the Expence of their Lives, and not suffer his Title to be questioned or disputed by any Man or any Assembly of Men whatever. Hereupon *Alexander*, encouraged by the Unanimity and Steadiness of the Cardinals, returned the following Answer to the Two Bishops:

" We acknowledge the Emperor for the Patron and Defender of the
 " Holy *Roman Church*, and we intend to honour him, as such, above
 " all the Princes of the Earth, so far as is consistent with the Honour
 " of the King of Kings. But if the Honour he requires is incom-
 " patible with the Honour we owe to the Lord of Lords, he must not
 " take it amiss, if we chuse to obey God rather than Man. He in-
 " tends,

*Alexander's
 Answer to
 the Two
 Bishops.*

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Christ 1159.

“ tends, you say, to assemble a Council in order to enquire into the
 “ Lawfulness of our Election, requires us to repair to it, and will
 “ have us to acquiesce in the Decision of that Assembly. But in thus
 “ summoning a Council, without the Knowledge of the *Roman* Pontiff,
 “ he has departed from the Custom of his Predecessors, and gone far
 “ beyond the Bounds of his Power in commanding us to repair to it,
 “ as if he had any Authority over us. Our Lord granted to *St. Peter*,
 “ and in him to the *Roman* Church, this Privilege, that she should
 “ judge the Causes of all Churches, and be judged by none herself;
 “ and this Privilege has been hitherto maintained inviolable. It is
 “ therefore to us Matter of the greatest Surprize and Astonishment,
 “ that of all Men he, upon whom it is incumbent to defend that Pri-
 “ vilege, should be the first to attack it. We cannot bear it, nor will
 “ we. Canonical Tradition and the Authority of the Fathers will not
 “ allow us to appear before a Lay Court, and be judged by it. It
 “ would be criminal in us, capable of provoking the Divine Ven-
 “ geance, to suffer, through Ignorance or Pusillanimity, the Church
 “ to be enslaved, when our Lord has made her free: And we are
 “ therefore determined to maintain her Freedom at the Expence of
 “ our Lives, as our Fathers have done before us.” Could *Alexander*
 be ignorant of the many uncontestable Instances that occur in History
 of both Parties applying, upon a double Election, to the Secular
 Princes, and standing to their Judgment, or the Judgment of the
 Councils, which they convened on the Occasion? The Dispute be-
 tween *Boniface* and *Eulalius* in 419 was decided in Favour of the
 former by a Council, which the Emperor *Honorius* assembled in *Ra-*
venna, where he then resided. In like Manner was the Schism,
 occasioned by the double Election of *Symmachus* and *Laurentius*, in 498,
 terminated by *Theodoric* then King of *Italy*. Both Parties agreed to
 appeal to him, though an *Arian*, and to stand to his Judgment; and
 he, after examining into the Pretensions of both, adjudged the See to
Symmachus p. It was not therefore *inauditum a seculo*, a Thing never
 heard of since the Beginning of the World, that in contested Elections
 the Parties should apply to and be judged by Secular Princes. *Boniface*,
 though lawfully elected, did not decline the Judgment of *Honorius*,
 nor did *Symmachus* that of *Theodoric*, pretending that the Pope can be

“ Cod. Vatican. et Radevic. ubi supra.
 p. 249.

“ See vol. i. p. 359.

“ See vol. ii.

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judged by no Power upon Earth. Were that Maxim admitted, Divisions, arising in the Church from a double Election, could never be healed; for the Competitors would both pretend, and so would their Successors, to have been lawfully elected, and plead the Privileges of being judged by no Power upon Earth. In speaking of the General Councils held in the first Eight Centuries, I have shewn that they were all assembled by the Emperors, some with and some without the Knowledge of the Pope, and consequently that *Alexander* departed from the Truth in saying that *Frideric* departed from the Custom of his Predecessors in summoning a Council without the Knowledge of the *Roman* Pontiff.

Year of
Christ 1159.

The Two Bishops, highly provoked at *Alexander's* Answer and haughty Behaviour, went strait to *Segni*, where *Victor* was, and prostrating themselves before him, acknowledged him for lawful Pope. Their Example was followed by *Otto*, Count *Palatin*, who commanded a Body of *German* Troops in the Neighbourhood of *Rome*, which greatly encouraged the Partizans of *Victor*. In the mean while the Bishops assembled at *Pavia* on the 12th of *January*, the Time appointed by the Emperor for the Meeting of the Council. But they did not sit till the 5th of *February*, *Frideric* being engaged in the Siege of *Crema*, which City he took and burnt on the 27th of *January*. He then repaired to *Pavia*, and the Sessions began on the 5th of *February*. To this Council the Emperor invited all the Bishops of the Empire, and those likewise of *France*, *England*, *Hungary*, and *Dacia*. But Fifty only, and they from his *German* or *Italian* Dominions, complied with his Invitation. As to the Number of Abbots and other Dignitaries of the Church, they were too many to be counted, says *Radevicus*, who was present. The Emperor, on his Arrival at *Pavia*, assembled the Bishops, and having exhorted them to implore the Divine Assistance, in an Affair, that so nearly concerned the Church, with Fasting and Prayer, he fixed the 5th of *February* for their First Meeting. On that Day he came in Person to the Assembly, attended by most of the Princes of the Empire, and having taken his Place, he spoke thus, addressing himself to the Members of the Council: " Though I have an undoubted Right
" to assemble Councils, especially when the Church is in Danger (for
" the Emperors *Constantine*, *Theodofus*, and *Justinian* are known to have
" done so, and in latter Time *Charlemagne* and *Otto*), yet I leave the
" Determining of this great Affair to your Prudence and Discretion.

The Two
Bishops ac-
knowledge
Victor.

The Emperor
appoints a
Council to
meet at Pa-
via.

Year of
Christ 1160.

" God

Year of
Christ 1160.

“ God has vested you with the Power of judging us, and you are not
“ to be judged by us in Matters that relate to God. As you are
“ therefore responsible to God alone for your Conduct in the present
“ Affair, behave yourselves accordingly.” Having spoken thus he
withdrew, lest he should influence the Judgment of the Bishops with
his Presence^a.

*The Chapter
of St. Peter
write to the
Council in
Favour of
Victor.*

The Emperor being retired, Deputies appeared before the Council, sent by the Chapter of *St. Peter's* in *Rome*, with a Letter to the Emperor and the Fathers of the Council, containing pretty much the same Account of what had passed at the Election as the Five Cardinals of *Victor's* Party had given in their Letters, which I have spoken of above. They say, that the Cardinals being shut up in the Church of *St. Peter*, and not able to agree among themselves, at the End of the Third Day *Otto*, Deacon of *St. Gregory*, *Adebold*, Cardinal of the Holy Apostles, and *John* the *Neapolitan*, starting up, offered the Scarlet Mantle to the Chancellor *Roland*; but they were stopt by the wiser and better Cardinals, *saniori et meliori parte Cardinalium*: That at the Noise this occasioned the *Roman* Clergy breaking into the Church, and surrounding *Otto*, cried all with One Voice, “ Chuse Lord *Octavian*, “ who alone can give Peace to the Church:” That thereupon, at the Request of the *Roman* People, and with the Consent of the whole *Roman* Clergy, and the Chapter of *St. Peter*, Cardinal *Octavian* was elected *a saniori parte Cardinalium*, was clothed with the Scarlet Mantle, and placed in the Chair of *St. Peter*, all who were present singing, in the mean time, the *Te Deum*, and crowding to kiss his Foot: That the Elect was carried in Triumph to the *Lateran* Palace, the People crying aloud in their Language (the same that they speak now) *Papa Vittore santo Pietro lo elegge*. They added, that the Election of *Octavian* was not opposed nor contested by the Chancellor, nor by any of his Friends till Twelve Days after, when the Cardinals of his Party arriving with him, in their Flight from *Rome*, at a Place called *Nero's Cistern*, they there delivered to him, as if he had been elected and not *Octavian*, the Scarlet Mantle with the Pall and the Stole. For the Truth of what they asserted in their Letter they appealed to *Otto*, Count *Palatin*, to *Guido*, Count of *Blanderata*, and to *Herebert*, the Emperor's Envoy, Men, said they, whose Testimony could not be

*Several Witnesses appear
in Favour of
Victor.*

^a Radevic. c. 62. 64.

questioned.

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questioned^r. The Contents of this Letter were attested by Nine Arch-
priests, by a great many Priests, Deacons, and Subdeacons of the
Roman Church, by the Prefect of the City, by several Senators, and
Men of the first Rank in *Rome*. At the same time other Witnesses
appeared and declared, that they had heard Pope *Hadrian* say, "Car-
dinal *Octavian*, whom I have sent into *Lombardy*, will excommu-
nicate the *Milanese*; but I have ordered them to pay no Regard to
his Excommunications, and to withstand the Emperor to the utmost
of their Power." The City of *Milan* revolted from the Emperor in
Hadrian's Time, and, as was believed, at his Instigation. But *Fri-*
deric reduced it in 1162, and levelled it with the Ground. The same
Witnesses deposed, that *Hadrian* had said in their Hearing, "The Car-
dinals have all given me their Word, that upon my Death they will
not elect Cardinal *Octavian*." They added, that Two Cardinals
(whom, by the way, they should have named) refused to vote for
Octavian, saying, "They had promised upon Oath to elect none but
the Chancellor *Roland*."

Year of
Christ 1160.

The Council spent Seven Days in examining these and other Wit-
nesses, and *Alexander* not appearing in the mean time, though thrice
summoned, as was required by the Canons, they confirmed the Elec-
tion of *Victor*, and declared that of the Chancellor *Roland*, as they
stiled him, to be null, since he, distrusting his Cause, had declined
the Judgment of the Church. This Sentence they immediately com-
municated to the Emperor, who not only approved of it, but went
that Moment, attended by all the Bishops of the Council, to the
Monastery where *Octavian* lodged, conducted him from thence to the
Church of *St. Syrus*, held his Stirrup as he dismounted from his
Horse, led him by the Hand to the Altar, and there, falling down
before him, kissed his Foot; and the Bishops of the Council, as well
as the Princes of the Empire followed his Example. This happened
on the 12th of *February*, the First *Friday* in *Lent*, and the next Day
the Council met again, and with burning Torches excommunicated,
anathematized, and delivered up to Satan the Chancellor *Roland*, as a
Schismatic, with all who adhered to him. Thus the Bishops of the
Council in their circulatory Letter, signed by the Patriarch of *Aquileia*,
and Eleven Archbishops with their Suffragans^r. But these Subscriptions

The Election
of Victor ap-
proved by the
Council.

^r Radevic. c. 67.

^r Idem ibid.

^r Apud Baron. ad ann. 1160.

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Christ 1160.

are not to be relied on. For amongst the Names of the Archbishops, who are said to have signed the Decree of the Council, we find that of the Archbishop of *Treves*. But in a private Letter from the Archbishop of *Bamberg* to the Archbishop of *Salzburg* it is expressly said, that the Archbishop of *Treves* did not consent to the Decree of the Council, though his Suffragans all did^a. From the same Letter it appears, that the Deputies from the Kings of *France* and *England* declared in the Council, that their Masters were determined not to acknowledge the one nor the other till they had heard from the Emperor: And yet we find the Decree, as it was published by the Council, subscribed by the Deputies of *Henry* King of *England*.

The Emperor
requires his
German and
Italian Sub-
jects to ac-
quiesce in the
Decision of
the Council.

The Emperor took Care to acquaint the whole World with what had passed at the Council; and Messengers were immediately dispatched, with the Sentence they had pronounced to the Kings of *Spain*, *France*, *England*, *Denmark*, *Hungary*, *Bobemia*, and even to *Manuel* Emperor of *Constantinople*. At the same Time he wrote to the Bishops of *Germany*, who had not been present at the Council, requiring them to acquiesce in the Judgment of their Brethren, who had examined the Affair, during the Space of Seven Days, with the greatest Attention, and decided it upon the maturest Deliberation. In that Letter he lays great Stress upon the Conspiracy formed against the Empire by *Hadrian*, and most of the Cardinals with *Roland*, the Chancellor, at their Head; assures the Bishops, that the Cardinals, Two or Three excepted, had bound themselves by a solemn Oath to oppose him on all Occasions, to adhere to the King of *Sicily*, and to prefer none to the Apostolic See, who had not taken that Oath; that, pursuant to their Oath, they had stirred up the Cities of *Lombardy*, and *Milan* in particular, to rebel against him, and encouraged them to persist in their Rebellion. This, he said, he knew to be true; for having promised to pardon the *Milanese* upon Condition they submitted and swore Allegiance to him, and sent the Archbishop of *Tarantasia*, the Abbots of *Clairvaux* and *Morimond*, and Ten other Abbots to conclude an Agreement with them, they did not dissemble, but openly declared, that they were bound by an Oath they had taken to the Pope and the Cardinals, to make no Peace with the Emperor unknown to them. The Emperor added, that the Rebels being told by the Arch-

^a Radevic. l. 2. c. 72.

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bishop and the Abbots, that Pope *Hadrian* was dead, and consequently that their Oath was no longer binding, they immediately replied, if the Pope is dead, we are bound to the Cardinals, and they to us. *Frideric* further told the Bishops, that several Letters had been intercepted, undoubted Evidences of the wicked Designs and Intrigues carried on by *Roland*, and the Cardinals his Associates, against the Empire. He owns, that the Chancellor was elected by the greater Part of the Cardinals, most of them being bound by Oath to elect one, who should oppose the Emperor and adhere to the King of *Sicily* ^w. It is to be observed, that though Pope *Nicholas* II. in a Council held at *Rome* in 1059, issued a Decree confining the Election of the Pope to the Cardinals, as has been related in the Life of that Pope, yet the *Roman* People and the inferior Clergy still continued to claim a Share in all Elections, maintaining that the Pope could not deprive them of a Privilege, which they had enjoyed ever since the Foundation of the Apostolic See; and they were not wholly excluded from concurring with their Suffrages in the Election of a new Pope till the Pontificate of *Lucius* III. raised to the See in 1181. The Majority therefore of the Cardinals was no Proof, at least at this Time, of the Canonicalness of an Election, and it is hard to determine, in the present Case, which of the Two Competitors had a Majority of the Clergy and the People, that is, of the Inhabitants of *Rome*, on his Side. Besides the Emperor and his Friends maintained the Election of *Alexander* to be null on another Account, namely, because it was not free, the Cardinals being bound, by an unlawful Oath, to elect One, who should adhere to the King of *Sicily* against the Empire. For that such a Conspiracy, or Compact, was a mere Invention, as some have pretended, is altogether incredible.

Year of
Christ 1160.

The Election of *Alexander* being declared null, and that of *Victor* confirmed by the Council, the Emperor ordered an Edict to be issued, as soon as the Assembly broke up, commanding all his *German* and *Italian* Subjects to acknowledge *Victor*, and no other, for lawful Pope, on Pain of perpetual Banishment. With that Edict great Numbers of the *German* and *Italian* Bishops readily complied; and they who did not were driven from their Sees, and sent, as Enemies to the Empire, into Exile. The *Cistercian* Order was, at this Time, One of the most

The Bishops
who did not
conform to it
driven from
their Sees.

^w Idem ibid. c. 71.

Year of
Christ 1160.

The Cister-
cian Order
driven out of
the Empire.

flourishing Orders of the Church, had many Archbishops and Bishops, 700 Abbots and upwards, and an infinite Number of Monks, dispersed over all the Kingdoms in the West; and in a General Assembly held at *Cistercium*, or *Cisteaux*, the whole Order resolved to espouse the Cause of *Alexander*. This Resolution was chiefly owing to *Peter*, One of the Order, and Archbishop of *Tarantasia* in the *Aples Penninæ*, which See has been since translated to *Monasterium*, now *Montiers en Tarantaisé*. As they declared all to a Man for *Alexander*, they proved a great Support to his Cause. But *Frideric* drove the whole Order out of his Dominions, seized their Monasteries, and disposed of their Estates to Men of other religious Orders*. Ecclesiastics of all Ranks, who adhered to *Alexander*, met with no better Treatment, which occasioned great Confusion and endless Disturbances throughout the Empire.

Alexander
gains several
Kings.

In the mean time *Alexander*, by the Advice of *Arnulph* Bishop of *Lixieux*, dispatched Legates *à latere* into all Parts, to contradict the false Reports that were every-where spread of his Election by the Envoys of the Emperor. By these Legates the Kings of *Spain*, *Denmark*, *Hungary*, *Bohemia*, *Jerusalem*, and even the Emperor *Manuel*, with the whole Body of the Clergy of the Imperial City, were gained over to *Alexander*; and in a Council, held this Year at *Nazarat*, he was acknowledged by the Churches of *Antioch* and *Jerusalem*†. The Kings of *France* and *England* declined espousing for the present the Cause of either of the Competitors. *Henry*, King of *England*, was inclined to favour *Alexander*; but being then at War with *Lewis*, King of *France*, he apprehended that should he declare openly for him, the Emperor might resent such a Step, and join in the Alliance against him. However he did not forbid his Subjects to write to *Alexander*; or to receive Letters from him‡.

Excommu-
nicates the
Emperor.

Alexander wrote several Letters to the Emperor, striving to persuade him to abandon the Protection of *Victor*. But *Frideric* returning no Answer to them, he resolved, being thereunto encouraged by all the Cardinals of his Party, to thunder out the Sentence of Excommunication against him; and accordingly on *Maundy Thursday*, which in 1160 fell on the 24th of *March*, he declared *Frideric*, styled Emperor of the

* Helmold. Chron. Flavor. c. 91. † Guill. Tyr. l. 18. c. 29. et Concil. tom. 10. p. 1404. ‡ Epist. Abbatis Philip. apud Dacher. Spicileg. tom. 2. p. 458. et Epist. Arnulph. Luxoviens. Episcop. apud Baron. ad ann. 1159.

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Romans and King of Germany, a Persecutor of the Church, and an Enemy of St. Peter, and as such solemnly excommunicated him with all his Adherents, and absolved his Subjects, after the Example of Gregory VII. from the Oath of Allegiance they had taken to him. At the same Time Octavian was excommunicated and anathematized anew, and all were delivered up to the Devil who acknowledged him, or any ways countenanced him in his wicked Usurpation ^a.

Year of
Christ 1160.

The following Year 1161, a Peace being concluded between the Kings of France and England, a Council was assembled by the former at *Beauvais*, and another by the latter at *Neuf Marché*, or *Newmarket*, in *Normandy*, about Six Leagues distant from *Beauvais*, to examine the Pretensions of the Two Competitors to the Papal Chair, and by both Assemblies Alexander was received for lawful Pope, the King of England, who had been long at a Loss which of the Two he should acknowledge, having in the End been gained over to his Party by *Arnulph*, Bishop of *Lisieux*, and the Abbot *Philip*, held in great Esteem for his Sanctity ^b. However as few Bishops were present at the Council of *Beauvais*, and at that of *Neuf Marché* none but the Bishops, Abbots, and Barons of *Normandy*, both Princes agreed to assemble another at *Toulouse*, and invite to it all the Bishops of their respective Dominions. At this Council both Kings assisted in Person, and were present, besides an Hundred Bishops and a great Number of Abbots, Legates from the Two Pretenders, and Embassadors from the Emperor and the King of Spain. The Two Cardinals *Guido* of *Crema* and *John* of *St. Martin* were sent by *Victor*, and the Cardinals *Henry* of *Pisa*, *John* of *Naples*, and *William* of *Pavia* by *Alexander*. *Guido* of *Crema* spoke the first, and pleaded with great Eloquence the Cause of *Victor*. But all he said being, in the Opinion of the whole Assembly, fully answered and confuted by *William* of *Pavia*, *Alexander* was, with one Consent, proclaimed by all, but the Emperor's Embassadors, lawful Pope, and the Sentence of Excommunication at the same Time thundered out against *Victor*, and all his Adherents ^c.

Alexander
acknowledged
by the Kings
of France
and Eng-
land.

Year of
Christ 1161.

About the same Time *Victor*, supported by the Emperor, appointed jointly with him a Council to meet first at *Pavia*, afterwards at *Cremona*, and lastly at *Lodi*, where it was held on the Festival of St. *Gervasius* ^d.

Is excommu-
nicated by
the Council
of Lodi.

^a Acta Alexandri. apud Baron. ad ann. 1160. ^b Spicileg. Dacher. tom. 2. p. 458. ^c Guill. Neubrig. l. 2. c. 9. Gerhohus de Investigat. Antichristi, l. 1. et Concil. tom. 10. p. 1406.

Year of
Christ 1161.

and *Protasius*, that is, on the 20th of *June*. At that Council the Emperor assisted in Person with all the Lords of his Court, with all the chief Officers of his Army, and a great Number of *German* Princes, Bishops, Abbots, and other Dignitaries of the Church; and by all the Election of *Victor* was confirmed, that of *Alexander* was declared null, and he excommunicated as an Usurper of the Apostolic See. At the same Time were excommunicated the Archbishop of *Milan*, and the Bishops of *Placentia* and *Brescia*, for adhering to *Alexander*, and for the same Reason the Consuls of those Three Cities ^d.

Retires to
France.

Year of
Christ 1162.

In the mean time *Alexander*, not thinking himself safe at *Rome* nor even in *Italy*, where the Party of *Victor*, supported by the Emperor, was by far the stronger of the Two, resolved to fly for Refuge to *France*, as several of his Predecessors had done before him. However before he left *Italy* he solemnly canonized *Edward*, surnamed *the Confessor*, at the Request of the King and the People of *England*. That Ceremony he performed at *Anagni* ^e; and repairing from thence to *Palestrina* embarked there, with his Retinue, on board Four Gallies, sent by the King of *Sicily* to convey him to *France* by Sea, as he could not travel thither by Land without passing through the Territories of the Empire. The Gallies were by a violent Storm driven against some Rocks, and greatly damaged, at their first putting to Sea. But being soon refitted, *Alexander* pursued his Voyage, and, arriving at *Genoa* on the 21st of *January* 1162, was there received with all possible Marks of Honour and Respect. He continued at *Genoa* till *Passion-Sunday*, that in 1162 fell on the 25th of *March*, and being obliged by a Storm to put in at a small Island, he celebrated there the Feast of *Easter*, and on the 11th of *April* arrived at *Maguelone*, and from thence repaired to the neighbouring City of *Montpellier*, which he entered on a White Horse in his Pontifical Ornaments, attended by all the Nobility of the Country, and among the rest by the Lord of *Montpellier*, who on that Occasion attended his Holiness as his Equerry. During his Stay in that City Two Archbishops and Six Bishops came to wait upon him, and in a Council, consisting of these Prelates and other Bishops who had attended him from *Italy*, he again excommunicated his Rival with all his Adherents ^f.

^d Otto Morena in Chron. Lundenf. ad ann. 1161.
Surium, l. 3.

^e Alex. Epist. 31.

^f Bulla Canonizat. apud

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In the mean time the Emperor, hearing that *Alexander* was arrived in *France*, wrote to *Hugh*, Bishop of *Soissons* and Chancellor of that Kingdom, in the following Terms: “ *Frideric* by the Grace of God Emperor of the *Romans*, and ever August, to his beloved Friend *Hugh*, Bishop of *Soissons* and Chancellor to the King of the *Franks*, greeting. We have been informed, that *Roland*, heretofore Chancellor, being driven by our faithful Subjects from *Rome* and all the Places in that Neighbourhood, has exposed himself with his schismatic Followers to the Dangers of the Sea, in order to infect the Kingdom of the *Franks* with his Schism, and extort from the Inhabitants immense Sums for the Payment of his immense Debts. We therefore beg you will by all Means divert the King from receiving him, as he is an avowed Enemy to God and the Empire, or any of his Cardinals or Nuncios, lest an Enmity, attended with fatal Consequences, should thence arise between the Two Nations &c.” *Frideric*, finding that his Menaces had not the wished-for Effect, proposed the assembling of a Council, at which he and the King should assist in Person, with all Bishops and chief Lords of their respective Dominions; that he should bring *Victor* with him to the Council, and the King *Alexander*; and that both should stand to the Decision of that Assembly. To this Proposal the King agreed, and they were to meet on the 29th of *August*, at *St. John de Laune* in *Burgundy*, then a Frontier-Town. But *Alexander* refusing to appear at, or be judged by a Council, consisting of the Bishops of Two Nations only, the King took Occasion from the Emperor’s not coming at the precise Time to recede from his Agreement, and to leave the Place with all his Bishops. The German Bishops however met, and by them the Election of *Victor* was confirmed, and *Alexander* declared an Intruder into the Apostolic See, and as such solemnly excommunicated h.

Year of
Christ 1162.

The Emperor
endeavours
to divert the
King of
France from
receiving
him.

The Election
of Victor ap-
proved by
the German
Bishops.

In the mean time *Alexander* having passed the Winter in *Aquitaine* set out from thence in the Beginning of Lent for *Paris*, being invited thither by the King, *Lewis VII.* who met him at the Distance of Two Leagues from the City, attended by all the chief Lords of the Kingdom, dismounted from his Horse as soon as his Holiness appeared, and having kissed his Foot, walked about an Hundred Paces holding his

Alexander
at Paris.
How re-
ceived there.

Year of
Christ 1163.

^a Apud Duchesm, l. 4. p. 579.

^b Idem ibid. p. 412.

Year of
Christ 1163.

Council of
Tours.

Decree of
this Council
against the
Albigenses.

Stirrup. At the Gate of the City he was met by the Clergy in a Body, and by them conducted, in Proceſſion, to the chief Church amidſt the loud Acclamations of an infinite Multitude of People, flocking from all Quarters to receive his Bleſſing. During his Stay at *Paris* he conſecrated the Golden Roſe, according to Cuſtom, on Mid-lent Sunday, and ſent it to the King, celebrated the Feſtival of *Eaſter* with great Solemnity, and then taking Leave of the King repaired to *Tours*, where he had appointed a Council to meet on the 19th of *May* of the preſent Year 1163. At this Council were preſent moſt of the Biſhops of *France* and *England*; and many from *Spain*, *Italy*, *Scotland*, and *Ireland*, in all 124, 17 Cardinals, and 414 Abbots. Among thoſe from *England* was *Thomas* of *Canterbury*, preferred the Year before to that See. He came Three Days before the Meeting of the Council, and was received, at ſome Diſtance from the City, by all the other Biſhops, nay and by all the Cardinals but Two, who remained with the Pope, that his Holineſs might not be left quite aloneſ.

We know no more of the Acts of this Council than that the Decrees of the Council of *Pavia* were annulled by it, that the Election of *Alexander* was approved, with one Conſent, by all the Biſhops, who compoſed it, and *Victor* excommunicated with all who acknowledged him, or ſhould thenceforth ſupport him in his unjuſt Uſurpation. By one of the Ten Canons of this Council all were forbidden, on Pain of Excommunication, to have any Intercourſe with thoſe, *who taught or profeſſed a damnable Hereſy long ſince ſprung up in the Territory of Toulouſe*. In the Decree that pretended Hereſy is ſaid to have ſpread like a Cancer, to have infected all the neighbouring Country, and to gain daily Ground. All are therefore forbidden to harbour them in their Houſes, to ſuffer them in their Cities, to buy any thing of them, or ſell any thing to them, that being thus deprived of all the Comforts of Life, they may be compelled to repent of their Errors and renounce them^b. Theſe are, it muſt be owned, convincing Arguments; and yet thoſe Heretics were not convinced by them, as we ſhall ſee in the Sequel. We have the following Account of them in the Annals of the Abbey of *Margan*: “ Some falſe Prophets aroſe about this Time, “ and retired to the Territory of *Perigord*, pretending to lead Apoſto- “ lic Lives, and imitate the Manners of the Apoſtles; they preach

^a De Diceto in Imaginib. Hiſt. p. 535. Vita S. Thom. c. 14.

^b Concil. Tom. X.

“ without

“ without Intermission, walk barefooted, kneel Seven Times a Day, as often in the Night; they receive Money of nobody, eat no Meat, drink no Wine, use with Sobriety the Food that is given them: to give Alms is not, they say, meritorious, because none should possess what enables them to give any: they decline receiving the Holy Communion, despise the Mass, are ready to die, and suffer any Tortures for their Law: they seem to work some Miracles, for they change Water into Wine, restore the Blind to their Sight, and make the Deaf hear: they who come to them, be they ever so illiterate, acquire such Wisdom in Eight Days Time as to be convinced by no Arguments or Examples: they have Twelve Masters besides their Prince or Chief, who is named *Poncius*.¹” This Account agrees with that we read in the Monk *Heribert* of the *Heretics of Perigord*, with this Difference only, that they are said by *Heribert* to kneel an Hundred Times a Day, and in the Annals of *Margan* but Seven Times^k. These Heretics, to speak in the Style of the Writers of those Times, were first called *Waldenses* from *Peter Waldus*, a Citizen of *Lyons*, and a leading Man among them, but were afterwards known by the Names of *Cathari*, *Patarini*, *Publicani*, *Apostolici*, *Boni Homines*, *Agennenses*, the *Perigordian Heretics*, the *Poor of Lyons*, and lastly the *Albigenses*, from the City of *Albi* in *Languedoc*, where they chiefly prevailed. That Name was first given them by the Prior *Gaufrédus*, who speaking in his Chronicle, finished in 1184, of Pope Alexander III. says that a little before his Death he sent *Henry*, Bishop of *Albano*, against the *Albigensian Heretics* or the *Albigenses*^l, the Name they are now commonly known by.

Upon the Return of the Archbishop of *Canterbury* from this Council to *England* a grievous Quarrel broke out between him and the King, *Henry II.* which greatly disturbed the Peace of the Kingdom, and after a Seven Years Contest ended in the Death of that Prelate. The Point in Dispute was the Liberty of the Church, that is in other Words, whether the Clergy were a Body separate and independent on the civil Power, or whether the King had any Authority over Ecclesiastic Persons, and in Ecclesiastic Causes. For the Clergy, availing themselves of the Weakness of the preceding Reign, that of King *Stephen*,

Year of
Christ 1163.

Quarrel between Henry II. of England and Thomas Becket, Archbishop of Canterbury.

1154
1129

¹ Inter Scriptores quinque Hist. Anglican. in Chron. p. 326.

^k Mabill. Analect. l. 3. p. 467.

^l Gau-

Year of
Christ 1163.

*The King re-
solves to sub-
ject the Cler-
gy to the Ci-
vil Power.*

*Alexander
resides at
Sens.*

and of the civil Disturbances, that made it necessary for both Parties to court their Favour and connive at their Incroachments, had confined every Cause, in which they were concerned, to their own Courts. This Exemption from all civil Justice naturally produced the most grievous Disorders. For as the Church disclaimed the Power of condemning to the Loss of Life or Limbs, as unbecoming the Ministers of the mild *Jesus*, they could only fine and imprison the greatest Offenders, or punish them with the Loss of their Benefices, and Degradation; Punishments not adequate to the Crimes that many of the Clergy committed at this Time, nor sufficient to restrain others from committing them. They frequently escaped even these Punishments, the Prelates of the Church being more intent upon screening the Offenders from civil Justice, than correcting their Vices. No Wonder therefore, that as in these Days the Clergy were, for the most Part, Men of no Birth or Education, Orders being conferred upon all who asked them, *Henry* should have found in 1163 that above a Hundred Murders had been committed by Ecclesiastics since his Accession to the Throne in 1154, that is, in the Space of Nine Years. This Evil, now become quite insupportable, the King resolved to redress, and, in order to that, subject the Clergy to the Civil Power, from which they had withdrawn themselves, and make no Distinction between them and the Laity when guilty of the same Crime. But as the Work I am engaged in is of too great an Extent to admit of a full Detail of the various Steps the King took and steadily pursued for the Space of near Seven Years to carry so laudable a Design into Execution, of the Opposition he met with from the invincible Obstinacy of the Archbishop, of his Negotiations at *Rome*, and the artful Proceedings of that Court in the Course of so long a Dispute, I shall refer my Readers to the *History of the Life of Henry II.* by a Noble and very eminent Writer. They will there find that famous Controversy, and the many curious Events attending it, displayed at length and set in the clearest Light, with some very interesting Particulars, not yet communicated to the Public by any Historian.

To return therefore to *Alexander* at *Tours*; as it was not safe for him to go back to *Rome*, *Lewis* left him at full Liberty to chuse for his Residence which City he liked best in all his Dominions, and to all the rest he preferred *Sens* in *Champagne* on account of its pleasant Situation,

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tuation, and the Fertility of the neighbouring Country: and there he resided, governing the Church as if he were at *Rome*, from the 30th of *September* 1163 till his Return to *Italy* in 1165^m. During his Stay at *Sens*, his Rival *Victor* died at *Lucca* on the 22d of *October* 1164, and was buried by his Friends in a Monastery without the Walls of the City, the Canons of the Cathedral and those of *St. Fridian* declaring that they would rather quit their Churches than suffer one to be buried in them, whom they believed to be buried in Hellⁿ. He is painted by those of *Alexander's* Party in the blackest Colours; but his Friends speak of him as a Saint, and will even have him to have wrought Miracles after his Death. We are told that *Alexander* weeped when News was brought him of his Death, and severely reprimanded the Cardinals for expressing Joy on that Occasion^o. *Victor* died, but the Schism did not die with him. For the Cardinals, whom he had created, meeting as soon as they had performed his Exequies, chose *Henry*, Bishop of *Liege*, to succede him, and, upon his declining the offered Dignity, *Guido*, Cardinal of *Crema*, who very readily accepted it, and took the Name of *Paschal* III. The Emperor confirmed his Election, and he was thereupon enthroned by *Rainald*, Archchancellor and Archbishop Elect of *Cologne*, and consecrated by the above-mentioned Bishop of *Liege* on the 26th of *April*, which in 1164 fell on a *Sunday* p.

Year of
Christ 1163.

Victor dies.
Year of
Christ 1164.

Paschal III.
chosen in his
Room.

In the mean time *Alexander's* Affairs took a very favourable Turn in *Italy*. For *Julius*, Cardinal Bishop of *Palestrina*, whom the Pope had appointed his Vicar in *Rome*, dying this Year, *John*, Presbyter Cardinal of *St. John* and *St. Paul*, who succeeded him in that Office, found Means, as he was a Man of uncommon Parts and great Address, to gain over several of the *Roman* Nobility to his Party. At the same time News being brought to *Rome* of the Death of *Victor*, the whole *Roman* Clergy, and with them the greater Part of the People declared for *Alexander*, flattering themselves that they should thus at last put an End to the Schism, and the Disorders that attended it. The Cardinal Vicar therefore, finding the Clergy thus disposed, as well as the People and the Nobility, assembled them in the *Lateran* Palace, and it was there agreed, that a solemn Embassy should be sent, in their Name, to assure *Alexander* of their Submission, and invite him back to *Rome*.

Alexander
invited back
to Rome.

ⁿ Neubrig. l. 2. c. 15. Chron. Petri Vivi ad ann. 1163. ^o Ibid. ^p Epist. ad Thom Cantuar. apud Baron. ad ann. 1164. ^p Trithem. in Chron. Hirsang.

Year of
Christ 1164.

His Return
and Recep-
tion.

Year of
Christ 1165.

With that Invitation the Pope, tired of his Exile, readily complied, and having caused a Collection to be made all over *France* to defray the Expences of his Journey, as the Emperor had seized the Revenues of his See, he set out from *Sens* after *Easter* 1165, arrived at *Montpellier* in the latter End of *June*, and remained there till the 23d of *August*, when he embarked for *Italy*^u. The Emperor had laid everywhere Snares for him, wanting to get him into his Power. But he happily escaped them by steering his Course to *Sicily* without touching at any Port in *Italy*. He arrived at *Messina* in *November* of the present Year, and was there received by *William*, King of *Sicily*, with all possible Marks of Honour, was entertained, during his short Stay there, with the greatest Magnificence, and supplied, on his Departure, with Five well-appointed Gallies, that conveyed him safe to *Ostia*. He landed there on the 22d of *November*, and from thence was attended the next Day to the *Lateran* Palace by the Clergy in a Body, by the Senators, and immense Crowds of People, flocking from all Parts to see and acknowledge him^w. *Alexander* being thus restored to his See wrote a few Days after to *Henry* Archbishop of *Rheims*, and his Suffragans, to acquaint them with his safe Arrival at *Rome*, and the Reception he had met with from Men of all Ranks and Conditions. He tells them in that Letter, that he had escaped many great Dangers, and that the Senators, the Nobility, the Clergy and the People had done to none of his Predecessors more Honour than they had done to him^x.

Council of
Wirtzburg.

The Emperor, hearing that the *Romans* had declared for *Alexander*, and invited him back to *Rome*, resolved to have his new Pope, Cardinal *Guido* of *Crema*, or *Paschal* III. acknowledged, at least, by all his *German* Subjects. With that View he appointed an Assembly to meet at *Herbipolis* or *Wirtzburg*, inviting to it all the Princes, Bishops, and Abbots of the Empire. The Emperor assisted at it in Person, and with him about 40 Bishops and Princes of the Empire, and all were required, after they had owned *Paschal* for lawful Pope, to swear upon the Gospels and Reliques, brought into the Assembly for that Purpose, that they never would acknowledge *Roland*; meaning *Alexander*, for lawful Pope, nor any of his Party that might be chosen to

^u Petrus Blesens. Ep. 170. Epist. Alexand. Concil. t. X. p. 1347.
Alexand. apud Baron. ad ann. 1165.

^x Concil. t. X. p. 1370.

^w Acta

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succede him; that upon the Death of *Paschal* they would elect one, who had adhered to him and opposed the Usurper *Roland*, and that when the Emperor died they would prefer one to the Crown who had taken that Oath, and never consent to the Election of any other. This Oath the Emperor himself took the first, and after him all the Bishops and Princes of the Empire, who were present; and it was decreed, that it should be taken by all Ranks of Men throughout the whole Empire, on Pain of their being deemed public Enemies, and forfeiting, as such, all the Honours and Possessions they enjoyed. This Decree the Emperor notified in a circulatory Letter to all the Princes, Bishops, and Abbots of the Empire, insisting on their unreserved Compliance with it, and commanding the Bishops to exact of all under their Jurisdiction the Oath as prescribed by the Council *r*.

Year of
Christ 1165.

While the Diet was yet sitting *John* of *Oxford* and *Richard* of *Ivel*-*Embassadors* *chester*, *Embassadors* from the King of *England*, arrived in *Germany*, *from Eng-* and hearing that the Emperor was holding a Diet at *Wirtzburg*, they *land at the* both repaired to it, having been sent by the King, provoked beyond *Wirtzburg*. Measure at the Pope's espousing the Cause of *Becket*, to treat of an Union with the Emperor against him. They were introduced to the Assembly by *Reinald* or *Reginald*, Archbishop of *Cologne*, a leading Man of the Anti-pope's Party; and it is not, I think, to be doubted that they took the same Oath, that was taken by the Emperor and the rest of the Diet. For the Emperor, in the circulatory Letter, which he wrote to the whole Empire as an authentic Account of what passed on this important Occasion, after naming several Princes of the Empire, who had bound themselves by the above-mentioned Oath, adds: *Besides, the Embassadors, sent to us by our illustrious Friend Henry, the glorious King of England, have publickly sworn to us in the Presence of the whole Diet, and upon the Reliques of Saints, in their Master's Name, that he will ever adhere to us with his whole Kingdom, will ever acknowledge Lord Paschal, whom we acknowledge, and will do nothing more to support the Schismatic Roland^a.* In a Letter written to the Pope by a Person that was present at the Diet, but did not, it seems, think it safe to set his Name to his Letter, and therefore sent it with this Direction, To Pope *Alexander* a certain Friend of his, *Alexandro Papæ*.

Take the
same Oath as
was taken
by the rest.

r Codex Vatican. l. 1. Ep. 70. apud Bar. ad ann. 1166. Chron. Reichenberg. & Trithem. in Chron. Hirfang. *a* Codex Vatican. Ep. 70. apud Bar. ad ann. 1166.

Year of
Christ 1165.

quidam Amicus ejus, a very minute Account is given of the Transactions of that Assembly, and among other Things it is there said, that *the Embassadors of the King of England took publicly, in their Master's Name, the same Oath that the Emperor had taken*^b. They are reproached with the same Oath in the Life of *Becket* ^c; and *Becket* himself, in the Letter he wrote to the Pope to let him know that he had excommunicated by Name the Two Embassadors, mentions, among the other Motives that had induced him to it, *the Oath, which his Holiness knew they had taken at the Emperor's Diet* ^d. On the other hand the Archbishop of *Rouen* pledges his Word in a Letter he wrote to *Henry* Cardinal Presbyter of the Saints *Nereus* and *Achilleus*, that, *neither by himself, nor by his Embassadors, had the King given any Oath or Promise to the Emperor, that he would acknowledge the Antipope and leave the Church*. He adds, that both he and the Empress had written to the King, desiring him to clear himself from that Imputation as soon as he possibly could ^e. And the Bishop of *London* in a Letter to the Pope assures his Holiness, that *the King persevered unshaken in his Fidelity to St. Peter and to him, and had declared that he had not withdrawn his Regard from his Holiness, nor ever intended to do it* ^f. Thus the Two Bishops: But it is to be observed that they knew only by Report what they asserted: and I am inclined to believe, that the Embassadors, finding, upon their Return Home, that the King thought they had gone too far, and did not approve what they had done, they publicly denied it, and thus imposed upon the Two Prelates. They were not ordered by the King to take that Oath; for he could know nothing of such an Oath when they received their Instructions. But being sent to treat of an Union between their Master and the Emperor against *Alexander*, they thought they might take the same Oath that was taken by all who joined the Emperor against him. As the taking of that Oath was therefore their Deed and not the King's, he was not bound to observe it; and as he did not approve of such an Oath nor confirm it, the Two Bishops might have said with Truth, that *neither by himself, nor by his Embassadors, had the King sworn or promised to acknowledge the Anti-pope, or to withdraw his Regard from his Holiness*. As for the Testimony of *John of Oxford*, one of the Embassadors, denying the Fact upon Oath to the Pope, he was too good

^b Ibid. Ep. 72.

^c L. 2. c. 20.

^d Epist. 138.

^e Epist. 102.

^f Ep. 70, 71.

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a Minister, too true to the Interest of his Master and his own, to speak the Truth when it interfered with the one or the other; and Instances are not wanting to justify *Becket* and his Friends, calling him, as they commonly did, *John the Liar of Oxford*.

Year of
Christ 1166.

As many Cities of *Italy* had revolted at the Instigation of the Pope, *Frideric*, apprehending a general Revolt, resolved to march in Person against them, to drive *Alexander* from *Rome*, and put *Paschal* in Possession of that City and the Apostolic See. With that View he set out in the Month of *November* of the present Year for *Italy*, and arriving at *Roncaglia* held there a general Diet of the States of *Lombardy*, in which *Roland* was declared an Usurper, and it was decreed that he should be driven from the See he had usurped, and *Paschal* be placed in it in his Room. The Emperor kept his *Christmas* in *Lombardy*; and on the 18th of *January* 1167, began his March to *Rome*. As he passed through the Cities of *Bologna*, *Imola*, *Faenza*, and *Forli*, he exacted large Sums of the Inhabitants, thus punishing them, though they made no Resistance, for espousing the Cause of *Alexander*. The City of *Ancona* stood a long Siege, but capitulated in the end and was spared, when reduced to the utmost Distress, upon their promising to pay a very large Sum, and delivering up Fifteen Hostages for the Payment thereof. From *Ancona* the Emperor pursued his March to *Rome*, being pressed by Messengers upon Messengers from *Paschal*, who resided at *Viterbo*, to advance with his Army to that City, and take him with him to *Rome*, still held by his Antagonist, the Usurper *Roland*. *Frideric* had sent, in the Month of *June* of the preceding Year, Part of his Army under the Command of *Christian*, Chancellor of the Empire and Archbishop of *Mentz*, to block up the City of *Rome*, and prevent the Inhabitants from being supplied with Provisions by the neighbouring Country. At the Approach of that Body the *Romans*, unexpectedly sallying out, fell upon them with great Resolution and Intrepidity; and a bloody Engagement thereupon ensued. But the *Romans* were, after a most obstinate Resistance, forced to give Way, and driven back into the City with the Loss of 6000 killed upon the Spot, and many Thousands made Prisoners in their Retreat.

The Emperor
reduces several
Cities
there, and
arrives with
his Army be-
fore Rome.

In the Beginning of *August* 1167 the Emperor arrived with his whole Army before *Rome*, which obliged the Pope to retire from the *Latran* Palace to a Tower belonging to the Family of the *Frangipani*.

Year of
Christ 1167.

* Acerbus Morena ad ann. 1167. Anonym. Cassin. Ceccan. ad eund. ann.

by

Year of
Christ 1167. by far the most powerful Family, after that of the *Leoni*, at this time
in *Rome*.

Embassadors
from the new
King of Sici-
ly to the
Pope.

In the mean time arrived at *Rome* Embassadors from *William II.* King of *Sicily*, who had succeeded his Father, *William I.* the preceding Year. They were sent by the young Prince, who was then only in the 14th Year of his Age, to acknowledge *Alexander* for lawful Pope, and do Homage to him, as such, in his Name. They brought with them very large Sums from their Master to relieve the Pope in his present unhappy Circumstances, and came with several Gallies to convey him safe to *Sicily*, or to whatever other Kingdom he chose to repair to. The Money he distributed among his Friends, in order to its being employed by them in gaining over his Enemies, but sent back the Gallies, not doubting but the Emperor would soon be obliged, by the extraordinary Heat of the Season and the Climate, to quit the Neighbourhood of *Rome*, and retire to *Lombardy*. But he continued in his Camp, harrassing the *Romans* with daily Attacks, and when he had thus quite tired them out, he caused the following Proposal to be made to them in his Name; viz. That both Pretenders should be obliged to lay down the Dignity they both claimed; and a third Person be elected with the Approbation and Consent of the Two opposite Parties. The Emperor promised, upon their agreeing to this Proposal, to grant a lasting Peace to the *Roman* Church, to set at Liberty the Prisoners he had taken, and thenceforth to leave the *Roman* Clergy for ever free to chuse whom they pleased. The Proposal was well received by the People, and many among them even thought that the Pope ought to agree to it for their Sake, seeing they had already suffered so much in his Cause. This Disposition in the People, and not in the People alone, but in some of the Clergy, and most of the Nobility, so alarmed the Pope, that he escaped from *Rome* by Night in the Disguise of a Pilgrim, and arriving undiscovered at *Gaeta*, he there reassumed the Pontifical Habit, and pursued his Journey to *Benevento*. But before he left *Rome* he solemnly excommunicated the Emperor in a Council, convened for that Purpose in the *Lateran*, divested him of the Royal and Imperial Dignity, and absolved his Subjects from their Allegiance, till he repented of his Wickedness, and was reconciled with the Church. *Baronius* places this Council at the Year

Alexander
flies from
Rome.

* Joan. Salisb. Ep. 89.

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1168. But from the contemporary Writers it is manifest that *Alexander* left *Rome* in *August* 1167, and did not return to that City till the Year 1172. Year of Christ 1167.

The Flight of *Alexander* was no sooner publicly known, than *Paschal*, leaving *Viterbo*, repaired to the Emperor's Camp before *Rome*, and was there received with all possible Marks of Honour by the Emperor, by the Bishops and Princes who attended him, and the whole Army. As *Frideric* had reduced the *Leonine* City, and had got Possession of the Church of *St. Peter*, *Paschal* celebrated Mass there with great Solemnity on *Sunday* the 30th of *July*, and on the following *Tuesday*, the 1st of *August*, crowned with the usual Pomp and Ceremonies the Emperor as well as the Empress *Beatrix*, who had attended her Husband in this Expedition ^a.

The *Romans*, finding that *Alexander* had fled and forsaken them, thought it adviseable to accept the Terms offered by the Emperor, and all accordingly, except the Family of the *Frangipani*, and some few more; took the Oath of Allegiance to *Frideric*, and acknowledged *Paschal* for lawful Pope. But in the mean while the Emperor was obliged by a great Mortality, or Plague, that broke out in his Army, suddenly to quit the Neighbourhood of *Rome*. For on the 2d Day of *August*, the Day after the Coronation, fell a most violent Shower, and the Sun shining out with an extraordinary Heat after the Shower, such a Mortality began to prevail in the Army that the Living were scarce able to bury the Dead. Many dropt down dead while they were walking about seemingly in good Health, and many were found every Morning dead in their Tents. Persons of Distinction fared no better than the common Men; for of the same Contagion died *Frideric*, Son of the late Emperor *Conrad*, Duke *Guelph*, Son of Duke *William*, the Archbishop of *Colagne*, *Alexander*, Bishop of *Liege*, and with them many other Bishops and Princes of the Empire ^b. Thus the Continuator of *Acerbus Morena*. For *Morena* himself was seized with the raging Distemper, and having obtained Leave of the Emperor to return to *Lodi*, his native Country, he died at *Siena* in his Way thither ^c. *Frideric* finding the Contagion continued to rage with the same Violence, and apprehending the Loss of his whole Army, left *Paschal* in the *Leonine* City, and decamping from Contagion in the Emperor's Army. He returns to Lombardy.

^a Acerb. Moren. ibid. Chron. Reichersperg. Continuator Moren.

^b Morena ibid.

^c Conti-

Year of
Christ 1167.

before *Rome* on the 6th of *August* set out on his March to *Lombardy*. But most of the Cities in that Country having, at the Instigation of the Pope, entered into a Confederacy against him, and seized on the Passes in the Mountains, he was obliged to march a great Way about, having the Marquis *Malestina* for his Guide, and he did not reach *Pavia* till the 11th of *September*. From *Pavia* he led the small Remains of his Army against the *Milanese*, who were at the Head of the Conspiracy, and then employed in rebuilding their City, which he had levelled with the Ground Five Years before, and had forbidden any Building to be ever raised upon the same Spot. But the *Milanese*, meeting him as he approached the Place, put the few Troops he had with him to Flight, and obliged him to lay aside, for the present, all Thoughts of interrupting them in the Work they had begun d.

Embassy from
the Emperor
of Constantinople
to the Pope.

Year of
Christ 1168.

While *Alexander* resided at *Benevento* he received a solemn Embassy from *Manuel Comnenus*, Emperor of *Constantinople*, who hearing of the Quarrel betwixt him and the Emperor *Frideric*, of his having excommunicated and deposed that Prince, sent one of the chief Officers of his Court, promising to assist his Holiness with all the Forces of his Empire, and even to bring about an Union between the Two Churches, provided he conferred upon him the Empire of the West, which he had taken from *Frideric*. This Proposal the Pope communicated to the Bishops, Cardinals, and *Roman* Noblemen, who were with him, and by their Advice returned the following Answer to the *Greek* Ambassador, That he was greatly obliged to his Master, and returned him his most sincere Thanks for so kind an Offer; that he wished for nothing so much as to see a perfect Harmony restored between the Two Churches, but as to what he desired, it was an Affair of the utmost Importance, would be attended with insurmountable Difficulties and endless Dissensions, whereas he was bound by his Office to be the Author of Peace, and not of Discord. With this Answer he dismissed the Ambassador, refused the very rich Presents he had brought with him, and soon after sent Two Cardinals to negotiate a Reconciliation between *Constantinople* and *Rome* e. But their Negotiations proved all unsuccessful.

Death of
Paschal III.

On the 20th of *September* of the present Year died *Paschal* of a Cancer after a few Days Illness. He died at *St. Peter's*; for he kept Pos-

d Epist. 26. l. 2. inter Epist. Thomæ Cantuar.
ad ann. 1168.

e Acta Alexandri apud Baron.

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session of that Church and the *Leonine* City even after the Retreat of the Emperor; many of the *Romans* having declared for him, and taken an Oath of Allegiance to the Emperor^f. In the Year 1165 the Emperor caused *Charlemagne* to be canonized by *Paschal* at the Request, as we read in the Emperor's Diploma, of *Henry* King of *England* &. And he is honoured in most Places as a Saint; but as he was canonized by an Antipope, the *Roman* Church only connives at the Honours that are paid him. In the Room of *Paschal* was immediately substituted, by those of his Party, one *John*, Abbot of *Strum*, and Bishop Elect of *Albano*, to whom they gave the Name of *Calixtus* III. His Election was confirmed by the Emperor, and he was acknowledged by all, who had acknowledged *Paschal*. But the *Romans* soon after declared again for *Alexander*, being no longer awed by the Emperor, who, having lost his whole Army in *Lombardy*, was obliged to hasten back to *Germany*. As his Troops were either cut in Pieces by the Confederates of *Lombardy*, or swept off by the Plague that still raged among them, he was forced to fly in the Disguise of a Valet, and having obtained Leave of *Hubert* or *Humbert*, Count of *Morienne* and *Savoy*, to pass through his Territories, he got thus disguised, with great Difficulty, back to *Germany*. He left *Italy* in the Month of *March* of the present Year, and the People of *Cremona*, *Milan*, and *Placentia*, meeting upon the News of his Flight at a Place called *Rovereta*, resolved to build a City there, and fortify it in order to stop the *Germans* upon their first entering *Italy*. That Work they began on the First of *May* this Year, and being assisted by the Inhabitants of all the neighbouring Villages, they carried it on with such Ardor and Alacrity, that, before a Twelvemonth was at an End, it became a complete City, and had no fewer than 1500 Inhabitants. They gave it, out of Respect to Pope *Alexander*, the Name of *Alexandria*. The Inhabitants boasted of the Strength of the Place: but the *Germans*, in Opposition to them and by way of Contempt, called it *Pale- aris*, or *A Fortrefs of Straw*, and it is known in *Italy* to this Day by the Name of *Alessandria della Paglia*^h.

The Pope's last Letters concerning the Affair of *Becket* are all dated at different Places, his Holiness being then on the Road from *Bene-*vento

^f Ceccan. in Chron. ad ann. 1168. Alexand. apud Ughell. Italia Sacra, l. 4.

^g Apud Bolland. ad Diem 28. Jan.

^h Acta

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Christ 1170.
on his Return
to Rome.

vento to Rome, whither he had been invited by the greater Part of the Citizens and the Nobility. Before he left *Benevento* the Inhabitants of the new-built City of *Alexandria* sent their Consuls, or chief Magistrates to subject themselves, their City, and its Territory to the Apostolic See, and to promise the Payment of a yearly Tribute to *Alexander* and his Successors for ever. The Instrument of this Donation, as it is called, was signed by the Consuls, in the Name of the Inhabitants, and by Sixteen Cardinals ⁱ. The Pope was met at *Veroli*, his first Stage from *Benevento*, by the Niece of the Greek Emperor *Manuel Comnenus*, attended by a great Number of Greek Bishops and other Persons of the first Rank in the Empire. She was to be married to *Odo Frangipani*, one of the chief Lords of *Rome*, and the Emperor had desired that the Marriage-Ceremony might be performed by the Pope, who performed it accordingly with great Solemnity ^k. Upon *Alexander's* Arrival at *Tusculum*, the Inhabitants, who had driven out *Rayno* their lawful Lord for adhering to the Emperor *Frideric*, made a free Gift of their City to St. *Peter* and his lawful Successors in the Apostolic See, which was afterwards confirmed by *Rayno* himself ^l. As the Emperor had still a powerful Party in *Rome*, *Alexander* remained at *Tusculum* all this and great Part of the following Year. For from his Letters it appears that he kept his *Easter* there, which in 1171 fell on the 28th of *March*.

Murder of
the Arch-
bishop of Can-
terbury.

At *Tusculum* *Alexander* received the News of the Death of the Archbishop of *Canterbury* inhumanly murdered in his own Cathedral. As that obstinate Prelate continued, even after his Reconciliation with the King and his Return to *England*, to act in the same arbitrary Manner as before, *Henry*, who was then in *Normandy*, being informed of his furious Proceedings, broke out, in the Transport of his Passion, into these Words, *I am very unhappy that among the many, whom I have obliged and maintain, there is not one that has Courage enough to revenge the Affronts I daily receive from a turbulent Priest*. From these hasty Expressions his Servants concluding that he really wanted to get rid of the Man who gave him so much Uneasiness, and reproached them with Ingratitude and Cowardice in tamely suffering him to be so grossly insulted by one of his Subjects, Four Gentlemen of his Bed-chamber, *Reginald Fitz-Urse*, *William de Tracy*, *Hugh de Moreville*,

ⁱ Idem ibid.

^k Ceccan. in Chron.

^l Afta Alex. Anonym. Cassin.

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and *Richard Brito*, resolved to make the Archbishop atone with his Blood for the Trouble he had already given to his Sovereign, and prevent his creating him any further Uneasiness. Pursuant to this Resolution they crossed over to *England* unknown to the King, at least without communicating to him their Design; and being there joined and assisted by some of *Becket's* most inveterate Enemies, they rushed into the Cathedral, where he was assisting at Vespers, or Evening Prayers, and paying no Regard to the Sacredness of the Place, dispatched him with repeated Blows at the High Altar. As for the particular Circumstances attending so horrid and shocking a Murder, some of them not commonly known, and the Resolution, Firmness, and Constancy truly heroic, and worthy of a much better Cause, with which the Archbishop encountered Death, I shall refer the Reader to the full Detail he will find of the whole in the *Life of Henry II.* quoted above, and here only exhibit the Portrait of so famous a Prelate in the Colours, in which it has been drawn by the Noble Author of that Work.

Year of
Christ 1170.

“ Thus fell” (these are his Lordship’s own Words, after relating *His Character.* the inhuman and barbarous Manner in which he fell) “ *Thomas Becket*, Archbishop of *Canterbury*, on the Twenty-ninth of *December* “ in the Year 1170, being the Fifty-third of his Age, a Man of “ as great Talents as any of the Age he lived in, and for Courage, “ Fortitude, and Intrepidity inferior to none we read of in the *Annals* of the Church. As to his Character in other Respects, every “ Reader may judge of it from his Conduct, a Conduct not only inconsistent with, but diametrically opposite to that Subjection to the “ higher Powers which is so much recommended to all in Holy Writ. “ The haughty Prelate, possessed with a Notion of the Sacerdotal and “ Archiepiscopal Dignity, had, it seems, nothing less in his View, “ than to share the Sovereignty with his Sovereign, and to make himself, under his Lord the Pope, as absolute a Monarch over the “ Clergy of all Ranks and Degrees, as the King was over the Laity. “ Had he shed his Blood in the Cause of God and Religion, the Resolution, Courage, and Resignation, with which he suffered, would “ entitle him to a Place among the most illustrious Martyrs. But as “ he laid down, or rather threw away, his Life to maintain the Papal Usurpations, in direct Opposition to the Laws of his Country, “ and his Duty as a Subject, he ought rather to be looked upon as a “ Traitor:

Year of
Christ 1170.

“ Traitor and a Rebel than a Martyr, the Title with which *Rome*, in
 “ whose Service he died, has honoured and distinguished him: for it
 “ is not what a Man suffers, but the Cause, in which he suffers, that
 “ makes him a Martyr, *non Martyrem facit Pœna, sed Causa*. Had
 “ *Becket* coolly thought it his Duty to support, even at the Expence
 “ of his Life, the exorbitant Power claimed by *Rome*, which seems
 “ altogether incredible in a Man of his Understanding, that would
 “ indeed excuse his opposing all Means calculated to reduce that
 “ Power. But what can be alleged to justify or excuse the Methods
 “ he pursued in his Opposition, the Cunning and Falstiy with which
 “ he acted on several Occasions, as we have seen, his haughty and in-
 “ solent Behaviour not only to his Brethren, but to his Sovereign,
 “ and the Spirit of Revenge, scarce governable by the Pope himself,
 “ which he betrayed throughout the Course of this long Dispute?”

The News of
his Death
how received
by the Pope.

Year of
Christ 1171.

The Death of the Archbishop was first notified to the Pope by the
 French King, *Lewis VII.* who no sooner heard of it than he dispatched
 Messengers to *Rome* with Letters, containing an Account of so barba-
 rous a Murder with all its aggravating Circumstances, and exciting his
 Holiness to draw the Sword of *St. Peter* and revenge it. *Alexander*
 was so affected with it, that, shutting himself up for the Space of
 near Eight Days, he would transact no Business, nor admit any Person
 whatever to his Presence except his Domestics. *William*, Archbishop
 of *Sens*, the Pope's Legate in *France*, and *Tibaut*, or *Theobald*, Earl of
Blois, wrote much to the same Purpose as the King, being both most
 zealously attached to *Becket* and his Cause^a. On the other Hand
Arnold, Bishop of *Lixieux*, wrote strongly in favour of the King,
 assuring the Pope, that the Murder was committed altogether unknown
 to him, that far from commanding or approving so wicked an Attempt,
 he expressed the greatest Sorrow when he was informed of it, betook
 himself to his Room, and there, abstaining for the Space of Three
 Days from all Nourishment, would admit none to comfort him; in-
 somuch that they began to apprehend that the Death of the Archbi-
 shop would be the Occasion of his. He closed his Letter with en-
 treating his Holiness to punish the Guilty according to the Enormity
 of their Crime, but to spare the King, who, he assures him, was free

^a Epist. 78, 81, 82. l. 5.

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from all Guilt ^b. This Letter was written in an Assembly of Bishops, and signed by all who were present.

Year of
Christ 1171.

At the same time the King, not doubting but his Enemies would charge the Death of the Archbishop upon him, dispatched a solemn Embassy to the Pope to vindicate his Innocence, and divert his Holiness from proceeding, at their Instigation, to any Censures against him or his Kingdom. The Embassadors with great Difficulty got, some sooner, some later, to *Tusculum*, having been obliged to take different Routs after their entering *Italy*, and to travel over Rocks and Mountains at a Distance from the Highway, the public Roads being all strictly guarded by the Imperialists under the Command of Count *Maecarius*, who suffered none to pass that were going to the Pope or to *Rome*. The Embassadors, sparing no Fatigue, had travelled Night and Day, and exposed themselves to the greatest Dangers, in order to reach *Tusculum* before *Maundy Thursday*, as they apprehended that the Pope would on that Day (the Day on which Excommunications were then, as they still are, thundered out) excommunicate the King, if they arrived not in Time to prevent it. But upon their Arrival they found the Pope so prejudiced against the King, that he would neither see nor hear them. However he was in the end with great Difficulty prevailed upon by the King's Friends in the College of Cardinals to grant an Audience to Two of them, the Abbot *Vallace* and the Archdeacon of *Lixieux*, as less suspected of Partiality to the King than the rest. They were heard in a full Consistory, but when they mentioned the King in saluting the Pope in his Name, the whole Assembly cried out, *forbear, forbear*, as struck with Horror at hearing his Name, and they were immediately dismissed. However they obtained, by means of the Cardinals in the King's Interest, a private Audience of his Holiness in the Evening of the same Day, when they ingenuously owned that from some hasty Expressions, dropt by the King in his Wrath, the Assassins might have concluded that he wanted to be delivered from one who created him so much Uneasiness, but assured his Holiness, that their Master was no otherwise accessary to his Death. At the same Time they confirmed all the Bishop of *Lixieux* had said in his Letter. The same Things they repeated in a full Consistory. But in Spite of all their Remonstrances, of all they could offer to vindicate the King's Innocence, it was resolved by a great Majority in the Consistory, that on the approaching *Thursday* the Sentence of

The King
sends Em-
bassadors to
Rome to vin-
dicate his In-
nocence.

The Recep-
tion they met
with.

The Pope re-
solved to ex-
communicate
the King.

Year of
Christ 1171.

Excommunication should be solemnly pronounced against the King by Name, and that all his Dominions in *France* as well as in *England* should be put under an Interdict. This Resolution was privately communicated by some of the King's Friends in the Consistory to the *English* Embassadors, who, dreading the Consequences that would attend it if carried into Execution, left nothing in their Power unattempted to divert the Pope from proceeding to such Extremities. But their Endeavours proving all ineffectual, they resolved, after much Consultation among themselves, to save the King and the Kingdom at their own Peril, pretending that they had Orders from their Master to swear in his Name, that in this Affair he would stand to the Judgment of his Holiness, and would personally take that Oath, if his Holiness required him to take it. This they imparted to such of the Cardinals as they could confide in, who, highly approving of it, immediately notified the pretended Order to the Pope, and a Consistory being thereupon called, it was determined, that the Embassadors should take that Oath, and that the Sentence of Excommunication against the King, and of Interdict against the Kingdom, should be suspended for the present. The Pope and the Cardinals well knew, that they should reap much greater Advantages from the King's submitting to their Judgment, than from any Sentence they could thunder out against him or his Kingdom; and therefore upon the Embassadors taking the above-mentioned Oath in the King's Name, which they did in the Presence of the Pope and all the Cardinals, the Pope, sparing the King and the Kingdom, contented himself with solemnly excommunicating all, who had been any-ways concerned in, or had consented to the Death of the Archbishop, and all, who should knowingly receive them into their Territories, or afford them any Relief or Assistance whatever. This Sentence was pronounced on *Maundy Thursday*, which in the present Year 1171 fell on the 25th of *March*.

By what
means di-
verted from
it.

Two Legates
à latere sent
into Nor-
mandy.

The Bishops of *Worcester* and *Evreux*, Two of the Embassadors (for they were in all Nine) did not reach *Tusculum* till after *Easter*, having been obliged to travel a great Way about to avoid the *Germans* that guarded the Roads. They had a public Audience of the Pope soon after their Arrival, and upon their confirming what the others had said to exculpate the King, the Pope resolved, with the Advice of the Car-

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dinals, to send Two Legates *à latere* into *Normandy*, with full Power to absolve the King from any Censure he might have incurred if they found him innocent of the Murder, and if guilty, to procede to the Censures of the Church against him and his Kingdom. The Persons chosen for this Legation were *Theodine*, Cardinal Presbyter of *St. Vitalis*, and *Albert* Cardinal Presbyter of *St. Lawrence in Lucina*, at this time Chancellor of the Holy Roman Church, and afterwards raised to the Apostolic See under the Name of *Gregory VIII*. The Legates arrived early next Year in *Normandy*, and the King, who was then engaged in the Conquest of *Ireland*, no sooner heard of their Arrival than he hastened back to *England*, and from thence to *Normandy*, where he met the Legates at a Place called *Gorne*, and was received by them with all possible Marks of Respect and Esteem, nay and with the Kiss of Peace. The next Day they proceeded together to *Savigni*; where the King had appointed the Archbishop of *Rouen*, and all the other Bishops as well as Barons to meet him. At this Assembly the Legates, in the first Place, required the King to take the Oath that his Embassadors had taken in his Name at *Tusculum*. The Embassadors had writ to the King to acquaint him with the Oath they had taken, and to beg he would excuse their taking it, as they could by no other Means divert the Pope from excommunicating him, and interdicting all his Dominions. Whether the King approved of what they had done we know not. But at this Assembly he peremptorily refused to take that Oath, and finding that the Legates as peremptorily insisted upon his taking it, he abruptly left the Assembly, saying he would return to *Ireland*, whither he was called by Affairs of the greatest Importance. The Legates, alarmed at his sudden Departure, and wanting to bring the Affair, upon which they were sent, to a happy Issue, applied to the Bishops of *Lizeux* and *Salisbury*, and the Archdeacon of *Poictiers*, in whom they knew the King entirely confided; and he was by them prevailed upon to suspend his Return to *Ireland*, and meet the Legates again. He met them accordingly at *Avranches*; and at this second Meeting there appeared a Change in his whole Conduct as remarkable as it was unaccountable, such a Change as surprized the Legates themselves, and all the Bishops and Barons who were present. For, tamely complying with every thing the Legates required of him, he not only swore upon the Gospels, at their Request, that

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Christ 1171.

Their first
Interview
with the
King.

Year of
Christ 1171.

he had neither commanded the Death of the Archbishop, nor consented to it, nor approved of it, but took, without the least Hesitation, without betraying the least Unwillingness, the very Oath, which he had rejected with the utmost Indignation but a few Days before, *viz.* that he would perform what Penance soever the Legates should impose upon him, and give them what Satisfaction they should think fit to require.

As *Becket* lost his Life in the Cause of *Rome*, the Legates, availing themselves of the present Disposition of the King to make him pay dear for the Blood of their Martyr, imposed upon the penitent Prince, now at their Mercy, the following Penance, than which they could scarce have imposed One heavier, had he owned himself guilty of the Crime, of which they had made him swear he was innocent. I. That he should maintain at his own Expence, for the Space of a Twelvemonth, Two hundred Men, to be employed against the Infidels in the Holy Land, and that the Sum necessary for that Purpose should be settled by the Knights Templars. II. That he should take the Cross at *Christmas* next ensuing, should go in Person to the Holy Land, should serve there Three Years, unless dispensed with by the Pope. III. That he should abolish all the evil Customs, that had been introduced into the Church in his Time. IV. That Appeals should be made freely to the Pope in Ecclesiastical Causes; that the King should neither hinder them himself nor permit others to hinder them; but if any should be suspected of having evil Designs against the King or the Kingdom, they should give Security before they departed out of his Dominions. V. That he should never forsake Pope *Alexander*, nor his lawful Successors, so long as they behaved towards him as a Catholic King: And, lastly, That he should make full Restitution of all the Possessions enjoyed by the Church of *Canterbury* a Twelvemonth before the Archbishop incurred his Displeasure; should receive into Favour all the Archbishop's Friends, the Laity of both Sexes as well as the Clergy, and restore to them whatever they had forfeited on his Account. These Articles were all agreed to by the King, and he not only bound himself by a solemn Oath upon the Holy Gospels to observe them, but obliged King *Henry* his Son to take the same Oath, and promise to fulfill the enjoined Penance, so far as it was not personal, if he himself should be prevented by Death from completing it. And now the
Legates,

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Legates, highly satisfied with the Behaviour of the King, absolved him from the Censures he was supposed to have incurred by being in some Degree accessory to the Death of the Archbishop. All this happened on the *Sunday* preceding the Festival of the *Ascension* 1172, and the King, as well as his Son, renewed the same Oath and the same Promises in a Council of all the Bishops and Abbots of *Normandy* assembled at *Avranches*, on the 27th of *September* of the present Year 3. It is to be observed, that the King only promised to abolish the unlawful Customs, that had been introduced in his Time, which no ways affected the Customs that were the original Cause of the Quarrel between the Archbishop and him. For these Customs had obtained long before he came to the Crown, and were only revived and confirmed in his Reign. Indeed the important Article of Appeals, to which *Rome* had, till this Time, but a very precarious Title, was given up; so that in the End the Pope gained more, as has been observed by the learned Author of *King Henry's Life*, by the Death of *Becket*, than he probably would have done by all the Attempts of his Life.

Year of
Christ 1171.
And is ab-
solved by the
Legates.

The Affair being thus ended, the Legates, entirely satisfied with the Behaviour of the King, returned triumphant to *Rome*, carrying with them Part of the Brains of their new Martyr that was scattered over the Floor of the Church, and his bloody Cassock, which are supposed to be still preserved, and on the Day of his Festival are exposed to public View in the Basilic of *St. Mary the Greater* at *Rome*. He had deserved too well of the Church, or rather of the Court, of *Rome*, not to be honoured with a Place in their Calendar. To make the World therefore believe that the Cause of that Court was the Cause of God, Miracles without Number, more stupendous than any wrought by our Saviour or the Apostles, were said and believed to be daily wrought at the Tomb of the new Martyr. Of these Miracles the Legates gave the Pope a particular Account on their Return from *Normandy*, and upon their Report, though it was but a hear-say Report, for they never set Foot in *England*, the Pope, being then at *Segni*, assembled all the Bishops and Abbots of *Campania*, and with their Consent and Approbation declared *Thomas* Archbishop of *Canterbury* worthy of a Place in the Calendar, said Mass in his Honour on the 21st of *February*, and ordered his Festival to be kept yearly on the 29th of *December*, the Day of his

Becket ca-
nonized.
Year of
Christ 1173.

* Epist. 88, 89. l. 5.

Year of
Christ 1173.

Death. On that Day it is still kept with great Solemnity at *Rome*, and the Cardinals, with all who belong to the Congregation of the *Ecclesiastical Immunity*, assist at High Mass in the Church of the *English* College dedicated to *St. Thomas of Canterbury*, whose Picture is there to be seen over the High Altar with a Sabre stuck in the Crown of his Head. The Canonization of the new Saint the Pope notified to the Clergy of *Canterbury* by a private Letter, and to the whole Church by a Letter addressed to all the Faithful, both dated at *Segni* the 12th of *March* of the present Year^b.

The Emperor
besieges Alex-
andria, but
obliged to
raise the
Siege.

Year of
Christ 1174.

The Emperor *Frideric* continued, during this long Contest between the Pope and the King of *England*, to oppose *Alexander* to the utmost of his Power. In *Germany* *Guido of Crema*, or *Paschal III.* was, almost universally, acknowledged for lawful Pope, and upon his Death in 1168, the Abbot of *Struma*, under the Name of *Calixtus III.* But on the other Hand the allied Cities of *Lombardy* continued to adhere, with great Steadiness, to *Alexander*. *Frideric* therefore, having in 1174 spent the whole Year in military Preparations, entered *Lombardy* at the Head of a powerful Army, in the latter End of that or the Beginning of the following Year, with a Design to reduce those Cities, and march a Second Time from *Lombardy* to *Rome*. He began with the Siege of the new-built City of *Alexandria*. But so vigorous was the Opposition he met with from the Inhabitants, that he was obliged after Four Months to abandon the Enterprize. We are told, that the Emperor having treacherously attacked the City, notwithstanding the Truce he had concluded with the Besieged, during the Holy Week, he was repulsed with great Slaughter; and that *St. Peter*, to whom they had made a free Gift of their City, was seen heading them upon a white Horse, probably the same white Horse upon which *Pollux* was seen many Ages before heading the *Romans*. The Emperor despairing, after this Check, to reduce the Place, raised the Siege on *Easter-day*, and retired with his Army to *Pavia*. As the Army of the *Lombards*, far more numerous than his, was ready to fall upon him, he pretended to be desirous of negotiating a Reconciliation with the Pope, and sent Embassadors with some Proposals to be examined by the Cardinals, begging that should they be approved of, Legates might be sent to treat of an intire Agreement between the Church and the Empire.

^a See the Life of Henry II.

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The Pope suspected the Sincerity of the Emperor, as if he only wanted to extricate himself out of his present Difficulties. However he sent the Bishops of *Porto* and *Ostia* with the Cardinal of *St. Peter ad Vincula* to treat with him as Legates of the Apostolic See, and in the mean time ordered the *Lombards* to abstain from all Hostilities. The Emperor received the Legates with all possible Marks of Respect; but as he only wanted to gain Time, he soon broke off the Treaty, and being reinforced with fresh Supplies from *Germany*, he fell unexpectedly upon the allied Army. The Combat was most obstinate and lasted many Hours, great Numbers falling, and among them Persons of the first Rank, on both Sides. At last Victory declared for the Allies, the Emperor's Army was forced to give way, and the Emperor himself obliged to retire, with the Remains of his broken Forces, to *Modena*.

Year of
Christ 1174.

His Army
defeated.
Year of
Christ 1175.

Frideric, now despairing of being ever able to subdue the rebellious *Lombards*, began seriously to think of concluding a Peace with the Pope. With that View he sent Three of the chief Men of the Empire, viz. the Bishop of *Magdeburg*, the Archbishop of *Mentz*, and the Bishop Elect of *Worms*, to treat with the Pope, who then resided at *Anagni*, about an Agreement between the Church and the Empire. They had several Conferences with the Pope and his Ministers, and great Disputes arose, but in the End the following Terms were agreed upon: 1. That the Emperor should grant Peace to Pope *Alexander*, and acknowledge him for lawful Pope, as well as his Successors lawfully elected. 2. That he should restore to him the Prefecture of the City, and the Territories of the Countess *Matilda* to the *Roman* Church. 3. That he should make full Restitution of all the Lands and Demesnes of the *Roman* Church that he had seized, and cause, so far as in him lay, those to be restored that had been seized by others. Lastly, that the allied Cities of *Lombardy*, the King of *Sicily*, and all, who had adhered to the Pope, should be included in this Treaty, that a Congress should be held to settle all other Points in Dispute, and a Safe-Conduct be granted to the Ministers of the different Powers resorting to it.

Concludes a
Peace with
the Pope.
Year of
Christ 1176.

These Articles being agreed and sworn to by the Envoys of *Frideric*, the Pope resolved to assist in Person at the Congress, and leaving with that View *Anagni* he repaired first to *Monte Gargano*, and being met at a small Distance from that Place by the King of *Sicily*, he was supplied by him with a Squadron of Thirteen Gallies to convey him to *Venice*.

Congress held
at Venice.
Year of
Christ 1177.

Year of
Christ 1177.

Venice. He arrived in that City on the 23d of *March* 1177, and being there received with all possible Marks of Respect and Esteem, he appointed the Deputies of the *Lombard* Cities to meet him at *Ferrara* on *Passion-Sunday*, which in 1177 fell on the Tenth of *April*. They met him accordingly at the Time and Place appointed, and the City of *Venice* was by all pitched upon for the Place of the Congress; but upon Condition that the Doge and the People should swear, that they would not suffer the Emperor to come into the City, without the Pope's Leave, till the Peace was firmly established. As the chief Articles had been agreed upon at *Anagni*, every Thing was soon settled, to the intire Satisfaction of the contending Parties. Some Disputes only arose between the Ministers of the Emperor and the *Lombard* Deputies concerning the Lands they held of the Empire. But the Points in Dispute were left for the present undetermined, and a Six Years Truce was granted to the *Lombards*, that they might, during that Time, enquire into the Grounds of the Emperor's Claims. At the same time a Fifteen Years Peace was concluded between the Emperor and the King of *Sicily*.

*The Pope and
the Emperor
meet.*

To these Articles the Emperor's Ministers swore by his Order, in his Name; and *Frideric* being thereupon invited to *Venice*, he landed there on the 24th of *July*, and on the same Day the Pope sent some Cardinals to receive his Abjuration of the Schism, and absolve him from all the Anathemas that had been thundered out against him. Being thus absolved he repaired the same Day to the Church of *St. Mark*, where the Pope waited for him, attended by all the Clergy and all the Nobility, at the Church-Door. As he approached the Pope he quitted the Imperial Mantle, and prostrating himself upon the Ground kissed his Holiness's Foot. The Pope raised him, gave him the Kiss of Peace, and the Emperor holding the Pope's Right Hand they both walked into the Church quite up to the High Altar, where the Pope gave him his Benediction a Second Time. *Andreas Dandulus*, Doge of *Venice*, tells us, that the Pope walked up to the High Altar between the Emperor and the Duke or Dogeⁱ. The next Day the Pope celebrated Mass with great Solemnity, being the 25th of *July*, the Festival of *St. James* the Apostle, and the Emperor received, as some Authors tell us, the Sacrament at the Pope's Hand. When Divine Service was over

ⁱ In Chron. ad ann. 1177.

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the Emperor attended his Holiness to his Horse, and held the Stirrup while he mounted.

Year of
Christ 1177.

The Pope, before he left *Venice*, held a Council, at which were present many *German* and great Numbers of *Italian* Bishops. The Pope presided in Person, the Emperor sitting by him; and by this Assembly the Articles of the late Agreement were all confirmed, the Sentence of Excommunication was solemnly pronounced against such as did not acknowledge *Alexander*, and on the 27th of *September* the Treaty was signed and sealed by the Pope, the Emperor, the Cardinals, and all the *German* Princes who were present. A few Days after the Emperor, taking Leave of the Pope, retired to *Ravenna*, and from thence to *Cesena*, but left the Archbishop of *Mentz* at the Pope's Court to settle some Points in Dispute relative to the Territories of the Countess *Matilda*, and to cause full Restitution to be made to the *Roman* Church of all the Lands, Rights, and Privileges she had enjoyed before the Schism. The Pope left *Venice* about the Middle of *October*, and being attended by the Gallies of the Republic to *Siponto* in *Apulia*, he pursued his Journey from thence by Land to *Anagni*, and arrived there on the 14th of *December* of the present Year.

The Pope
holds a Council
at Venice.

We are told by *Fortunatus Ulmus*, and some other Writers, who flourished long after these Times, that upon the Emperor's prostrating himself before the Pope, his Holiness set his Foot upon his Neck, repeating the Words of the 91st *Psalms*, *Thou shalt tread upon the Lion and the Adder; the Lion and the Dragon shalt thou trample under thy Feet*; and that the Emperor answering, *Not to you, but to Peter*, the Pope replied, *To me and to Peter*. But as no Notice is taken of so very remarkable a Circumstance either by the Author of the *Acts of Alexander*, or by *Romuald*, Archbishop of *Salerno*, who were both present, and have given us a minute Account of every Thing that passed on this Occasion, that Story, though for some Ages credited, is now universally exploded as intirely fabulous. What we read in some *Venetian* Writers is no less romantic, viz. that on this Occasion *Alexander* granted to that Republic the Dominion of the *Adriatic* Sea. For it does not appear that any Pope has to this Day ever claimed the Dominion of that or any other Sea whatever, or the Power of disposing of any Sea. The famous Father *Paul*, in his Treatise of the Dominion of the *Adriatic* Sea, endeavours to prove that the *Venetians* are Lords of that Gulph, not by the Grant of any Pope or Emperor; but because

The Pope's
treading on
the Emperor's
Neck a mere
Fable

And his
granting the
Dominion of
the Adriatic
Sea to the
Venetians.

Year of
Christ 1177.

because they seized on it when abandoned by the Emperors of the West and all other Christian Powers. But nothing is more certain in History than that the *Norman* Princes, Masters of the present Kingdom of *Naples* and *Sicily*, kept constantly Fleets in the Ports of the *Adriatic*, as Lords of that Sea, quite undisturbed by the *Venetians*, and that it was not till the Times of the Kings of the *Arragon* Family that the *Venetians*, being become more powerful at Sea than those Princes, began to claim the Dominion of the Gulph, and not to suffer any armed Vessels to enter it, nor any Commerce to be carried on in that Sea without their Permission ^k.

Messenger
sent to the
Pope by Pres-
byter John,
King of
India.

While *Alexander* was still at *Venice*, arrived in that City one *Philip*, a Physician, who had travelled into the East, and informed the Pope, that in those Parts reigned a powerful Prince, who was a Priest or a Presbyter, but a *Nestorian*; that he possessed very extensive Dominions; and being desirous that he and his Subjects should hold and profess no other Doctrine, but that which was held and professed by the Apostolic See, he had commissioned him to beg of his Holiness a Church in *Rome*, with an Habitation for such of his Subjects as he should send from time to time to reside there, in order to learn, upon the Spot, the Doctrines as well as the Practices of the *Roman* Church, and instruct their Countrymen on their Return home. *Alexander* immediately sent *Philip* back with a Letter to the King, dated at *Rialto* the 27th of *October*, wherein he tells him, that *Philip*, whom he sends with the Character of his Legate, will instruct him in the more material Points, and that he has already allotted a Church and a proper Habitation for the Reception of those whom he shall be pleased to send to *Rome*. The Direction of the Letter was, *Pope Alexander to his beloved Son Presbyter John, the illustrious and magnificent King of the Indians*.

His Kingdom
where situ-
ated.

Baronius supposes *Presbyter John*, or, as we call him, *Prester John*, to have reigned in *Abyssinia* or *Æthiopia*. But as these are Provinces of *Africa*, the Pope would not have stiled him King of the *Indians* or of *India*, which is Part of *Asia*, had he reigned in *Africa*. The more judicious among our modern Travellers will have *Prester John* to have been King of the present Kingdom of *Tanchut*, called by the *Tartars* *Barantola*, by the *Turks* *Boratai*, and by the Inhabitants *Lassa*. The Names of *Pretejanne*, *Pretejannus*, and *Prester John* are Corruptions

^k Giannoni Hist. Civil. di Napoli. l. 13. c. 1. sect. 1.

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of the Two *Latin* Words *Presbyter Joannes*. *William* of *Tripoli* informs us, that in 1098 one *Cboires* was *Cham* or Sovereign of the most Eastern Parts of *Asia*, and that upon his Death a *Presbyter*, named *John*, invaded his Kingdom, and subdued it. The *Presbyter*, adds *Nangius*, had a Son named *David*, who succeeded him; but the *Tartars*, provoked at his laying heavier Burdens upon them than they could bear, revolted and murdered him with all his Family, except One Daughter. The Daughter was afterwards married to *Cyngis*, Cham or King of the Country which her Father and Grandfather had held; and from her were descended the Chams, who were Lords of that Country in 1270, when *Paulus Marcus Venetus* visited those Parts. For speaking of the Kingdom of *Tartary*, *there reigned*, says he, *that great King famous all over the World, and commonly known by the Name of Presbyter John*. But, at present, that Province pays Tribute to the Grand Cham of *Tartary*, and is governed by a King descended from the *Presbyter*¹, viz. by his Grand Daughter, the rest of his Family having been all cut off by the *Tartars*.

Year of
Christ 1177.

Alexander returned, as has been said, from *Venice* to *Anagni* on the 14th of *December* 1177, and the *Romans* of the Imperial Party being now abandoned by the Emperor, and no longer in a Condition to oppose him, he returned to *Rome*, and entered that City, in a Kind of Triumph, on the 12th of *March* 1178, being attended by the Clergy in a Body, by the Senate, by all the Nobility, and vast Crowds of People flocking from all Parts, to congratulate him upon his Return, and the Peace he had happily concluded between the Church and the Empire. On the 19th of the same Month, that fell on a *Sunday*, the 4th *Sunday* in *Lent*, he assisted at a solemn Procession, and was on *Easter-day* crowned a Second Time with great Solemnity^m. For in those Days it was customary for the Popes to be crowned not only upon their Consecration, but upon many other Occasions, and on all the great Festivalsⁿ. *Petrus Mallius*, Canon of *St. Peter's*, mentions Fifteen Festivals (and some he has omitted) on which the Popes used to be crowned in different Churches^o.

Alexander
returns to
Rome.
Year of
Christ 1178.

¹ Paul. Venet. l. i. c. 64. Guill. Trip. ad ann. 1098. Nangius ad ann. 1300.
^m Acta Alex. & Ceccan. in Chron. ⁿ Mabill. Museum Ital. l. 2. p. 118. ^o Idem
ibid. p. 158.

Year of
Christ 1178.

The Antipope
Calixtus III.
submits to
Alexander.

The Abbot of *Struma*, whom the Imperial Party had elected under the Name of *Calixtus III.* no sooner heard of the Peace concluded between *Frideric* and *Alexander*, than leaving *Viterbo*, where he had hitherto resided, he retired to *Mont Albano*, a strong Hold belonging to a Nobleman his Friend and Protector. But the Emperor insisting upon his submitting to *Alexander*, and upon that Nobleman's withdrawing his Protection from him if he did not submit, he resolved to throw himself upon the Pope's Mercy, and accordingly repairing with the Heads of his Party to *Tusculum*, he there prostrated himself, in the Presence of all the Cardinals, before *Alexander*, kissed his Foot, and acknowledging him for the lawful Successor of St. *Peter*, owned himself guilty of the greatest Impiety in usurping a Dignity to which he had no Kind of Right, and raising by that Means such Disturbances in the Church. The Pope, far from reproaching him with what he had done, received him with the greatest Marks of Kindness, absolved him from the Censures he had incurred, and having kept him for some Time at his Court, and even admitted him to his Table, he appointed him Governor of the City of *Benevento* ^{p.} He is placed by some Writers among the Archbishops of *Benevento*, and said to have been preferred by *Alexander* to that See, but to have died the same Year 1178.

Landus the
Fourth Anti-
pope.

The Abdication of *Calixtus* did not put an End to the Schism. For the Schismatics, headed by the Brother of the late Antipope *Victor IV.* a Nobleman of great Power and Authority in *Rome*, chose one *Landus*, of the Family of the *Frangipani*, under the Name of *Innocent III.* The new Antipope retired from *Rome* to a strong Hold in the Neighbourhood of that City, belonging to the Brother of the Antipope *Victor*, to whom he owed his Election, and was there supported some time by his Followers against all the Efforts of *Alexander*. But the Pope having purchased the strong Hold with a large Sum of Money, and by that Means engaged the Owner to withdraw his Protection from the Usurper, the Place was closely besieged, and forced in the End to submit. *Landus* attempted to make his Escape, but was taken and brought to *Alexander*, who confined him for Life to the Monastery of *Cava*, and the Heads of his Party to other Monasteries ^{q.} Thus ended at last the longest Schism that had ever yet rent the Church, having been

Is taken and
confined for
Life.

^p Romuald. Salernitan. & Ceccan. in Chron. distinct. ad ann. 1179.

^q Ceccan. in Chron. Auctur. Aquin-

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carried on by Four Antipopes, succeeding each other, for the Space of Twenty-one Years.

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Year of
Christ 1178.

As many Abuses had crept into the Church during so long a Schism, *Council of* *Alexander*, now universally acknowledged for lawful Pope, resolved to spend the Remainder of his Life in reforming them. With that View he appointed a General Council to meet at the *Lateran*, on the First *Sunday* in *Lent* 1179, and sent circulatory Letters, inviting to it all the Bishops in Christendom. In compliance with that Invitation 300 Bishops met at the Place appointed, but the Council did not sit till *Monday* after the Third *Sunday* in *Lent*, that is, till the Fifth of *March* of the present Year. At this Council the Pope presided in Person, attended by all the Cardinals, and by the Prefect, the Consuls, and the Senators of *Rome*, in a Body. There were in all but Three Sessions, the First on the Fifth of *March*, as has been said, the Second on the Seventh according to some, on the Seventeenth according to others, and the Third on the Nineteenth of the same Month ^r. In these Three Sessions Twenty-seven Canons were issued, whereof the following are the most worthy of Notice. I. That for the future, to prevent Schisms and Divisions in the Church, he alone should be deemed lawfully elected to the Pontifical Dignity, in whose Election concurred Two Parts in Three of the Electors, and that if any, having but One Third or less than Two, should assume the Title of Pontiff, he and all who adhered to him should forfeit all their Benefices, should be excommunicated, and excluded from the Eucharist except at the Point of Death. The Fathers declared, that this Canon no ways affected those that had been wisely enacted concerning the Election of other Bishops, *viz.* that he should be held as canonically elected, who had any Majority whatever on his Side. For the Disputes, say they, that may arise in other Churches concerning Elections, may be decided by their Superiors; but the *Roman* Church has no Superior. II. All the Ordinations made by the Antipopes were declared null, and those, upon whom they had bestowed Benefices or Dignities, were required, on Pain of Excommunication, forthwith to resign them. III. The Bishops, who had adhered to any of the Antipopes, were ordered by the Pope and the Council to abjure the Schism in the following Words, before

Council of
Lateran, and
its Canons,
Year of
Christ 1179.

^r Concil. tom. 10. p. 1607. Anonym. Cassin. Dacher. Spicileg. tom. 12. p. 638. Guillelm. Tyr. l. 2. c. 16.

Year of
Christ 1179.

they were absolved from the Censures they had incurred. " I renounce and anathematize all Heresies against the Holy *Roman* and Catholic Church, especially the Schism of *Ostavian*, *Guido*, and *Jchn*. I acknowledge their Ordinations to be null. I swear and promise Obedience to the Holy *Roman* Church, to Pope *Alexander*, and his Successors lawfully elected : I shall serve him without Guile or Deceit against all Men, as is required by my Order. I shall reveal to no Man the Councils he shall communicate to me in Writing or otherwise, but keep them inviolably secret even at the Expence of my Life and Limbs. I shall honour the Legates of the *Roman* Church, shall attend them in coming and returning, and contribute to defray their Expences. So help me God and these his Holy Gospels." IV. A thundering Decree was issued against the Heretics, called *Cathari*, *Patareni*, and *Publicani*, who no longer concealed, but openly taught their damnable Errors in the Territories of *Ally* and *Toulouse*, that is, the *Albigenses*, the Name which they are now commonly known by. They were solemnly anathematized by the Council, and all were forbidden, on Pain of Excommunication, to receive them into their Houses, to suffer them in their Territories, to buy any Thing of them, or sell any Thing to them : And it was ordained, that they who should, under any Pretence whatever, transgress this Decree, should have no Offerings made for them after their Death, nor should they be buried among Christians. Thus were those unhappy Men banished all human Society, and driven into the Deserts to perish there of Hunger among the wild Beasts *.

Lawrence
Archbishop of
Dublin appointed
Legate for Ire-
land.

At this Council *Lawrence*, Archbishop of *Dublin*, was appointed by the Pope his Legate *a latere* for *Ireland*, and vested with full Power over all the Bishops and Churches of that Kingdom. He is said to have discharged that Office to the intire Satisfaction of the Apostolic See, and to have made it his chief Business to check and restrain the Incontinence of the Clergy. He had, as Archbishop and Apostolic Legate, full Power to absolve the Guilty from that and every other Crime. But not chusing to make Use of that Power with respect to the incontinent Clergy, he sent them all to *Rome* to be absolved there by the Pope, not doubting but Shame, as well as the Trouble and Expence of so long a Journey, would oblige them to contain. Thus

* Concil. tom. 10. p. 1603. & seq.

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the Author of his Life, who adds, that at one Time he sent no fewer than 140 Priests to *Rome*, all convicted of Incontinence^t. Were Incontinence a Case now reserved to the Pope, and all incontinent Priests obliged to repair to *Rome* for Absolution, very few, perhaps, if any, would be left at Home.

Year of
Christ 1179.

The Pope was for condemning in the *Lateran* Council the Doctrine of the famous *Peter Lombard*, formerly Bishop of *Paris*, concerning Christ. For he had maintained that Christ was not Man, but only God, and in his Writings was found this Proposition, *Christ as Man is nothing*, which the Pope would have condemned in the Council, had not some Cardinals remonstrated against his branding the Memory of so great a Man in so public a Manner. The Pope acquiesced, but upon the breaking up of the Council he declared Christ to be true God and true Man, condemned the above Proposition as heretical, without mentioning its Author, and wrote to *William* Archbishop of *Rheims* and his Legate in *France*, ordering him to assemble all the Professors in the Cities of *Paris*, of *Rheims*, and other Places, and forbid them in his Name, on pain of Excommunication, to teach for the future that *Christ as Man is nothing*, the contrary Doctrine being held and taught by the Catholic Church, viz. that *as Christ is true God, so is he true Man, consisting of human Flesh and a rational Soul*^u.

The Doctrine
of Peter
Lombard
condemned by
the Pope.

As the Popes had taken upon them, ever since the Time of *Gregory VII.* to dispose of royal Titles, and to make Kings as well as unmake them, *Alexander* acknowledged this Year *Alphonfus*, the First of that Name, for King of *Portugal*, in Consideration of the many signal Victories he had gained over the *Moors* or *Saracens*. He was only stiled Duke of *Portugal* till the Year 1139, when upon his giving a total Overthrow to a very numerous Army of *Saracens* he was saluted by his own Soldiers with the Title of King, and from that Time honoured with that Title by all the other Princes. However *Alexander* continued to stile him Duke of *Portugal* till the present Year, when by a particular Bull he bestowed upon him the Title of King. Of this Grant Mention is made by Pope *Innocent III.* raised to the See in 1198. For that Pope, in a Letter to *Sanctius I.* the Son and Successor of *Alphonfus*, tells him that till the Time of *Alexander*, his Predecessor in the Apostolic See, his Father *Alphonfus* had been only stiled Duke, but

Alexander
bestows the
Title of King
upon *Al-*
phonfus of
Portugal.

^t Auctor. Vit. apud Surium, ad diem 14 Novemb. c. 24,

^u Budæus, p. 431.
deterred

Year of
Christ 1179. deserved to obtain of the same Holy Pope the Title of King for himself and his Heirs. *Alphonfus* was honoured with the Royal Title, as I have observed, by all the other Princes many Years before the Pope conferred it upon him; so that it was not to his Holiness he owed it, nor did other Princes wait for the Pope's Bull or Approbation to bestow it upon him^w.

Applies to the Christian Princes for new Supplies against the Saracens.
Year of
Christ 1180. The following Year 1180 was wholly employed by the Pope in procuring Supplies in Men and Money for the Christians in the Holy Land against *Saladin*, Prince of the *Saracens*, who had gained great Advantages over them, and even threatened *Jerusalem* with a Siege. He wrote very pressing Letters to *Henry II.* King of *England*, and *Philip* King of *France*, who had this Year succeeded his Father *Lewis VII.* in that Kingdom, representing to them the Danger the Holy City was in unless speedily relieved. But of these Princes he could obtain nothing besides fair Promises, and in the mean time the *Saracens* carried all before them, which gave the Pope such Concern as was thought to have hastened his Death^x.

His Death.
Year of
Christ 1181. As *Geoffry*, the natural Son of *Henry II.* had been elected Bishop of *Lincoln*, and had for Eight Years enjoyed the Revenues of that See, without entering into Orders, the Pope wrote this Year to *Richard*, Archbishop of *Canterbury*, commanding him to oblige *Geoffry* to take Holy Orders without Delay, or give up his Election. He chose the latter, and was thereupon preferred by the King his Father to the Office of Chancellor^y. This is the last Thing we read of *Alexander*. For he died on the Festival of *St. Felix* and *St. Adauctus*, as appears from his Epitaph, that is, on the 30th of *August* of the present Year 1181^z, having held the See Twenty-one Years, Eleven Months, and Twenty-three Days, reckoning from the Day of his Election. For he was elected on the 7th of *September* 1159, but was not consecrated till the 20th of that Month. He died at *Civita Castellana* in *St. Peter's* Patrimony; but his Body was conveyed from thence to *Rome*, and buried in the *Lateran* Church. Most of the contemporary Writers speak of him as a Man of great Prudence and Discretion, loth to procede to Extremities, and in all Disputes ever ready to hearken to any reasonable Terms of Agreement. Indeed his Conduct, especially in the Af-

His Character.

^w Innocent. Ep. 99.
was in Chron.

^x Hoveden in Annal.
^z Chron. Belg.

^y Hoveden in Annal. Ger-

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fair of *Becket*, answered that Character. He is said to have been the most learned of all the Popes, that for the Space of an Hundred Years had presided in that See, and better acquainted than any of them with the Canons, Laws, and Decrees of the *Roman Church* ^a. His Decretals were by his Order collected into one Volume under the Title of *Consulta Alexandri*, but that Volume has not yet been found. Till the Time of *Alexander* every Metropolitan had the Power of canonizing, and we read of many Saints canonized by them without the Approbation or even the Knowledge of the Pope. Thus in 1153 *Hugh*, Archbishop of *Rouen*, solemnly canonized an Abbot named *Gualterius*, ordered his Reliques to be worshipped by the Faithful, and granted Indulgences to all who should implore his Protection. *We have been*, says the Archbishop in his Letter to the Faithful, *in a manner, forced by the many Miracles daily wrought by the ho'y Abbot Gualterius, to rank him among the Saints with the Approbation and Consent of the Archbishop of Rheims, and the other Gallican Bishops* ^b. But *Alexander* declared the canonizing of Saints to be the peculiar Privilege of the Apostolic See, and forbade any to be honoured as Saints, should the Miracles they wrought be ever so many and stupendous, till their Sanctity was approved by him or his Successors. Hence from the Time of *Alexander* we read of no Saints canonized by any but the Popes, and in 1231 the Archbishop of *Vienne* applying with his Suffragans to *Gregory IX.* for the Canonization of the Bishop of *Die*, tells that Pope, that they alone are to be honoured as Saints whose Sanctity the Apostolic See had declared and approved ^c.

Year of
Christ 1181.

*Reserves the
Canonization
of Saints to
the Apostolic
See.*

ALEXIUS COMNENUS,
ANDRON. COMNENUS,
Emperors of the East.

LUCIUS III.

FRID. ÆNOBARBUS,
Emperor of the West.

The Hundred and Sixty-ninth BISHOP of Rome.

ALEXANDER dying on the 30th of *August*, that in 1181 *Lucius III.* fell on the last *Sunday* of that Month, *Hubald* or *Ubald* was chosen on the following *Tuesday*, the First of *September*, to succede him,

^a Robert. de Monte.
pebroc. de Canoniz. Sanctorum.

^b Mabill. in Præfat. l. 5. Benedict.

^c Apud Pa-

and

Year of
Christ 1181.

and consecrated on the Sixth of the same Month at *Velitrae*, now *Velettri*, under the Name of *Lucius III.* He was a Native of *Lucca*, had been employed in different Legations by *Innocent II.* by *Eugene III.* and by his immediate Predecessor *Alexander III.* was Bishop of *Ostia* and *Velettri* at the Time of his Election, the See of *Velettri* having been annexed to that of *Ostia* by *Eugene III.* was Dean of the Sacred College, and, though a Man of no great Learning, universally esteemed for his Prudence, of which he had given many Specimens, as well as for the Innocence of his Life^d. It was customary for the new Pope to be consecrated by the Bishops of *Ostia*, *Porto*, and *Albano*; but when the Bishop of *Ostia* happened to be elected, the Archpriest of that Church was to assist at his Consecration; and hence *Lucius* is said to have been consecrated by these Two Bishops and his own Archpriest^e. In the Election of this Pope was first put in Execution the above-mentioned Decree of the *Lateran* Council, declaring him alone to be lawfully elected, in whose Election concurred Two Parts in Three of the Electors; a Regulation that obtains to this Day^f. *Lucius* was likewise the first Pope elected by the Cardinals alone, the People and the Clergy, who had hitherto had a Share in the Election of the new Pope, being excluded from all Share in his; and he was, probably, on that Account, consecrated at *Velettri*, and not at *Rome*.

Decides the
Controversy
between the
Two Pre-
tenders to the
See of St.
Andrews in
Scotland.

Year of
Christ 1182.

The first Thing that occurs worthy of Notice in the Pontificate of *Lucius* is his absolving *William*, King of *Scotland*, from the Excommunication, that his Predecessor *Alexander* had denounced against him, and his taking off the Interdict that the same Pope had laid on the whole Kingdom upon the following Occasion. The See of *St. Andrews* being vacant, the Clergy of that Church chose one *John*, surnamed *Scotus*, in the Room of the deceased Bishop. But the King, paying no Regard to their Election, nor to the Appeal of the Elect to the Pope, put *Hugh*, one of his Chaplains, in Possession of the See. Hereupon *Alexander*, appointing *Roger*, Archbishop of *York*, his Legate for *Scotland*, ordered him in Conjunction with the Bishop of *Durham*, to excommunicate the King and interdict the whole Kingdom, if *John* was not suffered to enjoy the See undisturbed, to which he alone had a just Right. This Commission the Two Bishops notified to the

^d Prior. Vossenf. Chron. p. 327.
ad Platin.

^e Card. Cajetan. in Ord. Roman.

^f Onuph.

King,

King, which so incensed him, that he drove *John* not only from his See, but out of the Kingdom with all his Relations, Infants at the Breast not excepted. The Sentence of Excommunication was therefore thundered out against him by the Legate, and the Kingdom was laid under a general Interdict. This happened in 1180, and Matters thus continued to the Death of *Alexander*. But *William* no sooner heard of the Election of *Lucius* than he sent Embassadors to congratulate him upon his Promotion, and treat of an Accommodation with the Apostolic See. At their Request the Pope absolved the King from the Excommunication, took off the Interdict, and sent *Roland*, Bishop Elect of *Dole*, into *Scotland*, with the Character of his Legate, to determine the Dispute between the Two Pretenders to the See of *St. Andrews*. It was, after several Conferences between the King and the Legate, agreed, that the Pretenders should both give up all Claim to that See, that *John* should be translated to *Dunkeld*, and have 40 Marks yearly paid him out of the Revenues of the See of *St. Andrews*. To this Agreement *John* readily consented, but *Hugh* appealed against it to the Pope, and summoned his Rival to plead his Cause at the Tribunal of the Apostolic See. They both repaired to *Veletri*, where the Pope then resided, and being heard in a full Consistory, they were both ordered to resign the Bishopric of *St. Andrews* into his Holiness's Hands, which they did accordingly. But a few Days after the Pope granted the See of *St. Andrews* to *Hugh*, and confirmed to *John* that of *Dunkeld*.

From *Veletri*, where *Lucius* had resided ever since his Election, he repaired, in the latter End of the present Year 1182, to *Rome*, but was soon obliged to leave that City on account of a Quarrel between him and the *Romans*. We are told, that he refused to comply with some Customs that had been religiously observed by all his Predecessors. What these Customs were History does not inform us. But the *Romans*, highly provoked at his Obstinacy, drove him out of the City, and pursuing him from one strong Hold to another, forced him to return to *Veletri*. From thence he wrote to the Emperor to acquaint him with the Rebellion of the *Romans*, and implore his Protection; and *Frideric*, espousing his Cause with great Zeal, ordered *Christian*, Archbishop of *Mentz*, to march without Delay, at the Head of a

*Is forced to
leave Rome.*

8 Hoveden in Annal. ad ann. 1183.

Year of
Christ 1182.

powerful Army, to his Assistance. *Christian* soon reduced all the strong Holds in the Neighbourhood of *Rome*, and encamping at *Tusculum*, so harrassed the *Romans* with the Parties he daily sent out, that they were ready to submit and receive the Pope upon his own Terms. But in the mean time *Christian* died at *Tusculum*, and his Army dispersing upon his Death, the *Romans* continued more obstinate than ever in their Rebellion. *Hoveden* tells us, that the Archbishop and great Part of his Army died of Poison, the *Romans* having found means to poison a Spring in the Neighbourhood of their Camp that supplied them with Water ^b. But of that Circumstance no Notice is taken by any other Historian, and *Christian*, the Second Archbishop of *Mentz* of that Name, who flourished in 1250, speaking of the Death of his Predecessor, says no more than that he died in the Neighbourhood of *Rome*, that in his Illness he was visited by the Pope, that he made his Confession to him, received Absolution, and expired soon after he received it ⁱ. *Ceccanus*, who wrote at this very Time, only says, the Chancellor, meaning *Christian* who was Chancellor of the Empire, being taken ill at *Tusculum*, died and was buried there in the Month of *August* ^k. Had he and great Part of the Army died of Poison, others would have known and mentioned it besides *Hoveden*.

Lucius re-
turns to
Rome.

Year of
Christ 1183.

Lucius, unable to resist the *Romans* with the Forces he had, and wanting Money to raise more, sent Nuncios to all the Christian Princes as well as to the Bishops to gather Contributions for the Defence of *St. Peter* against the *Romans*. Upon their Arrival in *England*, the King, *Henry II.* acquainted the Bishops with the Pope's Request, and they advised him to comply with it, but had the Precaution to beg that he would grant (as a Free Gift) in their Name and his own, what he thought proper for them to give, and they would reimburse him, being apprehensive that if the Pope's Nuncios were once allowed to levy Money upon them, it might be alleged, on many other Occasions, as a Precedent to the great Prejudice of the Kingdom^l. This Precaution in the Bishops plainly shews how much they were, and had Occasion to be upon their Guard against the Encroachments of *Rome*. With the Money the Nuncios received in *England* and in other Kingdoms the Pope gained over some of the leading Men among the *Romans*, and under their Protection he returned to *Rome*.

^b *Hoveden Annal. ad ann. 1183. in Chron.* ^l *Hoveden ubi supra.*

ⁱ *Hist. Mogunt. l. 5. p. 826.*

^k *Ceccan.*

He had not been long at *Rome* when the *Romans* revolted a Second Time, and laying every-where waste the Lands of the Church, treated all who they thought favoured the Pope with the greatest Barbarity. Having one Day met, without the City, some Clerks of his Retinue, they put out the Eyes of all but one, and placing Mitres on their Heads, by way of Derision, made the one, whom they had spared, swear that he would conduct the rest in that Condition to the Pope. *Lucius*, struck with Horror at such a Sight, anathematized all who had been any ways concerned in or accessory to so cruel an Action, and leaving *Rome* in great Haste retired to *Anagni*. From thence he went into *Lombardy* to confer with the Emperor, who was then on his March into *Italy*, and implore his Protection. As the Emperor had appointed the *Lombard* Lords to meet him at *Verona*, the Pope repaired to that City about the Middle of *July*, and the Emperor arrived there the last Day of that Month 1184. The next Day, the 1st of *August*, a Council was held, at which were present the Pope and the Emperor, and all the Bishops as well as Princes who attended them. In this Council, Conference, or Diet the Pope's Claim to the Territories of the Countess *Mathilda* was examined, and likewise the Emperor's, but nothing was determined, such Proofs being alleged on both Sides as perplexed the best Civilians among them. The Pope complained to the Emperor and the Council of the *Romans*, painted in the strongest Colours the Cruelties they had committed; and they were declared by the whole Assembly Enemies to the Church. The *Albigenses* were again condemned and anathematized under different Names and all who admitted them into their Houses, suffered them in their Territories, or afforded them any Sort of Relief. The same Sentence was pronounced against all, who held or taught different Doctrines from those that were held and taught by the Holy *Roman* Church. Many Bishops and other Ecclesiastics, who had adhered to the Antipopes in the late Schism, and had been on that Account suspended from their Benefices and the Functions of their respective Offices, appeared at this Council, and expressing great Sorrow for what they had done, earnestly intreated the Pope and the Council to forgive them, and reinstate them in their former Condition. The Emperor espoused their Cause with great Warmth, and the Pope promised at first to comply with his and their Request. But repenting soon after, and alleging

Year of
Christ 1183.

Is driven out
a second time.

Holds a Coun-
cil at Verona.

Year of
Christ 1184.

The Transac-
tions of that
Council.

Year of
Christ 1184.

that the Ecclesiastics, for whom *Frideric* interceded, had been deposed in a General Council, the Council of *Venice*, and ought therefore to be restored in a General Council, he promised to assemble one for that Purpose at *Lions*. This satisfied the Emperor, who nevertheless was not a little provoked at the Pope's refusing to crown his Son *Henry*, and bestowing upon him the Title of Emperor, a Point which he had very much at Heart. But *Lucius* could by no Means be brought to consent to the crowning of the Son, unless the Father resigned the Crown, it being, as he pretended, as absurd that Two Emperors should sit in the same Throne as that Two Popes should sit in the same Chair. Another Dispute arose in the Council between the Pope and the Emperor concerning the Election of the Archbishop of *Treves*. The Electors being divided among themselves Two were elected, *Fulmar* and *Rudolph*. But though the former had the Majority on his Side, the Emperor put the latter in Possession of the See. *Fulmar* thereupon appealed to the Pope, who readily espoused his Cause, and the Affair was warmly disputed in the Council. But the Pope being unwilling to disoblige the Emperor at so critical a Juncture, they came to no Decision.

Lucius writes and sends Legates to Saladin and his Brother.

As *Saladin* had reduced the Christians in *Palestine* to great Straits, the Pope wrote and sent a Legate both to him and his Brother *Sapbadin* to treat of a Peace between him and the Christian Princes. The Pope's Letter has not reached our Times, but *Saladin's* Answer to it has as well as his Brother's, and the Direction runs thus, *King Saladin, the most powerful of all the Kings of the East, to the Lord the Pope*. He then goes on thus: " A Paper has been delivered to us from your Holiness, whom we believe to hold the greatest Office upon Earth; and know that you have received of God such Grace as entitles you to that Grandeur. We likewise know that all Christians fear and obey you. Your Paper was presented to us by *Oliverus Vitalis*, whom we have honoured for your sake, and caused to be introduced to us in a private Room. What your Legate has said, and what you say in your Paper concerning a Peace with all Christians, and the Exchange of Prisoners, has given us great Pleasure, and we readily agree to it. Let the Christians therefore dismiss all their Prisoners, and we shall dismiss all ours. But I must observe to your

* Arnold. Lubecens. in Chron. l. 3. c. 10.

“ Grandeur, that the Christians in Captivity among us are Men of
 “ Rank and Distinction; whereas they, whom your People have taken, ^{Year of}
 “ are but Rustics, and Wretches of the meanest Condition. Let the ^{Christ 1184.}
 “ Captives therefore on both Sides be valued, and Compensation be
 “ made for their different Conditions d.” To *Saphadin* the Pope sent
Janus Dandulus with the Character of his Legate, and he was received
 by that Prince with all possible Marks of Honour. The Direction of
 his Answer to the Pope's Letter was, *Saphadin, King of Justice and Lord*
of the whole Multitude of Saracens, to Lucius, by the Grace of God Uni-
versal Pope, Lord of Christendom, and his best Friend among the Christians.
 He tells the Pope in his Letter, that he is willing to conclude a Peace
 with the Christians of *Jerusalem* and *Tyre* upon just and equitable
 Conditions, that he shall strictly observe the Terms of their Agree-
 ment if they should agree, and set at Liberty all the Christians detained
 in his Prisons upon their setting at Liberty all the *Saracens*, whom they
 have made Prisoners in the Course of the War. He closes his Letter
 with the following Words, *God will reward every Man according to his*
Works. This Paper was written on the last Day of March, in the Year
of Mabomet 578. Thanks to God alone and the Great Prophet Mabomet.
 The Year 578 of *Mabomet*, or of the *Hegira*, began on the 6th of May
 1182, and ended on the 26th of April 1183. This Letter was there-
 fore written on the last Day of March 1183. But this Treaty between
 the Pope and the two *Saracen* Princes had not, it seems, the wished-
 for Success. For we find the Pope pressing with great Earnestness the
 Christian Princes in 1184 to send powerful Succours to the Assistance
 of their Friends and Brethren in the Holy Land, over-run by the vic-
 torious Armies of *Saladin* and *Saphadin*.

But while *Lucius* was promoting, to the utmost of his Power, a new ^{His Death}
 Crusade, he died at *Verona* on the 29th of November 1184, after a
 Pontificate of 4 Years, 2 Months and 18 Days, reckoning from the
 6th of November 1182, the Day on which he was consecrated. On
 his Tomb was engraved the following Epitaph:

Luca dedit Lucem tibi; Luci, Pontificatum
Ostia; Papatum Roma, Verona mori
Immò Verona dedit verum tibi vivere, Roma
Exilium, Curas Ostia, Luca mori.

^a Radulph. de Dicet. in Imag. Hist. p. 621.

^c Idem ibid.

Year of
Christ 1186.

if by any Means they could, from proceeding to Extremities. For he had already threatened the Emperor with Excommunication, if he did not, within a limited Time, suffer *Fulmar* to take Possession of his See. The Bishops wrote accordingly to the Pope, entreating his Holiness rather to dissemble for the present, than renew by too much Rigour the War between the Church and the Empire. In that Letter, to which they all set their Hands and their Seals, they complained of the exorbitant Contributions that were exacted, in Money as well as Provisions, of the Churches in *Germany* by the Legates and other Ministers of the Apostolic See, which, they said, had reduced many Monasteries to Beggary. They closed their Letter with beseeching his Holiness to reform such Abuses, and suspend for a while all further Proceedings against their Lord the Emperor. The Pope, paying no Regard to the Entreaties and Remonstrances of the *German* Bishops, too partial, as he apprehended, to the Emperor, persisted in his former Resolution of excommunicating *Frideric*. But the People of *Verona*, where he resided, declaring, all to a Man, that they would suffer no such Sentence to be pronounced in their City or in their Presence, he was forced to delay it, and died before he had an Opportunity of carrying his Design into Execution i.

His Indul-
gence to the
King of Eng-
land.

The Pope was more indulgent to *Henry II.* of *England* than he was to the Emperor. For to that Prince he granted many Favours, which his Predecessor *Lucius* had refused, and among the rest Permission to cause which of his Sons he pleased to be crowned King of *Ireland*. That Permission he confirmed by a Bull, sent a Crown of Peacocks Feathers, interwoven with Gold, for the new King as a Token of his Approbation, and appointed *Oslavian*, Cardinal Deacon, and *Hugh de Nunant*, Bishop of *Durham*, to perform the Ceremony of the Coronation with the Character of his Legates for *Ireland*. But the King put off the Coronation, and took the Legates with him to *Normandy*, to assist there at a Congress between him and *Philip* King of *France* k.

His Death.
Year of
Christ 1187.

As the Christians in the East were no longer able to oppose, with the Forces they had, the brave and victorious *Saladin*, the Pope, leaving *Verona*, set out for *Venice* with a Design to persuade the *Venetians* to send a Fleet to their Relief. But being informed, on his Arrival at *Ferrara*, that *Saladin* had gained a complete Victory over the Chris-

i Arnold. Lubec. c. 17, 18.

k Hoveden. Annal. part 2. p. 631. 634.

tians,

Gregory VIII. BISHOPS of Rome.

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tians, had cut their whole Army in Pieces, had taken the King himself Prisoner, had made himself Master of *Jerusalem*, and got Possession of the Holy Cross itself, he was so affected with that melancholy Account, that he died soon after of Grief¹. His Death happened on the 19th of *October* 1187, after he had governed the Church One Year Ten Months and Twenty-five Days, reckoning from the Day of his Election. That he died of Grief on the Occasion I have mentioned is attested by all the Historians except *Neubrigensis*, who supposes him to have been prevented by Death from hearing of that remarkable Defeat^m. Some Letters of this Pope, relating to Ecclesiastical Matters, have reached our Times, and a Paraphrase upon the Psalm, *Miserere mei Deus*, &c. He is supposed to have been the first that reckoned the Order of Subdeacons among the superior Orders of the Church, which till his Time had been only Three, *viz.* of Bishops, Presbyters, and Deacons. The Order of Subdeacons is still kept up in the Church of *Rome*, as well as the other inferior Orders of Acolythists, Exorcists, Lectors, and Door-keepers; and all have distinct Ordinations. By a Constitution of *Gregory the Great* in 591 the Subdeacons were ordered to vow Celibacy at the Time of their Ordination, and they still make that Vow. But no Vow is annexed to the other inferior Orders.

Year of
Christ 1187.

ISAACIUS ANGELUS,
Emperor of the East.

GREGORY VIII.

FRID. ÆNOBARBUS,
Emperor of the West.

The Hundred and Seventy-first BISHOP of Rome.

IN the Room of *Urban* was elected, the Day after his Death, the 20th of *October*, Cardinal *Albert*, a Native of *Benevento*, and at the Time of his Election Chancellor of the Holy Roman Church. He was consecrated on the 25th of that Month, which in 1187 fell on a *Sunday*, and took on that Occasion the Name of *Gregory VIII.* Being greatly affected with the Loss of *Jerusalem*, and the great Advantages

Gregory
VIII. elected.

¹ Gervas in Chron. p. 1510. Onuph. in Chron.

^m Neubrig. l. 3. c. 20.

Year of
Christ 1188.

of Allegiance to his Holiness, and promise to assist him when required. IV. That *St. Peter's* Church and its Revenues should be restored to the Apostolic See. V. That the Tolls and all other public Revenues should be at the Pope's Disposal, upon Condition that he expended one Third of them for the Use of the *Roman* People. VI. That the Senate and the *Roman* People should reverence the Majesty and maintain the Honour and the Dignity of the High Pontiff. VII. That the *Roman* Pontiff should bestow the usual Gifts and Largesses upon the Senators, Judges, Advocates, and other Officers of the Senate. VIII. That he should pay yearly a certain Sum for the Reparation of the Walls of the City. And lastly, That he should allow the Walls of *Tusculum* to be razed and laid level with the Ground, and should assist the *Romans* in that Undertaking. This was the only Article the Pope objected to, but was in the end forced to yield, and suffer the unhappy *Tusculans* to pay dear for their steady Attachment to the Apostolic See. The Place however was not destroyed till the Pontificate of *Celestine* III. Thus was the Papal Dominion or Sovereignty established over *Rome*. The Articles being agreed to, *Clement* leaving *Pisa* set out without Delay for *Rome*, and was there received by the Senate, the Nobility, and the People, with the greatest Marks of Respect and Esteem.

Engages all
the Christian
Princes in
the Holy War.

Clement, treading in the Footsteps of his Predecessor, left nothing unattempted to engage all the Christian Princes in a new Crusade. Before he left *Pisa* he prevailed upon great Numbers of the Inhabitants of all Ranks to take the Cross; gave the Standard of *St. Peter* to *Ubaldo*, their Archbishop, and appointed him his Legate to conduct and attend them into the East. The People of *Pisa*, animated by the warm Exhortations, but more by the Example of their Bishop, concluded a Truce with the *Genoese*, and having equipped a Fleet of Fifty Ships of War, sent it, before the End of *September* of the present Year, to the Relief of their distressed Brethren in the Holy Land. *Clement* on his Return to *Rome* dispatched Cardinal *Henry*, Bishop of *Albano*, into *France*, to promote the Crusade in that Kingdom, which he did with great Success. From *France* he repaired to *Germany*; and at his Hands the Emperor himself took the Cross, being at that juncture disengaged from all other Wars. His Example was followed by his Son *Frideric*, Duke of *Swabia*, and by most of the Princes of the

Clement III. BISHOPS of Rome.

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Empire; and he set out the following Year for the Holy Land at the Head of 150,000 fighting Men. *Philip*, King of *France*, and *Henry* II. King of *England*, then at Variance, were prevailed upon by *John* of *Anagni*, Cardinal Legate, to forbear all Hostilities for the present, and join against the common Enemy. Both Princes took the Cross, and heavy Taxes were laid on both Kingdoms to defray the Expences of the intended Expedition. In *England* a Tenth was exacted of all Revenues, of all Moveables and Chattels. This Tax was levied, with the utmost Rigour, upon the Clergy as well as the Laity, those only excepted who went in Person to the Holy Land. Thus an immense Sum of Money was raised for carrying on the War in the East; and it was accordingly carried on, but with very little Success, not by *Henry*, who died in 1189, but by *Richard* his Son and Successor, a bold and daring Prince, who had taken the Cross in his Father's Lifetime.

Year of
Christ 1188.

Clement's next Care was to compose the Difference that had long subsisted between the Apostolic See and *William*, King of *Scotland*, concerning the Election of the Bishop of *St. Andrews*. The Clergy had elected *John*, but the King, paying no Regard to their Election, had named *Hugh*, his Chaplain, to that See. The Pope, upon the Clergy's appealing to the Apostolic See against *Hugh*, as an Intruder, summoned him to *Rome*, and as he did not appear within the limited Time, deposed and excommunicated him, and declared his Competitor lawfully elected. On this Occasion the Pope wrote to all the *Scotch* Bishops, commanding them to lay the whole Kingdom under an Interdict, if the King did not stand to the Judgment of the Apostolic See, and allow *John* to take Possession, without further Molestation, of the See, to which he had been canonically elected. The King, unwilling to quarrel with the Pope, and dreading the Consequences of an Interdict, thought it adviseable to submit. But *John*, to gratify the King, and regain his Favour, declaring himself satisfied with the Bishopric of *Dunkeld*, to which he had been translated by Pope *Lucius*, gave up all Claim to the See of *St. Andrews*. The Pope was so well pleased with the Submission of the King, that he no sooner heard of it, than writing to him in the most kind and obliging Terms, he declared and decreed that thenceforth the Church of *Scotland* should

Composes the
Difference
between *Wil-*
liam King of
Scotland and
the Apostolic
See.

Year of
Christ 1189.

The Church of
Scotland ex-
empted from
all Subjection
to the Eng-
lish Church.

Year of
Christ 1189.

be immediately subject to the Apostolic See, and the Apostolic See alone; that it should be lawful for none but the *Roman* Pontiff himself, or his Legates *à latere*, to publish the Sentence of Interdict or Excommunication against the Kingdom of *Scotland*, and that no one who was not a Native of the Country, nor chosen out of the Body of the *Roman* Church, should exercise the Office of Legate in that Kingdom^t. Thus was the Church of *Scotland* exempted from all Subjection to that of *England*, and the Legatine Power of the Archbishop of *York* over *Scotland* annulled. This Letter is dated at the *Lateran* the 13th of *March* of the present Year.

The Schism
in the Church
of Treves
terminated.

Clement was no less successful in putting an End to the Schism that for the Space of Seven Years had divided the Church of *Treves*, some adhering to *Fulmar*, chosen by a Majority, and some to *Rudolph*, nominated by the Emperor. To terminate that Dispute the Pope sent Cardinal *Sigifred* with the Character of his Legate *à latere*, and it was agreed between him and the Emperor, that the Pretenders should both resign, that all whom *Fulmar* had excommunicated should be absolved and restored to the Benefices they enjoyed before, and that the Clergy should be at Liberty to elect a Third Person out of the Members of their own Church^u. *Fulmar*, thus deposed, but not degraded, repaired to *England*. For he is mentioned among the Bishops who assisted at the Coronation of King *Richard* on the Third of *September* 1189^w. He died soon after at *Northampton*, and was buried there.

Death of
the Emperor
Frideric.

Year of
Christ 1190.

The following Year the Pope had the Satisfaction to hear of the Departure of *Philip Augustus*, King of *France*, and *Richard*, King of *England*, for the Holy Land at the Head of Two numerous Armies. But the unexpected News he received soon after of the Death of the Emperor *Frideric* so affected him, that for some Days he forbore appearing in public, admitting none to his Presence but his Domestics and most intimate Friends. *Frideric* had adjusted all his Differences with the Apostolic See, had taken the Cross, and marching with a very numerous Army to the Relief of the Holy Land had gained many signal Advantages over the Infidels, but on the 10th of *June* of the present Year he was unhappily drowned in the River *Caleph*, supposed to

^t Hoveden Annal. p. 646.
p. 643, 644.

^u Chron. Belgicum, p. 200.
^x Hoveden p. 656.

^v De Diæto,

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be the *Cidnus* of the Ancients. Some say, that in crossing the River he fell from his Horse, and others, that bathing in the River he went out of his Depth, and perished, being stricken in Years, before his Attendants could afford him any Assistance. Be that as it will, his Death was a great Loss to the Christians in *Palestine*, as he had already recovered many Places taken by *Saladine*, and struck such Terror into the *Saracens*, that they fled every-where before him, and abandoned their strong Holds at his Approach. For he put all, without Distinction, to the Sword, who had the Misfortune to fall into his Hands γ .

Year of
Christ 1190.

The following Year *Clement* died on the 27th of *March*, and was buried, being greatly beloved by the *Romans*, with extraordinary Pomp in the *Lateran* Church. Before his Death he canonized *Otto*, Bishop of *Bamberg*, the first who preached the Gospel to the *Pomeranians*, and *Stephen de Mureto*, Founder of the Order of the *Grandimontenses*. We know of no Letters written by this Pope besides those that have been taken Notice of in his Life.

Death of
Clement.
Year of
Christ 1191.

ISAACIUS ANGELUS,
Emperor of the East.

CELESTINE III.

HENRY V.
Emperor of the West.

The Hundred and Seventy-third BISHOP of Rome.

CLEMENT died, as has been said, on the 27th of *March*, and being buried the next Day, the Cardinals met upon the 30th of that Month, and with one Consent preferred to the Chair *Hyacinth*, Cardinal Deacon of *St. Mary in Cosmedin*. He was a Native of *Rome*, had been Sixty-five Years Cardinal Deacon, and was at the Time of his Election in the Eighty-fifth Year of his Age. He was ordained Priest on *Easter-Eve*, or the 13th of *April*, and on *Easter-Day* consecrated under the Name of *Celestine III* α . He is said to have so long delayed his Consecration, viz. from the 30th of *March* to the 14th of *April*, to mortify *Henry*, the Son and Successor of *Frideric* in the Empire, who entering *Italy* upon the News of his Father's Death,

Celestine
elected, or-
dained, and
consecrated.

γ In Appendice ad Radovic. apud Baron. ad ann. 1190.
1191. Petrus Blesens. Ep. 123.

α Chron. Reich. ad ann.

had

Year of
Christ 1191.

Crowns Hen-
ry Emperor.

Tusculum
demolished.

Disturbances
in England.

had encamped, with a mighty Army, under the Walls of *Rome*, and commanded rather than desired the late Pope to crown him Emperor. *Celestine* durst not refuse him the Imperial Crown, but to delay his Consecration, says the Historian, he delayed his own^a. As great Disorders were daily committed by *Henry's* Troops in the Neighbourhood of *Rome*, the *Romans*, to get rid of such troublesome Guests, prevailed on the Pope to delay no longer his own Consecration nor that of the Emperor. He therefore consented, in Compliance with their Request, to be consecrated on *Easter-Sunday*, and the very next Day he crowned *Henry* and his Wife *Constantia* with great Solemnity in the Church of *St. Peter*. He received the King at the Door of the Church, and upon his swearing that he would inviolably maintain all the Rights of the Church, that he would give up the Lands and Territories that belonged to *St. Peter*, and restore *Tusculum*, which, it seems, he had seized, to the Apostolic See, the Pope walked before him into the Church, and anointed both him and *Constantia* at the Tomb of *St. Peter*. He then placed himself in the Pontifical Throne, and amidst the loud Acclamations of the People put the Imperial Crown, which he held between his Feet, upon the Emperor's Head while he kneeled at the Foot of the Throne. The Historian adds, that he had no sooner placed the Crown on the Emperor's Head than he struck it off with his Foot, to show, that as he had given him the Crown, he had the Power of taking it from him, if he found him unworthy to wear it. Thus *Hoveden*, who lived at this Time^b. But whether his Authority be of Weight enough to over-balance the Silence of all other Writers (for by none of them is the least Notice taken of so very remarkable a Circumstance) let the Reader judge. *Henry*, the Sixth King of *Germany*, and the Fifth Emperor of that Name, restored *Tusculum* to the Pope before he left *Rome*; and by the Pope it was immediately delivered to the *Romans*, who, not satisfied with demolishing the Walls, left not a single House standing in the Place^c.

Richard, King of *England*, upon his Departure for the Holy Land, had appointed *William*, Bishop of *Ely*, then High Chancellor, to govern the Kingdom in his Absence, and to render that Prelate more respectable had procured for him the Legatine Power of Pope *Clement*, the Predecessor of *Celestine*. To prevent the Disturbances that the

^a Arnold Lubec. l. 4. c. 4.

^b Hoveden Annal. p. 690.

^c Idem ibid.

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King apprehended his Two Brothers, *Geoffry* Archbishop of *York*, and *John* Earl of *Moreton*, might raise in his Absence, he took them both with him to *Normandy*, and there obliged them to promise upon Oath, that they would not return to *England* without his Permission. But the King was scarce gone, when unmindful of their Oath they returned, and having formed a strong Party against the Chancellor, obliged him to quit the Kingdom. To justify their Conduct they publicly charged the Bishop with many heinous Crimes and an enormous Abuse of his Power. But the Bishop, retiring to *Normandy*, sent Deputies from thence to *Rome* to clear himself from the Crimes laid to his Charge, and at the same time to complain of the unworthy Treatment a Legate of the Apostolic See had met with from the Earl and those of his Party, who, said the Deputies, had nothing less in their View than to seize on the Crown, and divide among themselves the Spoils of the Nation. The Pope hearkened to their Complaints, and paying no Regard to the Complaints and Remonstrances of the opposite Party, wrote to the *English* Bishops, strictly commanding them to excommunicate with burning Candles and the Ringing of Bells the Earl of *Moreton* and all his Accomplices and Abettors without Exception, and cause them to be avoided by all, till they allowed the Bishop of *Ely* to return, and resume undisturbed the Government of the Kingdom. The Bishops were not, even in that Case, to absolve the Earl or any of his Party, but to send them all for Absolution to *Rome* d.

Year of
Christ 1191.

The Pope
orders the
Disturbers
of the public
Peace to be
excommuni-
cated.

In the mean time the King, who had distinguished himself in a very eminent Manner by his Bravery during his Stay in the Holy Land, but now despaired of any further Success on account of the Divisions that prevailed among the Christian Princes, concluded a Three Years Truce with *Saladin*, and on the 8th of *October* 1192 embarked on his Return to *England*. But being shipwrecked in the *Adriatic* between *Venice* and *Aquileia*, he was obliged to pass through the Territories of *Leopold* Duke of *Austria*. As he had quarrelled with the Duke in the Holy Land, he travelled Night and Day, while in his Dominions, in the Disguise of a Pilgrim. But being nevertheless discovered he was arrested by that Prince's Order; and, when he had been kept some time closely confined, delivered up, or, to use the King's own Expression, sold as an Ox or an Ass, to the Emperor. What gave Occa-

The King
shipwrecked
on his Re-
turn from
the Holy
Land, and
imprisoned by
the Duke of
Austria.
Year of
Christ 1192.

^d Hoveden Annal. p. 718.

Year of Christ 1192. *The Norman Reader, as it is foreign to my Subject. The Imprisonment of the King was no sooner publickly known, than the Archbishop of Rouen and all his Suffragans wrote to the Pope to acquaint him with it, representing the Injury done to the King, as done to his Holiness himself, under whose immediate Protection all were, and more especially Princes, who went to the Holy Land to make War on the Infidels, and rescue the Holy City and the Holy Sepulchre out of their Hands. They put him in mind of the unreserved Regard and Attachment the King had always shewn to the Apostolic See, of his gallant Behaviour in Palestine, of the Fatigues, Hardships, and Dangers he had undergone to obey his Holiness's Commands, and earnestly pressed him to interpose his Authority, to draw the Sword of St. Peter, and revenge the unworthy Treatment, that so great a Prince, and so deserving of the Apostolic See, had met with in Defiance of all Laws, ancient and modern s. But this Letter did not awake the Zeal of Celestine, nor did the several Letters of the Queen-Mother, filled with the most pressing Instances, Prayers, Entreaties, and even Reproaches. "You send," said the Queen in one of her Letters, "your Cardinals for trifling Matters to the most barbarous Nations, and in so great, so lamentable, so public a Cause, you have not so much as sent one Subdeacon, or Acolythist. It is not for the Honour of God, or his Church, the Peace of Kingdoms, or the Good of Mankind, that Legates are now sent, but to enrich themselves at the Expence of the Nations to which they are sent d."*

And the Queen-Dowager.

Year of Christ 1193.

Release.

tion to the Enmity those Princes bore him is related at length by all our Historians, especially by *Matthew Paris*, to whom I refer the Reader, as it is foreign to my Subject. The Imprisonment of the King was no sooner publickly known, than the Archbishop of *Rouen* and all his Suffragans wrote to the Pope to acquaint him with it, representing the Injury done to the King, as done to his Holiness himself, under whose immediate Protection all were, and more especially Princes, who went to the Holy Land to make War on the Infidels, and rescue the Holy City and the Holy Sepulchre out of their Hands. They put him in mind of the unreserved Regard and Attachment the King had always shewn to the Apostolic See, of his gallant Behaviour in *Palestine*, of the Fatigues, Hardships, and Dangers he had undergone to obey his Holiness's Commands, and earnestly pressed him to interpose his Authority, to draw the Sword of *St. Peter*, and revenge the unworthy Treatment, that so great a Prince, and so deserving of the Apostolic See, had met with in Defiance of all Laws, ancient and modern s. But this Letter did not awake the Zeal of *Celestine*, nor did the several Letters of the Queen-Mother, filled with the most pressing Instances, Prayers, Entreaties, and even Reproaches. "You send," said the Queen in one of her Letters, "your Cardinals for trifling Matters to the most barbarous Nations, and in so great, so lamentable, so public a Cause, you have not so much as sent one Subdeacon, or Acolythist. It is not for the Honour of God, or his Church, the Peace of Kingdoms, or the Good of Mankind, that Legates are now sent, but to enrich themselves at the Expence of the Nations to which they are sent d." In another Letter she addresses the Pope thus: "Where is your Zeal, where the Authority of *St. Peter*? "you have it in your Power to deliver my Son; no Prince is exempt from your Jurisdiction: What Excuse then can you allege for not exerting your Authority on so important an Occasion, when your Honour and the Honour of your See are both at Stake? Now I see how little the Promises of your Cardinals are to be relied upon. They promise much, but their Promises are only empty Words; nay they countenance the Tyranny, which they are in Duty bound to punish. My Son, a Prince so deserving of the Apostolic See, is kept confined and treated, by an open Breach of the Law of Na-

c Petrus Blef. Ep. 64.

d Idem, Ep. 144.

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" tions and all the Laws of Humanity, as a Criminal; the High Pontiff knows it, and dissembles! Have the Keys of *St. Peter* lost all their Power, or is he, who has been trusted with them, afraid to exert it, &c.?" This Letter was writ in 1193; and in the same Year she wrote a Third, filled with more bitter Reproaches than the other Two: " It is now," says the Queen, " the Third Time you have promised to send Legates to procure the Release of my Son. If he were in Prosperity, we should see Legates flying upon his first Call, in hopes of being well rewarded by so generous a Prince. Do you thus observe the Promise you made us with the strongest Protestations of Friendship and Affection? Do you thus deceive the Simple, who put their Trust in you? The most enormous Crimes in the Great and the Powerful are connived at, and the Rigour of the Canons is only exerted against the Poor.—One Tyrant keeps my Son in Captivity, while another invades and lays waste his Dominions" (meaning the King of *France*) " the one holds, to use the vulgar Expression, while the other slays. This the High Pontiff sees, and yet keeps the Sword of *St. Peter* in the Sheath! Have we not too much Reason to construe his Silence into a tacit Approbation and Consent?" &c.

Year of
Christ 1193.

To these pressing Instances and repeated Reproaches of the Queen not the least Regard was paid by the Pope; no Legates were sent, nor does it appear that a single Letter was written either to the Emperor, or to the Duke of *Austria*, in behalf of the King, during the whole Time of his Captivity. *Celestine* probably gave him up for lost, and was unwilling to disoblige either of these Princes for the sake of one, whom he looked upon as no longer able to make him a suitable Return. The unhappy Prince was therefore obliged, in the end, to purchase his Liberty with the exorbitant Sum of 150,000 Marks of Silver; nor was he released from his Captivity till Two Thirds of that Sum were paid, and Hostages were left for the Payment of the Remainder. Thus he at last recovered his Liberty in the Beginning of *February* 1194, when he had been kept in Captivity ever since the 20th of *December* 1192.

*The King
purchases his
Liberty.*
Year of
Christ 1194.

The Pope, who had been hitherto so very backward in employing his good Offices in behalf of the King, no sooner heard of his being

* Idem, Ep. 145.

† Idem, p. 146.

Year of
Christ 1194.

set at Liberty, than he espoused his Cause with great Zeal, thundering out the Sentence of Excommunication against the Duke of *Austria*, and threatening the Imperial Dominions with an Anathema, if the Ransom-Money was not immediately restored, and the Hostages dismissed. He wrote likewise to the King of *France*, who, at the Instigation of *John*, the King's Brother, had invaded his *Norman* Dominions, requiring him to forbear all Hostilities against the King of *England*, upon Pain of incurring the Indignation of *St. Peter*. The Duke chose rather to incur all the Censures of *Rome* than to part either with the Money or the Hostages: and he was accordingly solemnly excommunicated by the Bishop of *Verona*, pursuant to the Pope's Mandate, dated at *St. Peter's* the 6th of *June* of the present Year. But the Duke having not long after received, by a Fall from his Horse, a Hurt in his Leg that proved mortal, ordered at the Point of Death the Money to be returned and the Hostages to be dismissed; and he was thereupon absolved from the Excommunication &c.

Legates sent
into France
on occasion
of the King's
divorcing his
Wife *Ingel-
burga*.

Year of
Christ 1195.

The following Year 1195 an Affair that happened in *France* gave the Pope more Trouble and Concern than the Captivity of *Richard*. The French King, *Philip Augustus*, upon the Death of his First Wife, *Elizabeth*, Daughter to *Baldwin* Earl of *Hanau*, had married *Ingelburga*, the Daughter of *Canutus IV.* King of *Denmark*, but had divorced her soon after the Marriage was consummated, under Pretence that she was related to him within the forbidden Degrees of Consanguinity, a Pretence common to all who wanted to get rid of their Wives. This Divorce was declared lawful by the *Gallican* Bishops. But the King of *Denmark* complaining to the Pope of the Affront offered to his Daughter, and maintaining that if *Philip* was at all related to her, it was not within the Degrees forbidden by the Church, his Holiness sent Two Legates into *France*, *Melior* Cardinal Presbyter, and *Cencius* Subdeacon, to assemble a Council at *Paris* of all the Archbishops, Bishops, and Abbots of the Kingdom, and enquire jointly with them whether *Philip's* Plea was well or ill grounded. By that great Assembly Sentence was pronounced in favour of the King, and confirmed by the Legates, either afraid, says the Historian, to disoblige that Prince, or gained by his Presents. But in the mean-time a public Instrument

§ Diceto, p. 668. Hoveden ubi supra. Matth. Paris ad ann. 1195. Neubrig. l. 5. c. 6.

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concerning the Genealogy of the Princess being sent to the Pope by the Archbishop of *Lunden* and his Suffragans, and the King's Plea appearing from thence to be entirely groundless, his Holiness declared in a Letter to the Archbishop of *Sens* the Sentence of the Council of *Paris* to be null, revoked it as such, and strictly enjoined that Prelate to exhort the King to take again to his Bed *Ingelburga*, his lawful Wife, and restrain him by Apostolic Authority from marrying any other Woman in her Life-time. In that Letter he reprimands the Archbishop and the other *Gallican* Bishops very severely for presuming to determine a Cause of such Importance without consulting the Apostolic See, to which all greater Causes have been reserved by the repeated Decrees of the Fathers. The Power of judging and determining all *Greater Causes* was by several Councils vested in the Pope. But as the Councils did not determine which were and which were not *Greater Causes*, the Popes took upon them to determine every Cause of any Importance as one of those Causes. The Pope's Letter is dated at the *Lateran* in the Month of *March* in the 5th Year of his Pontificate &c. *Philip*, paying no Regard to the Prohibition of the Pope, or the Remonstrances of the Archbishop of *Sens*, married *Mary*, or, as others call her, *Agnes*, the Daughter of the Duke of *Bobemia*, soon after the Archbishop received the Pope's Letter. *Ingelburga*, hearing of that Marriage, wrote a most affecting Letter to *Celestine* to acquaint him with the King's Marriage, with the undeserved Treatment she had met with, being kept closely confined in a Castle, and to implore his Holiness's Protection &c. But *Celestine*, it seems, gave himself no further Trouble about that Affair, and the King lived with the Princess *Mary* as his Wife till the Year 1201, when *Innocent* III. undertook with great Zeal the Cause of the injured *Ingelburga*.

Year of
Christ 1196.
The Pope re-
verses the
Sentence of
the Legates
and the Gal-
lican Bishops.

Celestine being informed that in *Poland* and *Bobemia* most of the Clergy were either married or publicly kept Concubines, sent the following Year 1197 *Peter*, Cardinal Deacon of *St. Mary in Via Lata*, to reform those Abuses, and cause the Laws of Celibacy, as enjoined by several Councils, to be strictly observed by the Clergy of both Nations. In *Poland* the Clergy tamely suffered those Laws to be revived, dismissed their Wives and Concubines, and promised to follow in that

Celibacy re-
stored in Po-
land; opposed
in Bobemia.
Year of
Christ 1197.

^a Dicet. in Imag. Hist. p. 682. Hoveden. Rigordus. Chron. Aquicinct. &c. Rigordus ad ann. 1196. Baluz. Miscell. tom. 1. p. 422.

^b Ri-

Year of
Christ 1197.

Particular the Example of the *Roman* Clergy. But the very Name of Celibacy so offended the Clergy of *Bobemia*, that they would have even laid violent Hands upon the Cardinal Legate, had not the Bishop of *Prague* interposed ⁱ.

Death of the
Emperor.

The Emperor dying this Year at *Messina* on the 28th of *September*, the Pope would not permit his Body to be interred without the Consent of the King of *England*, till the Money which he had unjustly extorted from that Prince was returned. But the Emperor had, by his last Will, ordered *Frideric*, his Son and Successor, to return the whole Sum, and begged the Pope to exert his Authority, and force him to it, if he declined it ^k. *Frideric* was the Emperor's Son by *Constantia*, who alone had a Right to the Crown of *Sicily*, as has been observed above ^l. However as a Report prevailed that *Frideric* was not the Son of *Constantia* by the Emperor, whom she never loved, the Archbishop of *Messina* thought it adviseable to apply to the Pope for Leave to crown him, which was granted, but upon Condition that *Constantia* made Oath that *Frideric* was her Son by the late Emperor, and that the new King paid One Thousand Marks of Silver to the Pope himself, and the same Sum to the Cardinals; which he had no better Right to than the Duke of *Austria* or the Emperor had to the Money they extorted from the King of *England*.

His Son
crowned King
of Sicily.

Celestine's
Death.

Year of
Christ 1198.

In the mean time the Pope being taken dangerously ill, and sensible that his End approached, as he was now in the 92d Year of his Age, assembled the Cardinals, and earnestly recommended to them *John*, Cardinal Presbyter of *St. Prisca*, for his Successor; nay, he even offered to resign, provided they agreed to chuse him. But this Proposal was rejected by all the Cardinals to a Man, as quite unprecedented; and, besides, most of them aspired themselves at the Pontificate, and had already formed their Parties. This happened a little before *Christmas*; and the Pope died on the 8th of the following *January*, after a Pontificate of Six Years Nine Months and Nine Days ^m. *Celestine* canonized during his Pontificate Four Saints, *Ubaldo* Bishop of *Eugubio*, *Malachy* Archbishop of *Armagh*, *John Gualbert* Abbot, and *Bernard* Bishop of *Hildesheim*. Till this Pope's Time the Children, who had been by their Parents offered up to Monasteries while yet Infants, were bound,

ⁱ Joannes Longin.
den, p. 777.

^k Epist. Innocent. 20.

^l See above, p. 152.

^m Hoveden,

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when they attained to the Years of Discretion, to confirm the Vows their Parents had made for them, and embrace a Monastic Life, though not their own Choice. But *Celestine* absolved by a particular Bull all Children from that Obligation, and declared them free to return to the World, if they chose it; and his Bull was confirmed by the Council of *Trent*.

Year of
Christ 1198.

ISAACIUS ANGELUS,
ALEXIUS ANGELUS,
ALEXIUS DUCAS,
THEODOR. LASCARIS,
Emperors of the East.

INNOCENT III.

PHILIP,
OTTO IV.
Emperors of the West.

The Hundred and Seventy-fourth BISHOP of Rome.

CELESTINE died on the 8th of *January*, and the Cardinals, having first performed the Exequies of the deceased Pope, met at a Place called *Septa Solis*, and on the same Day, the 8th. of *January*, chose Cardinal *Lotharius* to succede him. As *Lotharius* had not yet completed his 37th Year, some of the Cardinals objected to his Age, especially those among them who were advanced in Years, as they could entertain no Hopes of surviving him, or ever attaining to the Pontifical Dignity; and Three others were nominated. But he was in the end elected by a great Majority on account of his irreproachable Character, his Learning and his excellent Parts^a. He was a Native of *Anagni*, and the Son of *Traismund*, sprung from the illustrious Family of the Counts of *Segni*. In his Youth he studied at *Rome*, then at *Paris*, and lastly at *Bologna*, and he every-where distinguished himself above all his Fellow-Students both in Philosophy and Divinity. He was ordained Subdeacon by *Gregory VIII.* and preferred to the Dignity of Cardinal-Deacon by *Clement III.* He took, as soon as he was elected, the Name of *Innocent III.* As he was but a Deacon, and Orders were only conferred in the Ember-Weeks, he was not ordained Priest till *Saturday* of the Ember-Week in *Lent*, the 21st of *February*; and the following *Sunday* he was consecrated High Pontiff, with the

Innocent III.
elected.

^a Acta Vit. apud Bosquet.

Year of
Christ 1198.

usual Ceremonies, in the Presence of 4 Archbishops, 28 Bishops, 6 Presbyter and 9 Deacon Cardinals, and 10 Abbots. With these he went in Procession from *St. Peter's* to the *Lateran*, being attended by the Prefect of the City, by the Magistrates, and all the *Roman* Nobility; and after his Coronation he entertained them all with great Magnificence in the *Lateran* Palace. He issued several Bulls before his Consecration, but sealed them only with One Half of the Pontifical Seal. However, by circulatory Letters to all the Bishops he declared them to have the same Force and Authority as if the whole Seal were annexed to them. This Letter is dated at the *Lateran*, the third of *April* p.

He subjects
the City of
Rome to his
See.

Innocent was perfectly well qualified to raise the Papal Power and Authority to the highest Pitch, and we shall see him improving, with great Address, every Opportunity that offered to compass that End. He began with entirely subjecting the City of *Rome* to his See. The Prefect of the City as well as the other Magistrates had hitherto taken an Oath of Allegiance to the Emperor only. But *Innocent*, the very next Day after his Consecration, insisted upon their taking that Oath to him; and to him they all took it accordingly as their lawful Sovereign, quite independent of the Emperor. He invested the Prefect in his Office, delivering to him the Mantle, which he had hitherto received at the Hands of the Emperor or his Ministers, notwithstanding the Agreement which the *Romans* had made with *Clement III* q. As the *March of Ancona* was held by *Marcuvaldus*, Seneschal of the Empire, Duke of *Ravenna*, and Marquis of *Ancona*, the Pope sent Two Cardinals with the Character of Legates to recover that Country as belonging to the Apostolic See. The Legates were every-where received

Recovers several
Cities
as the Patri-
mony of St.
Peter.

by the People with great Demonstrations of Joy; and the Cities of *Ancona*, *Fermo*, *Osimo*, *Camerino*, *Sinigalia*, and *Fano*, withdrawing themselves from all Subjection to *Marcuvaldus*, submitted to *Innocent* as their lawful Lord. Their Example was followed by the People of the Dukedom of *Spoleti*, of the County of *Affisi* and *Monte Bello*, and of many Cities in *Tuscany*, who, finding themselves supported by the Pope, drove out the Usurper, received the Legates, and in their Presence swore Allegiance to the Apostolic See. At the same Time *Innocent*

* Afta ibid.

p Epist. Innocent. l. 1. Ep. 83.

q See above, p. 171.

took

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took into his Protection several Cities in *Tuscany*, and the confederate States of *Lombardy*, having first obliged them to swear, that they would acknowledge no Emperor till he was acknowledged by his Holiness^r.

Year of
Christ 1198.

Constantia, the Widow of the late Emperor *Henry V.* no sooner heard of the Election of *Innocent*, than she applied to him to be invested together with her Son *Frideric* in the Kingdom of *Sicily*, the Dukedom of *Apulia*, and the Principality of *Capua*, with all their Appurtenances. The Pope did not question her Right or her Son's to those Countries, but taking Advantage of the Government of a Woman, and the Minority of the young King, he insisted upon their giving up the Articles of Agreement between his Predecessor *Hadrian IV.* and *William* King of *Sicily*^s, pretending that *Hadrian's* Consent to them had been extorted by Force, as being extremely derogatory to the Dignity of the Apostolic See. These Articles were, I. That no Appeals should be made to *Rome*, except in such Matters as could not be settled or determined by the Ecclesiastics of the Kingdom. II. That the Deputies of the *Roman* Church should perform no Consecrations, Visitations, or other Functions whatever in the Places where the King or his Heirs should happen to be at the Time, without their Consent. III. That no Legates should be sent into *Sicily* but at the Request of the King or his Heirs. IV. That the Bishops should be elected by the Clergy; but should not be inducted, nor should the Song of Thanksgiving be sung, till the Election was notified to and confirmed by the King or his Heirs. The Pope peremptorily insisted upon the Queen's renouncing the Three first Articles, without any Restriction or Limitation whatever, and upon her consenting to have the following Words added to the Fourth, *nor shall the Elect presume to intermeddle with the Administration till he is confirmed by the Pope.* The Queen spared no Pains nor Presents to gain Friends in the Conclave. But the Pope was inflexible, and could upon no other Terms be prevailed upon to grant the Investiture either to her or her Son, but their giving up the Privileges granted by *Hadrian* to the Kings of *Sicily*. And in the End she thought it adviseable to yield, as the only Means to prevent the Disturbances, that the Pope might otherwise raise in the Kingdom during the Minority of her Son^t.

Revokes some
Privileges
granted to
the King of
Sicily.

^r Acta ibid. & Ep. 405. l. 1.
Ep. 410. l. 1.

^s See above, p. 92, 93.

^t Acta ibid. & Inn.

Year of
Christ 1198.
Sends Le-
gates into
Germany.

The Affair of *Sicily* being settled to the Satisfaction of the Pope, he dispatched Two Legates into *Germany*, the Bishop of *Sutri*, by Birth a *German*, and the Abbot of *St. Anastasius*, a *Cistercian* Monk, to procure the Liberty of the Archbishop of *Salerno*, whom the late Emperor had taken Prisoner upon his declaring for *Tancred*, raised by a strong Party to the Crown of *Sicily*, in Opposition to him. The Emperor dying soon after left the Archbishop with his Brother *Philip*, Duke of *Suevia*, who kept him closely confined as a Traitor. *Innocent* thinking it inconsistent with the Dignity and the Authority of High Pontiff tamely to suffer an Archbishop to be thus treated, ordered the Legates to excommunicate those who detained him, nay and to lay all *Germany* under an Interdict, if he was not set at Liberty in a limited Time. The Legates upon their Arrival in *Germany* applied in the first Place to the Duke of *Suevia*, who agreed at once to dismiss not only the Archbishop, but all the Ecclesiastics who had been taken with him, upon Condition they absolved him from the Excommunication that Pope *Celestine* had, it seems, denounced against him, for seizing upon some Territories in *Tuscany*, which the Pope claimed as the Patrimony of *St. Peter*. With that Proposal the Legates readily closed, and thus was the Archbishop restored to his Liberty, after a Four Years painful Confinement.

The Arch-
bishop of Sa-
lerno released
from his Cap-
tivity.

A Civil War
kindled in
the Empire.

The Legates had not yet left *Germany* when *Philip* of *Suevia*, having gained some of the *German* Princes, caused himself to be proclaimed King of the *Romans*; and he was anointed as such at *Mentz* by the Archbishop of *Taranto*, the *German* Bishops all declining to perform that Ceremony. Of all the Bishops, who were present at that Ceremony, the Pope's Legate alone, the Bishop of *Sutri*, appeared in his Pontifical Ornaments, which so provoked the Pope, as the Affair had not been communicated to him, that he deposed the Bishop upon his Return to *Rome*. In the mean time the Archbishops of *Cologne* and *Treves*, and the far greater Part of the Princes of the Empire, chose first *Bertolph*, or *Bartbold*, Duke of *Zaringia*, and upon his resigning soon after his Election, they sent for *Otto*, the Son of *Henry*, late Duke of *Saxony*, who was then in *Normandy* with *Richard* King of *England* his Uncle. Upon his Arrival he was unanimously elected at *Cologne*, and solemnly crowned by the Archbishop of that City at *Aix-la-Chapelle*.

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Innocent declared warmly for *Otho*, and thus was a Civil War kindled in the Bowels of the Empire.

Year of
Christ 1198.

Innocent in the very Beginning of his Pontificate excommunicated *Alphonfus X.* King of *Galicia* and *Leon*, for refusing to dismiss *Tarfa*, the Daughter of *Sanctius* King of *Portugal*, whom he had married within the forbidden Degrees. He likewise threatened *Sanctius* with Excommunication if he did not remit to *Rome* without Delay the Sum, which his Father *Alphonfus*, upon his receiving the Title of King, had bound himself and his Heirs to pay yearly to the Successor of *St. Peter*. At the same time he wrote, at the Request of King *Richard*, to the Archbishop of *Magdeburg*, commanding him to let the Duke of *Suevia* know, that he was bound, as Brother and Heir to the late Emperor, to restore the Money that had been so unjustly extorted from the King of *England*, and that if he did not comply with that Obligation, he should soon proceed against him and his Territories, being determined not to let pass such a crying Piece of Injustice without the deserved Punishment *. This Letter is dated the 31st of *May*; and the Pope had writ the Day before to the Son of the Duke of *Austria*, and told him that as his Father, when upon his Death-bed, had made him promise upon Oath to restore the Money which he had, with the utmost Injustice, forced the King of *England* to pay by way of Ransom, he thought it his Duty to remind him of that Obligation, and had writ to the Archbishop of *Salzburg*, ordering that Prelate to proceed to the Sentence of Excommunication against him, and to lay all his Territories under an Interdict, if he did not fulfil, without Delay, his Father's last Will. As neither of those Princes was excommunicated we may suppose them to have complied with the Pope's Injunction. For *Innocent* was not a Man to content himself with Menaces only when his Orders were not obeyed. Besides, as he was an avowed Enemy to the Duke of *Suevia*, and had espoused the Cause of his Rival, he would not, in all Likelihood, have spared him, had he not satisfied both him and the King.

The King of
Galicia ex-
communicated by In-
nocent.

Who causes
the Ransom
Money to be
restored to
King Richard
of England.

Alexander Angelus, Emperor of *Constantinople*, hearing of the Pro- motion of *Innocent*, dispatched a solemn Embassy to *Rome*, with very rich Presents for his Holiness, begging he would send Legates into the East to treat of a Union between the Two Churches. *Innocent* received

Embassy
from the
Greek Em-
peror to In-
nocent.

* Epist. 91, 92. 1. 1. & Epist. 75. 1. 2.

x Epist. 236.

y Epist. 242.

Year of
Christ 1198.

the Presents, and in compliance with the Emperor's Request sent *Albert* Subdeacon, and a Notary of the same Name, charged with Letters for the Emperor, and likewise for the Patriarch. He exhorted the Emperor to assist the *Latins* to the utmost of his Power in recovering the Holy City, and promote, so far as in him lay, the Union of the Two Churches, and the Subjection of the *Greek* to the *Latin*. Several Letters passed on this Occasion between the Pope and the Patriarch of *Constantinople* concerning the Primacy of *St. Peter* and the *Roman See*. It was in the End concluded, that a General Council should meet, and the Points in Dispute be there determined by the whole Church. The Emperor promised to oblige the Patriarch and all the other Bishops in his Dominions to attend the Council. But the Patriarch and the other Bishops observing to the Emperor, that the Pope in One of his Letters had threatened both him and them with Excommunication, if they did not submit to his Church, he repented the Promise he had made, and wrote to the Pope, that he had promised to send his Bishops to the Council, but that it was only upon Condition they met in the East, where the Four first Councils had been held. To this the Pope would not agree, as the Emperor well knew before-hand: And thus the Design was dropt².

Innocent
made Guardian to the
young King
of Sicily.

In the latter End of the present Year 1198 died in *Sicily* the Empress *Constantia*, and by her last Will appointed the Pope Guardian to her Son *Frideric*, yet a Minor, ordering 30,000 *Turini* to be paid yearly to his Holiness, and more if thought necessary, to defray the Expences of the Government, and defend the King and the Kingdom. *Constantia* was the Daughter of King *Roger*, and the last of the lawful Race of the *Normans*. She married, as has been said, the Emperor *Henry*, and had by him *Frideric*, who, by Right of his Mother, became, upon his Father's Death, King of *Sicily*. The Pope readily accepted of the Trust, and wrote immediately to the Archbishops of *Palermo*, *Monreale*, and *Reggio*, to acquaint them that he had accepted of the Guardianship *not only in Word but in Deed*. At the same time he sent *Gregory*, Cardinal of *St. Mary in Porticu*, into *Sicily*, with the Character of his Legate, to take the Government of the Island upon him in his Name. The Cardinal upon his Arrival in *Sicily* obliged all the Bishops and the Barons to swear Allegiance to

² Acta p. 60. & Epist. 211.

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Innocent as Regent of the Kingdom, and then returned to *Rome* ^a. Such were the Exploits of the First Year of *Innocent's* Pontificate. Year of Christ 1198.

Marcuvaldus, a powerful *German* Lord, upon whom the Emperor *Henry* had bestowed several Baronies in *Apulia* and in *Sicily*, no sooner heard of the Death of *Constantia*, than assembling all his Friends and Countrymen, he attacked and reduced many of the strong Holds in *Apulia*, with a Design of making himself Master of the Kingdom. Disturbances in Sicily.

But *Innocent*, not satisfied with solemnly excommunicating *Marcuvaldus* and all his Adherents, ordered them to be cursed with Bell, Book, and Candle, on every *Sunday* and Holy-day till they left the Kingdom, or laid down their Arms. As very little Regard was had by *Marcuvaldus* and his *Germans* to these Anathemas, *Innocent* resolved to back his Spiritual with his Temporal Arms. Having therefore raised a considerable Army, he sent it over to *Sicily* under the Command of *John* his Cousin and Marshal, reputed One of the most experienced Warriors of his Time. The Marshal upon his Arrival in *Sicily* found *Marcuvaldus* besieging the City of *Palermo* with his *Germans* and all the *Saracens* of the Island, whom he had gained over to his Party. He attacked them nevertheless, and after a most obstinate Resistance put them to Flight, and pursued them with such Slaughter, that *Marcuvaldus* was obliged to abandon the Kingdom ^b. Year of Christ 1199.

In *Germany* the Princes as well as the People were divided into Three opposite Parties, *Philip* of *Suevia*, the late Emperor's Brother, having been by One Party chosen King of *Germany*, and *Otho* of *Saxony* by another, while many maintained that the Imperial Crown belonged of Right to young *Frideric*, the Son of the late Emperor, and that, as they had sworn Allegiance to him while he was yet in the Cradle, they could acknowledge no other. *Innocent*, to prevent the evil Consequences of such a Division, declared *Otho* lawfully elected, and in the Beginning of the following Year 1200 sent the Two Cardinals *Octavian*, Bishop of *Ostia*, and *Guido*, Bishop of *Palestrina*, to notify this his Declaration to the *German* Princes, and command them, in his Name, to abandon *Philip* and acknowledge *Otho*. But notwithstanding the Pope's Declaration many continued to adhere to *Philip*, which occasioned a most destructive War till the Year 1207, when *Philip* and *Otho* came to an Agreement, as we shall Three Pretenders to the Crown of Germany.

^a Epist. 563.

^b Epist. 280. Act. Inn. Num. 26.

Year of
Christ 1200.

see in the Sequel. In this Dispute *Premislaus*, Duke of *Bobemia*, sided first with *Philip*, but afterwards quitted his Party and became One of *Otho's* most zealous Partisans, which so pleased the Pope that he bestowed upon him the Title of King, which none of his Predecessors had granted to any of the Dukes of *Bobemia*, though *Wratislaus*, the 20th Duke, had been created King by the Emperor *Henry III.* in 1086 m.

The Kingdom
of France put
under an In-
terdict.

Year of
Christ 1201.

As *Philip Augustus*, King of *France*, had not yet recalled *Ingelburga* his lawful Wife, but keeping her confined continued to live with *Mary*, the Daughter of the Duke of *Bobemia*, *Innocent* dispatched into *France* *Peter*, Cardinal Deacon of *St. Mary* in *Via Lata*, with positive Orders to lay all the King's Dominions under an Interdict, if he did not dismiss *Mary*, and own *Ingelburga* for his lawful Wife. The Legate upon his Arrival in *France* held Two Councils, the One at *Dijon*, the other at *Vienne*; and in the latter he pronounced the Sentence of Interdict, forbidding Ecclesiastics of all Ranks, upon Pain of Suspension, to perform any sacred Function whatever within the King's Dominions, except the christening of Infants, and absolving Penitents at the Point of Death. The King appealed to the Pope; but *Innocent*, instead of revoking or suspending the Sentence of the Legate, confirmed it; inasmuch that *Philip* was in the End obliged to submit, and apply to the Pope for a Legate to take off the Interdict, the People being every-where ready to revolt. *Innocent* sent Cardinal *Octavian*, Bishop of *Ostia*, who in a Council held at *St. Leodegarius* in *Nivele*, on the 7th of *September*, absolved the Kingdom from the Interdict, but upon Condition, that in the Space of Six Months Six Weeks Six Days and Six Hours, the King should recall *Ingelburga*; and that if he did not within that Period, a Council should meet at *Soissons*, and the Interdict be renewed. The Council met at the Time appointed, and the King as well as *Ingelburga* presented themselves at it to the Legate: But the King, finding the Legate as well as the Bishops disposed to declare his First Marriage valid, and quite tired with the Altercations of the Civilians, that had lasted several Days, left the Place abruptly, and took *Ingelburga* with him, which put an End to the Council n. The King dismissed *Mary*, but yet was not reconciled to *Ingelburga* till the Year 1213, when *Innocent* at last pre-

The King
obliged to re-
call his law-
ful Wife.

m Act. Inn. & Epist. 14. 15, &c. l. 3.

n Act. Inn. Horeden ad ann. 1200.

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vailed upon him, to the inexpressible Joy of all *France*, to take her to his Bed again.

Year of
Christ 1201.

The following Year a solemn Embassy was sent to *Innocent* by *Leo* or *Lievo*, King of *Armenia*, and the Patriarch *Gregory*, to assure his Holiness that in all material Points they intirely agree with the *Roman* Church, and to implore his Protection against the Count of *Tripoli*, the People of *Antioch*, and the *Knights Templars*, treating them, though as good Christians as themselves, no better than they did the *Saracens*.

Embassy to
Innocent
from the
King of *Ar-*
menia.

Year of
Christ 1202.

The King begged, besides, that his Holiness would reserve to himself the Power of excommunicating him or any of his Subjects, or laying his Dominions under an Interdict. The Pope complied so far with the Request of the King as to confine to himself, to his Legates *à latere*, or to such as acted by his particular Mandate, the Power of pronouncing any Sentence against him, his Subjects, or his Kingdom; and sent at the same time, at the Desire of the King, the Pall, the Ring, and the Mitre to *Gregory*, lately preferred to the Patriarchal Dignity.

The same Year *Innocent* had the Satisfaction of re-uniting the Kingdom of *Bulgaria* and *Walachia* to his See. The *Greeks* had been long Masters of that Country, and had subjected those Churches to the See of *Constantinople*. But *Johannitus*, or *Calo-Johannes*, descended from the antient Kings of *Bulgaria*, having driven out the *Greeks*, and by his Valour made himself Master of the whole Country, wrote a very submissive Letter to the Pope to acquaint him therewith, and beg his Holiness to send him a Crown, such a Crown as the preceding Popes used to send to the Kings of *Bulgaria* his Predecessors, as he was no less zealously attached to the Apostolic See than any of them. *Basilus*, Archbishop of *Bulgaria*, wrote much to the same Purpose, promising in the King's Name and his own, an intire Submission to the Apostolic See. Upon the Receipt of these Letters the Pope immediately dispatched One of his Chaplains into *Bulgaria*, with Letters in answer to those he had received from the King and the Archbishop; and being informed by the Chaplain of the State of Affairs in that Kingdom, he sent a Legate *à latere*, with the Pall, the Ring, and the Mitre for the Archbishop, but delayed sending the Crown till the Kingdom was reconciled, with the usual Ceremonies, to the Church. This was done in the latter End of the present Year, the King swearing perpetual

The Kingdom
of *Bulgaria*
re-united to
the Apostoli-
See.

Year of
Christ 1203.

A Legate
sent into that
Kingdom.

Obedience to *Innocent* and his Successors lawfully elected; and in the following *January Leo*, Cardinal Presbyter of the *Holy Cross*, was sent into *Bulgaria* with the Crown and all the other Ensigns of Royalty. But as he passed through the Territories of *Andrew*, King of *Hungary*, he was stopt by that Prince, on Account of some Differences subsisting, at that Time, between him and the King of *Bulgaria*. This the Pope looked upon as a gross Affront offered to the Apostolic See, and representing it as such in the Letter he wrote, on that Occasion, to the King, he threatened him with Excommunication, if he did not forthwith dismiss the Legate, and suffer him to proceed on his Journey. The King, dreading the Consequences of an Excommunication, which he knew the King of *Bulgaria* would not fail to improve to his Advantage, dismissed the Legate, who arriving in *Bulgaria*, crowned the King with extraordinary Pomp and Solemnity. It is observable that on this Occasion the Legate granted to the King, in the Pope's Name, the Privilege of coining Money, which every Prince had hitherto looked upon as inherent in his Crown, and quite independent of the Pope. The King, to convince the Pope of his Sincerity, sent with the Legate, on his Return to *Rome*, One of his own Sons to be educated there p.

The King of
Arragon at
Rome.

Year of
Christ 1204.

Innocent was no less pleased with the Submission of *Peter II.* King of *Arragon*, than with that of *Calo-Johannes*, King of *Bulgaria*. For the King of *Arragon* would be crowned by the Pope himself, and came for that Purpose, in the Month of *September* of the present Year, with a grand and numerous Retinue to *Rome*. The Pope sent the Prefect of the City and the Nobility in a Body to meet him; and by them he was attended to *St. Peter's*, where *Innocent* received him with the greatest Marks of Esteem and Affection, and allotted him the House of the Canons of that Church for his Habitation, ordering him to be treated with all the Magnificence suitable to his Rank. On the Third Day after his Arrival, the Festival of *St. Martin*, or the 11th of *November*, the Pope, attended by the whole College of Cardinals, by the Heads of the Clergy, by all the Magistrates and the Nobility, went to the Monastery of *St. Pancratius*, and having caused the King to be anointed there, in his Presence, by the Bishop of *Porto*, he placed the Crown upon his Head with his own Hand, upon his taking the follow-

Crowned by
the Pope.

ing Oath: "I *Peter*, King of the *Arragonians*, profess and promise
 "to be ever faithful and obedient to my Lord Pope *Innocent*, to his
 "Catholic Successors, and the *Roman* Church, and faithfully to pre-
 "serve my Kingdom in his Obedience, defending the Catholic Faith,
 "and persecuting heretical Pravity. I shall maintain the Liberty and
 "Immunity of the Churches, and defend their Rights. I shall strive
 "to promote Peace and Justice throughout my Dominions. So help
 "me God and these his Holy Gospels." The King, thus crowned, re-
 turned with the Pope to the Church of *St. Peter*, and there laying his
 Crown and his Sceptre upon the Altar of that Saint, he received a
 Sword from his Holiness, and in return made his Kingdom tributary to
 the Apostolic See, binding himself, his Heirs, and Successors for ever
 to pay yearly to *Innocent* and his Successors Two hundred and Fifty
 Pieces of Gold called *Massenutineæ*. This Grant was signed by the King,
 and is dated, as we read it in the *Acts of Innocent*, at *St. Peter's*, the
 11th of *November*, the 8th Year of King *Peter's* Reign, and of our
 Lord 1204 9.

Year of
Christ 1204.
Oath taken
by the King
at his Coro-
nation.

Innocent had declared, as we have seen, in Favour of *Otho*, Duke of
Saxony, elected by One Party King of *Germany*, against *Philip* of *Sue-*
via chosen by another. He objected to the Election of *Philip* its not
 being made in the Manner prescribed by the Laws of the Empire; nor
 indeed was it, and of this *Philip* himself was aware. His Rival there-
 fore being taken dangerously ill, and his Recovery despaired of, he
 appointed a Diet to meet at *Aix-la Chapelle*, and there resigning the
 Crown, to which, he said, some questioned his Right, he applied to
 them to elect him anew, if they judged him worthy of the Empire.
 The Diet was numerous, and as they all concurred with their Suf-
 frages in replacing him on the Throne, he was anointed and crowned
 with the usual Ceremonies by *Adolphus* Archbishop of *Cologne*, who had
 been One of *Otho's* most zealous Partizans. The Pope highly pro-
 voked at the Conduct of the Archbishop in presuming to crown
Philip, while *Otho*, whom the Apostolic See had acknowledged, was
 still living, ordered *Suffridus*, Archbishop of *Mentz*, to repair with the
 Bishop of *Cambray* to *Cologne*, and there publicly to pronounce, in his
 Name, the Sentence of Excommunication against *Adolphus*, to sum-
 mon him to *Rome*, and if he refused to comply with the Summons
 to remove him from his Office, and appoint *Bruno* of *Bon* in his Room.

Philip elected
anew King
of Germany.

The Arch-
bishop of Co-
logne excom-
municated.

Year of
Christ 1204.

Suffridus executed his Holiness's Orders. But *Adolphus*, paying no Regard to the Excommunication, continued to exercise all the Functions of his Office as if no such Sentence had ever passed, and *Bruno*, when he came to take Possession of the See of *Cologne*, was arrested by *Philip*, and kept closely confined till the Year 1207, when he was set at Liberty by one of the Articles of the Agreement concluded between that Prince and the Pope, of which Mention will be made in the Sequel^r. *Otbo* recovered; but the far greater Part of the Princes of *Germany* continued, in Defiance of the Pope's Anathemas, to adhere to *Philip*.

The City of
Constantino-
ple taken by
the Latins.

Innocent had the Satisfaction of receiving this Year at *Rome* the Submission of the Patriarch of *Constantinople*, the *Latin* Patriarch, the *Latins* having made themselves Masters of that City on the following Occasion. *Isaaci*us *Angelus*, Emperor of the East, being, in the Year 1195, deposed, deprived of his Sight, and confined to a Dungeon by his Brother *Alexius Angelus*, *Alexius*, the Son of the deposed Emperor, a Youth then but Fifteen Years of Age, having luckily made his Escape, repaired to *Philip*, King of *Germany*, who had married his Sister. *Philip* received him with great Humanity, treated him in a Manner suitable to his Rank, and prevailed upon the Croises to espouse his Cause, upon his promising to assist them to the utmost of his Power; and to re-unite the Two Churches, if he were by their Means placed upon the Throne of his Ancestors. The powerful Supplies therefore, consisting chiefly of *French* and *Venetians*, destined for the Relief of the Christians in *Palestine*, sailing from *Zara*, where they had wintered, to *Constantinople*, attacked that City by Sea and Land, and at the End of Eight Days obliged the Inhabitants to submit, and acknowledge young *Alexius* and his Father *Isaaci*us, whom they set at Liberty, for lawful Emperors. *Alexius* was crowned in the Church of *St. Sophia*, by the Patriarch; and on that Occasion the Father ratified all the Promises his Son had made. As for the Usurper, he found Means to make his Escape before the *Latins* entered the City, and *Alexius* was crowned on the First of *August* 1203. But the Two Emperors being obliged to lay heavy Taxes upon the People, to make good the Promises they had made to the *Latins*, they openly revolted, and proclaimed *Alexius Ducas* Emperor, who having seized young *Alexius*, put him to Death with his own Hand; and his Father *Isaaci*us dying

^r Kranzius, l. 7. c. 24. Trithem. & Arnold. Lubec. in Chron.

soon

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soon after, *Ducas*, now Master of the Empire without a Competitor, marched out against the *French* and *Venetians*, encamped in the Neighbourhood, and attacked them with great Fury. But they, though in a Manner surprized, not only stood their Ground, but drove the Enemy back with great Slaughter into the City, which they immediately besieged. *Ducas* defended the Walls some time with great Bravery; but not finding himself in a Condition to withstand the repeated Efforts of the victorious Army, and apprehending that, should he fall into their Hands, they would revenge upon him the Murder of *Alexius*, he withdrew in the Night from the City, and left the Citizens to shift for themselves. Upon his Flight they proclaimed *Theodorus Lascaris*, his Son-in-law, Emperor. But the *Latins* having, in the mean time, made a Breach in the Wall, he too thought it advisable to consult his own Safety; and the Citizens retiring, upon his Flight, from the Walls, the *Latins* entered the City without further Opposition, and gave it up to be plundered by the Soldiery. Thus was the City of *Constantinople* taken by the *French* and the *Venetians* on the 12th of *April* 1204, and *Baldwin*, Earl of *Flanders*, chosen Emperor, and crowned with great Solemnity on the 16th of *May* of the same Year.

Year of
Christ 1204.

Baldwin,
Earl of *Flanders*,
chosen
Emperor.

As by an Agreement between the *French* and the *Venetians* the Emperor was to be chosen out of the former Nation, and the Patriarch out of the latter, *Thomas Maurocenus*, a Nobleman of *Venice*, was preferred to the Patriarchal Dignity, in the Room of *John Comaterus*, who had fled with many others of the Clergy as well as the Laity. The Conduct of the Croises was at first highly disapproved and severely censured by the Pope, as it was to make War on the Infidels, and not on the Christians, that they had taken the Cross. However he afterwards approved of it upon their representing to him the treacherous Behaviour of the late Emperor, and the irreconcilable Hatred he bore to the *Latins*. The new Patriarch came, as soon as elected, to *Rome*, to have his Election confirmed by the Pope, and thus acknowledge his Dependence upon the Apostolic See. But *Innocent*, instead of confirming his Election, declared it null, as having been made by the Clergy who had no such Authority, and by Laymen who were not to intermeddle in Elections. He was nevertheless prevailed upon by the Emperor *Baldwin* to confer that Dignity upon him by his own Authority, as he was a Man of an irreproachable Character, was well known to

The Latin
Patriarch
confirmed by
the Pope.

Year of
Christ 1205.

Year of
Christ 1205.

Innocent, and by all judged worthy of the high Station, to which they had raised him. As he was at this Time only Subdeacon, the Pope ordained him first Deacon, then Priest, and lastly Bishop, and gave him the Pall, reminding him, on that Occasion, of the Obedience he owed, though Patriarch of the Imperial City, to the Successors of the Prince of the Apostles in the See of *Rome*.

Miraculous
Image of the
Virgin Mary.

Alexius Ducas upon his sallying out of the City of *Constantinople* to attack the *French* and the *Venetians*, caused a famous, and, as was believed, a miraculous Image of the Virgin *Mary*, to be carried at the Head of his Army. Of this Image frequent Mention is made by all the *Greek* Historians, and the Victories the Emperors gained ever since the Year 973 are all ascribed by them to that Image, as it was constantly carried before their Armies. But far from defending them at this Juncture it was not able to defend itself, and was taken with the Imperial Standard. This Image was supposed to have been painted by *St. Luke*; and the *Venetians* pretend the Image, that is to be seen in the Church of *St. Mark* at *Venice*, to be the identical Image that was taken by them on the present Occasion from the *Greeks*. But from one of *Innocent's* Letters it appears, that the Image supposed to have been painted by *St. Luke* was taken by the *Venetians* out of the Church of *St. Sophia*, that the Patriarch excommunicated them on that Account, and that the Pope confirmed this Sentence, and thus obliged them to restore it.

The new Pa-
triarch's
Conduct cen-
sured by the
Pope.

Year of
Christ 1206.

The *Venetians*, not satisfied with having a Patriarch of their own Nation, obliged him to swear that he would prefer none but Natives of *Venice*. That Oath *Innocent* declared to be null, and we have several Letters written by him to the Patriarch as well as to the Duke and the Senate of *Venice*, wherein he insists upon the Patriarch's preferring Men of Merit without any Regard to their Country, and threatens to absolve the Clerks of other Nations from their Obedience to him, if he confined Ecclesiastical Dignities, the Rewards of Virtue, to those of his own.

The Pope is
reconciled to
Philip King
of Germany.

The following Year Peace was at last restored to *Germany*, and the Pope, who had hitherto zealously adhered to *Otho*, was reconciled to *Philip*, whom he had deposed and excommunicated as unlawfully

* Acta Im. num. 92. 98. Pagi ad ann. 1204, 1205.

Regist. l. 9. num. 94.

† Inn. Epist. 241.

elected.

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electd. For that Prince having gained a complete Victory over *Otho*, and even obliged him to quit *Germany*, and fly for Refuge to *John*, King of *England*, his Uncle, the *German* Bishops sent *Walsger*, Patriarch of *Aquileia*, and *Gebehard*, Burgrave of *Magdeburg*, to acquaint the Pope therewith, and beg his Holiness would absolve him from the Excommunication, and acknowledge him for lawful King, lest by continuing to countenance his Rival he should rekindle the War. *Innocent*, finding *Philip* was now, almost universally, acknowledged by the Princes of the Empire, thought it advisable to abandon his Rival and adhere to him; and he sent accordingly Two Cardinal Legates into *Germany* to absolve him from the Excommunication; upon his promising upon Oath to stand to the Judgment of the Apostolic See with respect to the Points that had occasioned the Quarrel between him and the Pope, and had drawn upon him the Sentence of Excommunication. When he had taken this Oath the Legates absolved him, and owned him, in the Name of the Pope, for lawful King of the *Romans*. The Legates, in the next Place, undertook in Conjunction with the *German* Princes to bring about an Agreement between the Two Competitors *Philip* and *Otho*, and thus prevent any new Disturbances in the Empire. The Terms they proposed were, that *Philip* should give his Daughter in Marriage to *Otho*, with a Dispensation from the Pope, as they were related within the Fourth Degree of Consanguinity, and that *Otho* should succede his Father-in-law if he happened to survive him. To these Terms both Princes agreed, and the Pope approving and confirming them, Hostilities ceased on both Sides, and *Philip* was every-where received for lawful King w.

Year of
Christ 1207.

The Differences that arose, at this Time, between *Innocent* and *John* Quarrels King of *England*, on occasion of the Election of a new Archbishop of *Canterbury*, were not so easily composed. For Archbishop *Hubert* dying, the Monks of *Canterbury* chose privately, before he was buried, *Reginald* their Sub-prior for his Successor, and sent him to *Rome* to be confirmed by the Pope. This Election they concealed from the King; nay, and to avoid incurring his Indignation, they afterwards chose, upon his Recommendation, *John Gray* Bishop of *Norwich*, and him the King put immediately in Possession of the Temporalities of the See of *Canterbury*, and sent some of the Monks to *Rome*, to have

with John
King of Eng-
land.

Occasion of
this Quarrel.

w Innocent Epist. 142—150.

Year of
Christ 1207.

his Election confirmed by the Pope. Upon the Arrival of the Sub-prior and of these Monks at *Rome*, the Pope, after a superficial Enquiry into the Merits of both Elections, declared them both null, and ordered the Monks of *Canterbury*, then at *Rome*, to proceed to a new Election, when *Stephen Langton* was chosen, or rather imposed upon them by *Innocent*, whose Creature he was. *Stephen* thus elected was consecrated by the Pope himself on the 7th of *June* of the present Year. He was a Man of great Probity and Learning, was a Native of *England*, and had been preferred this very Year by *Innocent* from the Post of Chancellor of the University of *Paris* to the Dignity of Presbyter Cardinal of *St. Chrysogonus* *.

The King's
Letter to the
Pope, and the
Pope's An-
swer.

The King was no sooner informed of what had passed at *Rome*, than provoked beyond Measure at the deceitful as well as undutiful Conduct of the Monks, he sent Two Knights with a sufficient Force to drive them all from *Canterbury*, confiscated all their Lands and Effects, and forbade *Stephen Langton* to set Foot in *England*, upon Pain of being treated as a Traitor. At the same time he wrote a very sharp and spirited Letter to the Pope, telling him, that he was quite astonished at his Conduct in vacating the Election of the Bishop of *Norwich*, a Person in whom he could confide, and putting upon him one, who had spent great Part of his Life among his Enemies in *France*, and was utterly unknown both to him and the Chapter; and that without his Knowledge or Consent, by an open Invasion of the undoubted Rights of his Crown, which he was unalterably determined to maintain to the last Drop of his Blood. He added, that his Kingdom afforded greater Advantages to the Apostolic See, than all the Kingdoms together on this Side the *Alps*, which intitled him to some Regard from that See; that he was determined to maintain, at all Events, the Election of the Bishop of *Norwich*; that he should have Justice done him at Home, if refused at *Rome*; that he would suffer no Appeals to be made to *Rome*, and thus prevent his Subjects from carrying thither the Wealth of the Kingdom. *Innocent* was well acquainted with the Character of the King, knew him to be a Man of no Steadiness, of no Resolution, and rather hated than beloved by his Subjects; and therefore, making no Account of his Menaces, he answered him in his own Stile, telling him that the Friendship of the Apostolic See was

* Matth. Paris. Acta Inn. num. 131.

as necessary to him as his Friendship was to the Apostolic See; that if he did not submit he would plunge himself into inextricable Difficulties; that he resisted in vain the Vicar of Him at whose Name every Knee must bend; that the Customs, which he was attempting to revive, had been given up by his Father and Brother, &c y.

Year of
Christ 1207.

Innocent, finding he could by no Letters, no Admonitions prevail upon the King to receive the new Archbishop, and restore to the Monks of *Canterbury* their confiscated Lands and Effects, wrote to the Bishops of *London*, *Ely*, and *Worcester*, commanding them to admonish him a-new in his Name, and, if he continued obstinate in his former Resolution, to lay the whole Kingdom under an Interdict. This Order the Three Prelates notified to the King, earnestly exhorting him to avert the impending Calamities by a speedy Compliance with his Holiness's Injunctions. But the King, suffering his Passion to get the better of his Reason, drove them from his Presence with the most opprobrious Language, and most dreadful Menaces, not only against them, but against the whole Body of the Clergy as well as the Monks, if they presumed to execute that or any other Order from *Rome*, against his Will, or without his Permission. But the Bishops chusing in spite of these Menaces, to obey the Pope rather than their Sovereign, published a general Interdict on the 23d of *March* of the present Year 1208, and ordered it to be strictly observed, throughout the Kingdom, by Ecclesiastics of all Ranks on Pain of Excommunication and the Loss of all their Benefices. Thus was an entire Stop put every-where to all religious Functions, except the Baptizing of Children, and absolving of such as were at the Point of Death. All the Churches, Oratories, and Places of public Worship were shut up. The Dead were no longer buried in consecrated Ground, but in the Fields without any funeral Pomp, or Prayers, or the Attendance of the Clergy^z. We shall leave *England* for a while in that Condition, and return to the Affairs of *Germany*.

England laid
under a ge-
neral Inter-
dict.
Year of
Christ 1208.

Philip enjoyed but a very short Time the Peace he had concluded with *Otho*. For *Otho*, Palatine of *Witelsbach*, provoked at his disposing of his Daughter to another when he promised her in Marriage to him, treacherously murdered him at *Bamberg* on the 22d of *June* of the present Year. Upon the News of his Death *Innocent* wrote to all the

*Philip murdered, and
Otho chosen
in his Room.*

y Idem ibid. Acta Inn. num. 135.

z Idem ibid.

Year of
Christ 1208.

Princes of the Empire, recommending to them the Observance of the late Agreement between *Philip* and *Otho*, and forbidding the Bishops upon Pain of Excommunication to elect, crown, or anoint any other than *Otho*; and he was accordingly unanimously elected a-new at *Francfort* on the 11th of *November* of this Year. Hereupon *Innocent* dispatched immediately Legates into *Germany* to congratulate him upon his Election, and invite him to *Rome* to receive there the Imperial Crown. The Legates were charged with the Form of the Oath that *Otho* was to take before he set out in his Journey to *Rome*. It was drawn up in the following Terms: “ I promise to honour and obey
“ *Pope Innocent* as my Predecessors have honoured and obeyed his.
“ The Elections of Bishops shall be free, and the vacant Sees shall be
“ filled by such as have been elected by the whole Chapter, or by a
“ Majority. Appeals to *Rome* shall be made freely, and freely pursued.
“ I promise to suppress and abolish the Abuse that has obtained of
“ seizing the Effects of deceased Bishops and the Revenues of vacant
“ Sees. I promise to extirpate all Heresies, to restore to the *Roman*
“ Church all her Possessions, whether granted to her by my Prede-
“ cessors or by others, particularly the March of *Ancona*, the Duke-
“ dom of *Spoleti*, and the Territories of the Countess *Matilda*, and
“ inviolately to maintain all the Rights and Privileges enjoyed by the
“ Apostolic See in the Kingdom of *Sicily*.” This Oath was taken by *Otho* at *Spire* on the 22d of *March* 1208, and sent to the Pope by *Walfger* Patriarch of *Aquileia*².

Oath taken
by Otho be-
fore his Con-
secration.

Is crowned
at Rome by
the Pope.

Year of
Christ 1209.

This Oath *Innocent* caused to be lodged in the Archives of the *Roman* Church, as a Pattern of the Oath that all other Emperors were to take, and commending *Otho*, in the Letter he wrote to him on that Occasion, for his filial Submission and Obedience, invited him a-new to *Rome*, to receive the Imperial Crown at his Hands. In Compliance with that Invitation *Otho* set out from *Germany* at the Head of a very numerous Army, being attended by most of the Ecclesiastic as well as Secular Princes of the Empire. On his Arrival at *Milan* he was crowned there King of *Italy* by *Hubert*, Archbishop of that City, with an Iron Crown, according to Custom. From *Milan* he pursued his March to *Rome*, and finding the Pope at *Viterbo*, he was there received by him with all possible Marks of Friendship and Esteem. *Innocent*

² Acta Inn. & Epist. 189.

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after some private Conferences with the King, returned to *Rome*, whether he was soon followed by *Otho*, who arriving at that City on the 15th of *September* was, on the following *Sunday* the 17th of that Month, crowned by the Pope in *St. Peter's* with the usual Ceremonies ^b.

Year of
Christ 1209.

The Harmony between the Pope and the new Emperor was but short-lived. For *Otho*, alleging that the Oath which his Holiness had required him to take was inconsistent with his prior Oath to maintain the just Rights of the Empire, not only refused to restore the Demesnes of the Countess *Mathilda*, but made himself Master of the whole Province of *Flaminia*, then possessed by the Pope, as originally belonging to the Empire, and unalienable. At the same Time he broke into *Apulia*, seized, he said, by Usurpers, meaning the *Normans*, during the Disturbances that prevailed in *Germany*, and obliged the Emperor to connive at their Usurpations. *Innocent*, highly provoked at *Otho's* Ingratitude, as he called it, and finding he paid no Regard either to his Menaces or his repeated Monitories, excommunicated him at last as solemnly as he had crowned him the Year before, declared him an Enemy to the Church, and not only absolved all his Subjects from their Oath of Allegiance, but involved in the same Sentence all who should thenceforth own him for Emperor, or obey him as such. This Sentence was published in *Germany* by *Suffrid* Archbishop of *Mentz*, and such Disturbances thereupon ensued as obliged *Otho* to quit *Apulia*, where his Arms were attended with great Success, and return with all Haste to his *German* Dominions. For several Princes, and among the rest the King of *Bobemia*, the Dukes of *Austria* and *Bavaria*, and the Archbishop of *Treves*, in a Meeting they had, chose *Frideric* King of *Sicily* for Emperor in the Room of *Otho*, who, they said, had forfeited all Right to the Imperial Crown by his Disobedience to his Lord the Pope. *Frideric* was the Son of the late Emperor *Henry V.* and at this Time in the 17th Year of his Age, had been proclaimed and acknowledged King of the *Romans* in his Father's Life-time, while yet an Infant in the Cradle, as has been said, and had therefore a better Right to the Imperial Crown than either *Philip* or *Otho*. This Election the above-mentioned Princes immediately notified to the Pope,

Excommunicated and deposed by the Pope.

Year of
Christ 1210.

Frideric
King of *Sicily*
chosen
Emperor.

^b Corius Hist. Mediolan. Part III. Chron. Fossæ Novæ. Chron. Haver. l. 7. c. 10 Usperg, &c.

Year of
Christ 1211.

Legates sent
into Eng-
land.

The King ex-
communi-
cated and de-
posed.

A Crusade
set on foot
against him.

and upon his confirming it, which he did very readily, they sent a so-
lemn Deputation to invite *Frideric* into *Germany*.

In *England*, the Interdict, laid on the Kingdom in 1208, was still
observed almost universally; which drew a cruel, and not wholly un-
deserved, Persecution upon the Monks and the Clergy. The Monks
were driven from their Monasteries, and the Clergy from their Churches,
and their Effects, Lands, and Possessions generally confiscated. They
took Care to acquaint the Pope with the unhappy Situation to which
they were reduced for obeying his Commands, earnestly intreating him
to interpose his Authority in their Behalf. *Innocent*, hearkening to
their Complaints, sent *Pandulph*, Subdeacon of the *Roman* Church,
and *Durand*, Knight Templar, to try whether they could prevail upon
the King to suffer the Archbishop to take Possession of his See, a Point
which his Holiness was determined never to give up, and to receive
the Clergy, who had complied with the Interdict, into Favour. The
Legates met with a more kind Reception from the King than they ex-
pected. He even agreed, in the several Conferences he had with them,
to receive the Archbishop, to recall all the banished Monks and Clergy,
and reinstate them in their Benefices and Possessions. But the Legates
insisting upon his repairing the Losses they had sustained, the King
dismissed them and would see them no more. They retired to *France*,
and from thence transmitted to the Pope an Account of the Success
of their Negotiations in *England*. That Account the Pope caused to
be read in a Consistory of all the Cardinals, when all were of Opi-
nion that the King ought not only to be excommunicated but deposed:
and that Sentence was accordingly pronounced, with the greatest So-
lemnity, by the Pope himself. The King's Subjects were not only all
absolved from their Oath of Allegiance, but strictly forbidden to ac-
knowledge him, in any Respect whatever, for their Sovereign, to obey
him, or even to speak to him. *Innocent* did not stop here, but charg-
ing *Philip Augustus*, King of *France*, with the Execution of his Sen-
tence, he granted to him the Kingdom of *England*, to be held for ever
by him and his Successors, provided he drove *John*, who had forfeited
all Right to it, from the Throne. At the same time he exhorted, by
his Letters and his Nuncios sent over all *Europe*, all Christian Princes,
and all good Christians, to take the Cross, and attend the King of

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France in the Holy War against the King of *England*, as a cruel Persecutor of the *English* Church, and a Disturber of the Church universal. They who engaged in this War, or any ways contributed to the carrying it on, were to wear the Cross, and enjoy the same Privileges as those who went to *Palestine* to serve against the Infidels.

Year of
Christ 1212.

Philip of *France*, tempted with the Promise of so great a Reward as the Kingdom of *England*, if he drove *John* from the Throne, assembled a powerful Army and numerous Fleet for that Purpose. On the other hand *John*, hearing of these vast Preparations, was not idle, but drew together an Army of 60,000 Men, and caused a great Number of Ships to be fitted out and manned to dispute the Passage of the *French*. He marched at the Head of his Army to *Dover*, where the Fleet assembled. But while he was watching there the Motions of the *French*, arrived *Pandolph*, the Pope's Nuncio, with a Letter from *Innocent* to the King, telling him, that Blessing and Cursing were set before him, that it was yet in his Power to chuse; and that if he did not submit to the Terms he had prescribed and sent to his Nuncio, he would deliver the Church of *England*, as God did that of *Israel*, with a strong Hand. At the same time the crafty Nuncio magnified the Strength of *Philip's* Fleet and Army, assured the King that he had no less to fear from his Subjects than from the *French*, and that many of the Barons had promised to join *Philip* as soon as he landed in *England*. A false Prophet was likewise set up, one *Peter* an Hermit, who publicly prophesied, and was believed by many, that the King would certainly be deprived of his Kingdom before the approaching Feast of the *Ascension*, which in the present Year 1213 fell on the 10th of *May*. These Circumstances were all dextrously improved by the Nuncio to heighten the Fears of the King, and with the wished-for Success.

For that unhappy Prince distrusting, and not without Reason, his own Subjects, and apprehending himself to be in no less Danger from them than from the *French* themselves, chose rather to submit to the very hard Terms imposed upon him by the Pope than to run the Risk of losing his Kingdom. He therefore in the first place promised upon Oath to stand to the Judgment of the Church; and at the same time Sixteen of the Barons swore, that if the King did not freely perform the Promise he had made, they would oblige him by Force to observe it. On the following *Monday*, the 13th of *May*, the King delivered a Writing to the Nuncio, wherein he promised to allow

He is forced
to submit.
Year of
Christ 1213.

Year of
Christ 1213.

*Yields up his
Kingdom to
the Pope, and
becomes his
Vassal.*

the Archbishop to take undisturbed Possession of his See, to recal all the banished Bishops, Clerks, Monks and Laymen, to receive them into Favour, and make full Satisfaction for the Losses they had sustained. Two Days after, that is, on the 15th of *May*, the Eve of the *Ascension*, the Nuncio, pursuant to his Instructions, obliged the King, now entirely at their Mercy, to yield up to him, as the Representative of the Pope, the Kingdoms of *England* and *Ireland*, to be thenceforth held for ever by him and his Successors as Feudatories of the Apostolic See, paying yearly Seven hundred Marks for the former, and Three Hundred for the latter, besides the Peter-pence for both Kingdoms. Having thus surrendered his Two Kingdoms to the Pope, he took the Crown from off his Head and delivered it to *Pandulph*, who returned it Five Days after upon the King's consigning to him an Instrument, whereby he owned himself a Vassal of the Apostolic See, and his paying the stipulated Sum as a Token of his Vassalage. He was not however absolved from the Excommunication, till all the Exiles were returned and reinstated in their Benefices and Possessions, that is, till the 16th of *July* of the present Year, when the Archbishop *Langton* and the other Bishops absolved him with great Solemnity upon his renewing all the Promises he had made^a.

*Crusade
against the
Albigenses.*

Year of
Christ 1214.

*The Count of
Toulouse
excommunicated.*

Raymund, Count of *Toulouse*, met with no better Treatment from the Pope than *John* King of *England*. *Innocent* had sent several Missionaries to convert the *Albigenses*, who were very numerous and increased daily in the Territories of the Count. But the Missionaries made very little Progress, and one of them, *Peter de Chateauneuf*, was murdered, as was commonly believed, by the Count's Order. Hereupon *Innocent*, not satisfied with excommunicating the Count without any further Enquiry, set on Foot a Crusade against the *Albigenses* in general, ordering them to be pursued with Fire and Sword, and to be treated with more Severity than the *Saracens* themselves. An Army was soon raised, some say of Five Hundred Thousand Men, which so alarmed Count *Raymund*, as the Pope had absolved his Subjects from their Oath of Allegiance, and granted his Dominions to any who should seize them, that thinking it advisable to submit for the present, he dispatched Deputies to *Rome* to beg his Holiness would recal the Monks who had exasperated his Subjects with their too great Severity, and send

^a M. Paris ad ann. 1209, 1212, 1213. *Innocent* Epist. l. 10. Epist. 159. & Epist. l. 15. Epist. 233. Polydor. l. 15.

a Legate in their Room, to whose Judgment he said he was ready to stand, and to give his Holiness the Satisfaction that his Legate should require. The Pope, in Compliance with his Request, sent *Milo*, one of his Chaplains, and *Theodisius*, Canon of *Genoa*, with the Character of his Legates *à latere*, to receive his Submission, and absolve him if he agreed to the Terms which they were enjoined to offer. The Legates on their Arrival in *Provence*, summoned the Count to meet them at *Valence*, whither he immediately repaired, flattering himself that in Consideration of his ready Compliance with their Summons they would stop the Croises, ready to fall upon his Dominions. The Legates received him with great Haughtiness, and let him know that to obtain Absolution he must promise upon Oath to obey them in all things, and deliver up to them Five of his strong Holds to be held by the *Roman Church*, if he did not perform what he had promised. With these Terms, hard as they were, the Count was obliged to comply. The Castles were yielded up to *Theodisius*, who immediately garrisoned them with Detachments from the Army of the Croises. *Raymund* was then ordered to repair to *St. Gilles* to receive Absolution there from the Hands of *Milo*, the other Legate, who, before he granted it, made him swear upon the *Corpus Domini*, or the Body of our Lord, and upon the Reliques of the Saints, that he would obey the Pope and the Holy *Roman Church* so long as he lived, that he would pursue with Fire and Sword the *Albigenses* till they were totally extirpated or converted, and would even take the Cross and serve in the Holy War against them. Having taken this Oath at the Door of the Church of *St. Gilles* or *Ægidius*, he was ordered by the Legate to strip himself naked, and humbly submit to the Penance which he and the Prelates there present thought he ought to undergo for the Murder of the holy Monk sent by the Pope to reclaim his Subjects from their detestable Errors. The Count protested against this extraordinary Penance, declaring that he had not murdered the Monk, nor ordered him to be murdered. The Legate answered, that as the Murder was committed in his Dominions, and the Murderer had not been brought to Justice, nor had any Search been made after him, the Crime was justly imputed to him, and he must publicly atone for it. The Count therefore having stript himself quite naked from Head to Foot, with only a Linen Cloth round his Waist for Decency's Sake, the Legate threw

*Submits to
the Penance
imposed upon
him.*

Year of
Christ 1214.

threw a Priest's Stole round his Neck, and leading him by it into the Church and Nine Times round the pretended Martyr's Grave, he now and then made Use of the Bundle of Rods which he held in his Hand. The Legate granted him at last this dear-purchased Absolution, after obliging him to renew all the Oaths he had taken, and to add One more to them, that of inviolably maintaining all the Rights, Privileges, Immunities, and Liberties of the Church and the Clergy &c.

*Cruelties
committed by
the Croises.*

The Count of *Toulouse* having thus saved himself and his Dominions from utter Ruin, the Croises turned their Arms against the Count of *Beziers*, who was himself a good Catholic, but as the greater Part of his Subjects had embraced and professed the Doctrine of the *Albigenses*, they were to be extirpated. Siege was accordingly laid to the City of *Beziers*, which held out for some time, but being in the End forced to surrender, the Inhabitants were all most cruelly massacred by the holy Warriors without Distinction of Sex or Age, of Catholic or Heretic, in spite of the Remonstrances of the Count and the Bishop of the Place, assuring them that the Town was inhabited by as many Catholics, at least, as Heretics. To be sure that they spared no Heretic, they spared none at all, but put all to the Sword indiscriminately, and then setting Fire to the City reduced it to Ashes. From *Beziers* the Croises marched to *Carcaffonne*, belonging to the Count of *Beziers*, besieged it, and though defended with great Bravery by the Count in Person, made themselves Masters of the Place. *Petrus Vallus-Sernenfis*, a Monk who lived at this Time, writes, that when the Inhabitants desired to capitulate, the Terms offered them by the Legates were, that they should surrender at Discretion, and, marching out of the Town naked as they came into the World, throw themselves upon the Mercy of the Conquerors. With these Terms they refused to comply, and were therefore treated by the Croises with the same Barbarity as the Inhabitants of *Beziers*. Upon the taking of *Carcaffonne* they chose *Simon* Count of *Montfort* for their General, a Man of a most cruel Disposition, and therefore perfectly well qualified to be placed at the Head of such an Army. Under his Conduct they fell upon the Dominions of the Counts of *Foix*, of *Comminges*, of *Bearn*, destroying all before them with Fire and Sword. The Counts were all Three Catholics, but met with no better Quarter than the Heretics, because

§ *Petrus Vallus-Sernenfis*, Catellus Hist. Comit. Tolus. l. 2.

they

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they refused to join in the cruel Persecution against them and massacre their own Subjects. In this War Threescore Thousand Persons are said to have been sacrificed to the Fury of these holy Warriors. The King of *Arragon*, shocked at the unheard-of Barbarities committed by the Croises in the Territories of Catholic Princes, appealed in their Behalf to the Pope, but finding that they were countenanced therein by his Holiness, he raised an Army of an Hundred Thousand Men, and being joined by the Count of *Toulouse* and the other Counts mentioned above, he besieged the Count of *Montfort* in the Castle of *Muret* at a small Distance from *Toulouse*. But he was unhappily killed in a Sally made by the Besieged with their General at their Head. Upon his Death the Army dispersed, and the Count of *Toulouse* being excommunicated a-new for joining him, his Dominions were over-run by the Croises, and granted by the Pope to the Count of *Montfort*, to be held by him till the Meeting of the General Council, which he intended to assemble in the *Lateran*. The Reader will find in *Perrin's History of the Albigenfes* a most shocking Account of the Barbarities practised upon that innocent People, when no longer able to defend themselves.

Year of
Christ 1214.

In *Germany* the Emperor *Otho*, whom *Innocent* had excommunicated and deposed, being abandoned by most of the *German* Princes, *Frideric*, King of *Sicily*, whom they had chosen in his Room, leaving *Sicily*, set out, at their Invitation, for *Germany*, and taking *Rome* in his Way, he was received there by *Innocent* with all possible Marks of Distinction. *Frideric* in Return confirmed the Donation the Count of *Fondi* had lately made of that City and all his Territories to the *Roman* Church. The Diploma confirming it begins thus: "To our most
" holy Father and Lord *Innocent*, High Pontiff, *Frideric*, by the Grace
" of God and his, King of *Sicily*, of the Dukedom of *Apulia*, and
" the Principality of *Capua*, Emperor of the *Romans* Elect, and ever
" August. Whereas *R.*" (that is, *Richard*) "late Count of *Fondi* has,
" by his last Will, bequeathed to the Holy *Roman* Church the County
" of *Fondi* and all his Territories on the River *Garigliano*, we allow
" you to hold or vend the said County with all its Appurtenances, or
" otherwise dispose of it as you shall think fit."

Donation of
the County of
Fondi to the
Pope.

The following Year 1215. was held the Fourth General *Lateran* The Fourth
Council. To this Council *Innocent* had invited all the Bishops of *Lateran*
Council.

* Raynald. Censur Eccles. Roman. num. 2.

Year of
Christ 1215.

Christendom by his circulatory Letters dated the 20th of *April* 1213, and had appointed them to meet in the *Lateran* Church on the First of *November* 1215, and there to deliberate jointly with him upon the Means of recovering the Holy Land, of extirpating Heresies, and redressing the Abuses that had crept into the Church. The Patriarchs, Archbishops and Bishops were all strictly enjoined to attend the Council, except One, or at most Two, who were to remain in each Province to perform there the Episcopal Functions, and such as for their Age or Infirmities were not in a Condition to undergo the Fatigues of a Journey; but they as well as all Chapters, were to send their Deputies to attend in their Room. The Abbots and Priors were particularly summoned, and all Christian Princes exhorted to send Embassadors to represent them at the Council i.

Number of
Bishops, &c.

The Council met at the Place and Time appointed, and consisted of 412 Bishops, among whom were the Two Latin Patriarchs of *Constantinople* and *Jerusalem*, and 77 Archbishops. The Patriarchs of *Antioch* and *Alexandria* sent their Deputies, the former being indisposed, and the latter subject to the *Saracens*. Embassadors assisted from all the Christian Princes, namely from *Frideric*, King of *Sicily* and Emperor Elect, from *Henry* Emperor of *Constantinople*, and from the Kings of *France*, *England*, *Hungary*, *Jerusalem*, *Cyprus*, *Arragon*, &c. and so great was the Crowd, that one of the Bishops was stifled in it the First Day; which the Pope being informed of, he swore by *St. Peter*, that the deceased Bishop's Mausoleum should be distinguished with a Marble Tomb-stone k. The Pope opened the Council with a Speech, exhorting all, but particularly the Ecclesiastics, to contribute all in their Power to the Relief of the Holy Land, and to the extirpating of the many Abuses that prevailed almost universally and greatly disfigured the Face of the Church. Those Abuses he ascribed chiefly to the Ecclesiastics, whose Example, he said, the Laity were apt to follow, and therefore warmly exhorted the Bishops to begin the Reformation with reforming their Clergy.

Some Canons
of this Council.

In the next Place 70 Canons, all drawn up before-hand by the Pope, were by his Order read to the Council for their Approbation. Some did, says *Matthew Paris*, who wrote in 1240, and some did not approve of these Canons. However, as none openly opposed them,

i Epist. Innocent. ordine 3.

k Chron. Maillef.

they

they passed for the Decrees or Canons of the Council. The First Canon contained a Confession of Faith, and all who did not hold that Confession were declared Heretics. One of the Articles, that all were to hold on Pain of being deemed Heretics, was this, that *the Body and Blood of Christ in the Sacrament are verily contained under the Appearance of Bread and Wine, the Bread being by Divine Power transubstantiated into the Body and the Wine into the Blood of our Lord, that, to compleat the Mystery of a perfect Union, we might receive of him what he took of us.* Thus was Transubstantiation first heard of and declared an Article of Faith. By the Second Canon the Book of *Joachim*, Abbot of *Flore*, treating *Peter Lombard*, the *Master of Sentences*, as a Heretic, was condemned. But the Abbot himself was spared, as he had submitted his Doctrine to the Judgment of the Apostolic See. *Joachim* pretended that *Lombard* had held a Quaternity in God. But the Council, or rather the Pope, declared his Manner of explaining the Trinity intirely orthodox, and *Joachim's* erroneous. The Third Canon was calculated to extirpate Heresies and Heretics, and contains many sanguinary Laws against them. Heretics, when convicted, were by that Canon to be delivered up to the Secular Power, in order to be punished as they deserved, but the Clerks were to be first degraded. The Effects of Laymen were ordered to be confiscated, and those of the Clergy to be applied to the Church: And it was ordained, that all Princes should swear to extirpate the Heretics in their Dominions; that they should be excommunicated by the Metropolitan and the Bishops of the Province, if they refused to take that Oath; and if they gave not Satisfaction within the Space of a Year, they should acquaint the Pope therewith, that he might absolve their Subjects from their Allegiance, and bestow their Dominions upon Catholics, who should hold them upon their extirpating Heretics and maintaining the Purity of the Faith, saving the Right of the Lord Paramount, provided he did not oppose the Execution of this Ordinance. For if he opposed it, he was to forfeit his Right. By the same Canon the Privileges enjoyed by those, who serve against the *Saracens* in *Spain* or in *Palestine*, are all granted to such as shall serve against the Heretics, or any Ways contribute to their Destruction; all Persons are enjoined to avoid, on Pain of Excommunication, the Company and all Intercourse with Heretics; and such as incur, on that Account, the Excommunication, are excluded from the Sacraments, and to be denied Christian Burial, if they

Year of
Christ 1215.

Transubstan-
tiation estab-
lished.

Canons
against
Heretics.

Year of
Christ 1215.

Canons concerning the Rank of the Patriarchs, and their Power.

The Manner of Proceeding against Ecclesiastics.

Confession and Communion enjoined once a Year.

give not Satisfaction before their Death. Lastly, all Bishops are commanded, upon Pain of Excommunication and Deposition, to clear their respective Dioceses of all Heretics, employing for that Purpose the Secular Power, and obliging the Princes with the Censures of the Church to concur with them in so pious an Undertaking. So great was the Antipathy the *Greeks* bore to the *Latins*, that they would not celebrate upon the same Altars till they had washed them, and re-baptized those who had been baptized by the *Latins*. These Practices are condemned by the Fourth Canon, and the *Greeks* are exhorted to adopt the Ceremonies and Practices of the *Roman* Church. The Fifth Canon settles the Rank of the Patriarchal Sees, and the See of *Constantinople* is declared the First after that of *Rome*, placed by our Lord himself above all other Sees, the See of *Alexandria* the Second, that of *Antioch* the Third, and the See of *Jerusalem* the Fourth. To these Patriarchs Power is granted to bestow the Pall upon the Archbishops under their Jurisdictions; but they must themselves have first received it of the Apostolic See, and must exact of those, to whom they give that Mark of the Plenitude of Power, a Profession of canonical Obedience to the *Roman* Church, and to him who presides in it. When they have received the Pall, they are allowed to have the Cross carried before them, except in the City of *Rome*, and in the Places where the Pope's Legate may reside. By the same Canon they are empowered to receive and determine Appeals, unless they are made to the Apostolic See; for to such Appeals all must pay humble Deference. The Eighth Canon regulates the Manner of Proceeding against Ecclesiastics. They were not to be accused slightly; they were to be present when an Information was lodged against them; they were to have a Copy of the Accusations brought against them; were to be told who were their Accusers, and their Exceptions to the Witnesses as well as to the Accusers were to be heard. The Twenty-first Canon commands all, who have attained to the Years of Discretion, to confess their Sins, at least, once a Year to their proper Priest, to fulfil the Penance he shall impose, and to receive the Eucharist at least at *Easter*. This is still One of the Commandments of the Church, except that every One may now confess to any licensed Priest whatever. They who did not comply with this Injunction were excluded from the Church during their Life, and from Christian Burial after their Death. The Twenty-fourth Canon prescribes the Laws to be observed in all Elections, viz. That Three Persons

Innocent III. BISHOPS of Rome.

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Persons be chosen out of those, who have a Right to vote, to gather the Suffrages, and set them down in Writing ; that the Votes shall be publicly read as soon as they have all voted, and the Person who has a Majority shall be declared canonically elected. The Chapter however is allowed to appoint some of their own Body to elect in the Name of them all. Elections made otherwise are all declared null, unless the Electors should all concur at once, as it were by Inspiration, on electing one and the same Person. They who consent to Elections made by the Secular Power are deprived of the Benefices to which they were elected, and pronounced incapable of holding any other ; and all who shall approve of such Elections are suspended from their respective Offices and Benefices during the Space of Three Years, and excluded for ever from voting in Elections. The Twenty-ninth Canon forbids the same Person to have Two Benefices, to which the Cure of Souls is annexed. The Forty-fourth Canon forbids Ecclesiastics to observe the Constitutions of Princes that are any-ways prejudicial to the Rights of their Churches. Many other Decrees were issued by this Council to reform the Manners of the Clergy, particularly against Drunkenness and Incontinency, against the Debauchery and Negligence of the Bishops, the Manner of Proceeding in Excommunications was regulated, the Prohibition of Marriages was restrained to the Fourth Degree, clandestine Marriages were forbidden, and the Children of Persons married within the forbidden Degrees were declared illegitimate.

Year of
Christ 1215.

Laws con-
cerning
Elections.

Before the Council broke up *Raymund*, Count of *Toulouse*, came to *Rome*, to demand of the Pope the Restitution of his Dominions, from which he had been driven by *Simon*, Count of *Montfort*, as an Abetter of the *Albigenses*. He promised to give what Satisfaction his Holiness and the Council should require, and even to join the Croises against his own Subjects. But all in vain, his Dominions were adjudged to the Count of *Montfort* as a Reward for the Zeal he had exerted in the Destruction of the innocent *Albigenses*. However, the Territories possessed by the Count in *Provence* were left to his Son ; and a Pension of Four hundred Marks of Silver a Year was ordered to be paid him out of his Father's other Dominions, provided he joined in extirpating the Heretics. From this Time the Count of *Montfort* assumed the Title of Count of *Toulouse*, received the Investiture of that County at the Hands of the *French* King, and continued to prosecute

Count of
Toulouse
deprived of
his Dominions
by the Pope
and the
Council.

Year of
Christ 1215.

the poor *Albigenses* with Fire and Sword, but could never intirely suppress them^l. Thus did the Pope and the Council not only with the Consent, but with the Concurrence of Princes, usurp an absolute Power in Temporals as well as in Spirituals.

*The Arch-
bishop of
Canterbury
suspended.*

In this Council the Sentence that had been pronounced some time before, suspending *Stephen Langton*, Archbishop of *Canterbury*, was confirmed. The Archbishop had been charged by King *John's* Embassadors at *Rome* with favouring the Barons, who had taken up Arms against him, and the Pope had writ to the Archbishop, commanding him to oblige the Barons, by Ecclesiastical Censures, to submit to the King. To that Command the Archbishop paid no Kind of Regard; and being on that Account suspended by the Pope's Order, the Affair was brought before the Council, when the Pope, swearing by *St. Peter* that he would not suffer such Temerity and Disobedience to pass unpunished, confirmed the Sentence^m. By the same Council, or rather by the Pope in the Council, the Barons were excommunicated, as appears from a Letter he wrote on that Occasion to the Archdeacon of *Poitiers*, and to one *Robert* of the Church of *Norwich*. *We will have you to know, says Innocent, in that Letter, that in the General Council we have excommunicated and anathematized in the Name of the Father, of the Son, and of the Holy Ghost, in the Name of the Holy Apostles Peter and Paul, and our own, the Barons of England, with their Partizans and Abettors, for persecuting John the illustrious King of England, who has taken the Cross, and is a Vassal of the Roman Church, and striving to deprive him of a Kingdom that is known to belong to the Roman Church*ⁿ. But the Barons, bidding Defiance to the Pope's Anathemas, pursued their Point, and settled the *English* Government upon the Bottom on which it remains at this Day.

*Other Mat-
ters deter-
mined in the
Council.*

Several other Matters were settled in this Council. The Embassadors from the Two Pretenders to the Empire, *Otho* and *Frideric*, were heard for several Days together; but as in the End the Contest between the Two opposite Parties grew very warm, the Pope, rising from his Chair and commanding Silence, confirmed the Election of *Frideric*. The Two Orders of *Dominic* and *Francis* of *Assisi*, or of *Dominicans* and *Franciscans*, are said to have been approved by the Pope in this Council, though no Bull was issued to confirm them. On the last

^l Petrus Vallus-Sernenf. Hist. Albigens. c. 83. ^m Mat. Paris, p. 189. ⁿ Mat. Paris, p. 192.

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Day of the Council the Pope caused the Decree, which he had drawn up for the immediate Relief of the Christians in the Holy Land, to be published. By that Decree greater Privileges were granted to all, who should take the Cross, than had yet been granted to any other. A plenary Indulgence, or a full Remission of all Sins, was promised to all who should either take the Cross, or supply with Money, Arms, or Provisions such as took it. The beneficed Clergy were all ordered to contribute the 20th Part of their Revenues for the Space of Three Years, and the Cardinals the 10th, and that Obligation the Pope laid upon himself. All Christian Princes who were at War were commanded to make Peace, or at least to agree to a Four Years Truce, upon Pain of being excommunicated in their Persons, and having their Dominions laid under an Interdict, &c.

Year of
Christ 1215.

As to the Decrees and Definitions of the Council, they were, as has been observed above, drawn up by *Innocent*, and only read to the Council, when they were liked by some, says *Matthew Paris*, but thought burthenfome by others; so that they were not even approved, at least all of them, by the Council, and cannot therefore be looked upon as the Decrees of the Council, but of *Innocent*: Nay, *Gregory IX.* who was Nephew and next Successor but one to *Innocent*, published these Decrees as his Uncle's own, calling them constantly *the Decrees of Innocent*. Besides, to this Council there are no Subscriptions, and Authors are not agreed about the Number of its Canons or Decrees. For some mention only Sixty, but in the Council, as we now have it, are Seventy, and in *Innocent's* Works Seventy-two. However as *Transubstantiation*, *Auricular Confession*, the *deposing Power*, the *intire Subjection of the See of Constantinople*, as well as of all other Sees, to that of *Rome*, and the *Supremacy of the Pope in Temporals as well as in Spirituals*, are supposed to have been defined by this Council, no Man dares question its Authority in the Countries where the Inquisition prevails, or ascribe its Decrees and Definitions to *Innocent* alone. But the learned *Du Pin* has made it appear, that no Canons were made by the Council, that several Decrees were indeed drawn up by the Pope, some of which when read in Council seemed burthenfome to many. And who knows but the Decrees concerning *Transubstantiation*, the *deposing Doctrine*, and *auricular Confession*, were in the Number of those Decrees that seemed burthenfome?

The Decrees made by Innocent, and not by the Council.

° *Du Pin* Liffert. p. 573.

The

Year of
Christ 1215.

The only Thing we read of *Innocent*, after the Celebration of the Council, is his carrying in a solemn Proceffion the famous Image called *Veronica* from the Church of *St. Peter* to the Hospital of the Holy Ghost, and from that Hospital back to *St. Peter's*. Of this Image Mention is made by some Writers long before *Innocent's* Time, and by them we are told, that as our Saviour was carrying his Cross to Mount *Calvary*, and Sweat ran from his Face like Drops of Blood, a pious Woman, named by some *Berenice* and by others *Veronica*, wiped it with her Handkerchief, upon which our Saviour, to reward her Piety, left imprinted the true Image of his Countenance. *Innocent* composed a Prayer in Honour of this Image, and granted a Ten Days Indulgence to all who should visit it p. *John XXII.* more generous than *Innocent*, vouchsafed no less than Ten thousand Days Indulgence to every Repetition of the Prayer: *Hail holy Face of our Redeemer, printed upon a Cloth as white as Snow; purge us from all Spot of Vice, and join us to the Company of the Blessed. Bring us to our Country, O happy Figure! there to see the pure Face of Christ.* This Prayer is publicly said to this Day; and I need not tell the Reader what Kind of Worship is thereby paid to that Image. Some will have the Word *Veronica* to be an Abbreviation of the Two Words *Vera Icon*, or true Image, and consequently the Name of the Image and not of the Woman. This famous Handkerchief is still to be seen in *St. Peter's* at *Rome*, and likewise at *Turin*, as is *St. John Baptist's* Right Arm to be seen at *Genoa* and at *Malta*, and we read of many other Reliques that are thus to be met with in many different Places.

Death of
Innocent.
Year of
Christ 1216.

As the *Pisans* and the *Genoese* were at War, *Innocent* undertook a Journey the following Year to *Pisa*, with a Design to reconcile those Two powerful Republics, and persuade them to join the other Christian Princes against the common Enemy. But being arrived at *Perugia* he was seized there with a violent Fever, that in a few Days put an End to his Life. His Death happened on the 16th of *July* 1216, after a Pontificate of Eighteen Years Six Months and Nine Days, reckoning from the Day of his Election, that is, from the 8th of *January* 1198. The contemporary Authors are not agreed about his Character. He is charged with extreme Avarice by *M. Paris*, who tells us, that he obliged the Bishops, who came to the Council, to pay large Sums for

His Character.

Innocent III. BISHOPS of Rome.

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Leave to return to their respective Sees, which Sums they were obliged to borrow of the *Roman* Merchants at an exorbitant Interest; that he extorted an Hundred Marks of the Abbot of *St. Albans*, and Ten thousand of the new Archbishop of *York*¹. But in his *Acts* he is greatly commended for his Generosity to the Poor, and it is certain that he founded and richly endowed the Hospital of the *Holy Ghost*, famous to this Day in *Rome*, and expended a considerable Part of his yearly Income in promoting the Holy War. As for his Parts and his Learning, all who speak of him allow him to have been superior in Abilities and Knowledge to most of his Predecessors, and inferior to none. He is said to have been the best Civilian as well as the best Divine of his Time; and it is observed of him by the Author of his Life, that in all Disputes he so faithfully recapitulated the Reasons on both Sides, and urged them with such Force, that no body could tell what Side he inclined to till he gave Sentence, and that his Sentence was ever agreeable to the strictest Laws of Justice and Equity. His Ambition knew no Bounds. He claimed, as absolute Monarch of the Universe, the Power of pulling down and setting up Kings, and disposing of their Kingdoms at his Pleasure, and was attended, as we have seen, with better Success in the Exercise of that chimerical Power, than his Predecessor *Gregory VII.* in whose Pontificate it first was heard of. We are told by *Thomas of Cantimpré*, who wrote the Life of *St. Lutgard*, a *Cistercian* Nun, and died in 1262, that *Innocent*, appearing to that Saint after his Death surrounded with Flames, told her that he had been condemned, for Three Offences, to the Pains of Purgatory till the Day of Judgment; and that he would have been condemned for the same to the Torments of Hell, had not the Virgin *Mary*, to whose Honour he had built a Monastery, obtained Grace for him to repent at the Point of his Death. That Writer adds, that the Saint imparted to him the Three Offences, but that he chose to keep them secret out of Respect to the Memory of so great a Pontiff². No Pope deserved better of the *Roman* Church and the Holy See than *Innocent*, no, not *Gregory VII.* himself. But this pretended Revelation or Vision is thought to have prevented his Canonization.

Year of
Christ 1216.

¹ M. Paris, ad ann. 1215. & Vit. Abbat. Alban. p. 117.
Surium 16 Junii.

² Vit. Lutgard. apud

As

Year of
Christ 1216.

As for the Writings of *Innocent*, about Five hundred of his Letters have reached our Time, which afford great Light to the History of those Days. He wrote several Treatises before and several after his Promotion to the Apostolic See, which have been all printed in Two Volumes at *Cologne* in 1552 and 1575.

THEODOR. LASCARIS,
JOHANNES DUCAS,
Emperors of the East.

HONORIUS III. FRIDERIC II.
Emperor of the West.

The Hundred and Seventy-fifth BISHOP of Rome.

Honorius
chosen.

INNOCENT died, as has been said, on the 16th of *July* 1216, was buried the next Day, and on the Third, or the 18th of the same Month, *Centius*, Cardinal Presbyter of *St. Paul* and *St. John*, was unanimously elected by the Cardinals who were then at *Perugia*^s. He was a Native of *Rome*, of the ancient and illustrious Family of the *Sabelli* or *Savelli*, had discharged several Employments with great Reputation, and was universally esteemed both for his Learning and his Probity^t. Upon his Election he took the Name of *Honorius*, and was the Third Pope of that Name. He was consecrated the *Sunday* after his Election, that is, on the 24th of *July*, and in all his Letters he reckons the Years of his Pontificate from that Day. He wrote as soon as elected to all the Christian Princes, to acquaint them with his Promotion, and exhort them at the same time to send without Delay such Succours as might enable their Brethren in the East to compleat the Conquest of the Holy Land^u. *Honorius* continued at *Perugia* till the latter End of *August*, when he set out for *Rome*; and he entered that City on the last Day of that Month, amidst the loud Acclamations of the *Roman* People^w.

Crowns the
Emperor of
the East.

Year of
Christ 1217.

Henry, Emperor of *Constantinople*, dying without Issue on the 11th of *June* of the present Year, the Princes of the Crusade chose *Peter*, Count of *Auxerre*, his Brother-in-Law, to succeed him, who no sooner heard of his Election than leaving *France* he set out with his Wife

^s Honor. Ep. 1. Register.
^w Auctor Chron. Fosse Nova.

^t Naucier. Generat. 41.

^u Regist. l. 1. Num. 18.

Honorius III. BISHOPS of Rome.

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Yelanta for *Rome*, to be crowned there by the Pope. *Honorius* received them with all possible Marks of Distinction, and they were both crowned, with great Solemnity, by his Holiness in the Church of *St. Laurence*, without the Walls of *Rome*, the Pope not chusing to perform that Ceremony within the City, lest the Emperors of the East should take Occasion from thence to claim any Power or Jurisdiction over the Empire of the West *. We have a Letter from *Honorius* to the Patriarch of *Constantinople*, dated from the *Lateran* the 12th of *April* of the following Year, wherein he owns, that the Crowning of the new Emperor belonged of Right to him as Patriarch of the Imperial City, but that as the Emperor had desired to receive the Crown from the Apostolic See, and had come for that Purpose to *Rome*, his departing from thence without attaining his Request might be interpreted to his Disadvantage; and, upon that Consideration, he begs the Patriarch to excuse what he has done †.

Year of
Christ 1217.

As *Henry III.* of *England* attempted to deprive *Berengaria*, the Widow of King *Richard*, of her Dower, though confirmed to her by his Father King *John* and likewise by the Apostolic See, *Honorius* wrote to him, exhorting him not to disturb that Princess in the Possession of what she had so good a Right to, and at the same time ordered *Gualo*, Bishop of *Winchester* and Legate of the Apostolic See, to restrain the King with the Censures of the Church from giving her any further Trouble. As *Berengaria*, as well as *Isabella*, the Widow of King *John*, apprehended, and not without Reason, that some of the Court Bishops might be prevailed upon by the King to excommunicate them, the Pope, taking them into his Protection, reserved by a special Bull that Power to himself, and granted to both Princesses the Privilege of assisting at Divine Service even in the Time of a general Interdict, provided they had given no Occasion to it ‡.

Protects the
Two Dow-
ager Queens
of England.

The *Isle of Man* was at this Time an independent Kingdom. But the King, *Reginald*, apprehending that it might be invaded and subdued by the Kings of *England*, resolved to make himself a Vassal of the Apostolic See, and by that Means engage the Protection of the Sovereign Pontiffs, at this Time the most powerful Princes upon Earth. He therefore made a free Donation of the whole Island to *Honorius* and his lawful Successors, to be held for ever by them as a Fief of the

The King of
the Isle of
Man makes
himself a Vas-
sal of the
Roman
Church.
Year of
Christ 1219.

* Idem ibid.

† Apud Raynald. ad ann. 1217.

‡ Idem ibid.

Year of
Christ 1219.

Roman Church; and on the 22d of *October* 1219 delivered the Instrument of the Donation into the Hands of *Pandulph*, the Pope's Legate, who immediately restored the Island to him as a Gift of the Apostolic See, and granted him the Investiture in the Pope's Name, upon his binding himself and his Heirs for ever to pay yearly Twelve Marks Sterling to the *Roman Church*, on the Day of the Purification of the Virgin *Mary*, as an Acknowledgement of his Vassalage ^a.

Frideric II.
crowned Em-
peror by Ho-
noriuſ.

Year of
Christ 1220.

Frideric, King of *Sicily*, had been elected Emperor, as has been related in the Pontificate of *Innocent*, and having prevailed over his Rival *Otho* and put an End to the Disturbances in *Germany*, he set out from hence in the Beginning of *September* 1220 for *Rome*, to receive there the Imperial Crown at the Hands of the Pope. He repaired first to *Milan* to be crowned there, according to Custom, with the Iron Crown. But the *Milanese*, zealous Partizans of the deceased *Otho*, and sworn Enemies to the House of *Suevia*, refusing to admit him into their City, he dissembled the Affront for the present and pursued his March to *Rome*. At *St. Leo*, a Village but a few Miles distant from that City, he was met by the Pope's Legate, and by him required in his Holiness's Name to confirm the Donation of the County of *Fundi*, lately made to the Apostolic See, to annul all the Laws prejudicial to the Liberties of the Church, to resign the Kingdom of *Sicily* to his Son *Henry*, at that Time but Eleven Years old, as a Fief of the Apostolic See and not of the Empire, and lastly to swear that he would, within a limited Time, restore to the *Roman Church* the Lands of the Countess *Matilda*, and all the Cities of *Tuscany* belonging to *St. Peter's* Patrimony. *Frideric*, unwilling to quarrel with the Pope at this critical Juncture, complied with all his Demands, and being then allowed to enter *Rome*, he was received by *Honorius* with all possible Marks of Distinction, and crowned with the Empress *Constantia*, in the Church of *St. Peter*, on the 22d of *November* of the present Year. On the same Day, to gratify *Honorius*, he published several very severe Laws against Heretics, some of which were afterwards inserted into the *Justinian* Code. On this Occasion the Emperor, at the Request of the Pope, made a solemn Vow to go in Person to the Relief of the Holy Land, and received the Cross at the Hands of Cardinal *Hugolin*, Bishop of *Ostia* ^b.

^a Regist. Honor. l. 4. Ep. 629.
1220. Num. 54.

^b Richard. de St. German. & Raynald. ad ann.

Frideric,

Honorius III. BISHOPS of Rome.

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Frideric, leaving *Rome* as soon as he had received the Imperial Crown, repaired to *Sicily* to settle the Affairs of that Kingdom before he returned to *Germany*. During his Stay there he drove several dissatisfied Bishops from their Sees, and placing others in their Room, invested them by his own Authority with the Ring and Crosier. This greatly provoked *Honorius*, and some very smart Letters passed between him and the Emperor, maintaining that he had, as well as all other Princes, an undoubted Right to drive not only from their Sees, but out of his Dominions, such Prelates as he had just Reason to suspect or could not trust, and that it was the ancient Prerogative of the Kings of *Sicily*, which he was determined never to part with, to grant Investitures. During this Contest the Pope received the disagreeable News, that the Christians had surrendered *Damiata*, anciently called *Pelusium*, one of the most important Places in all *Egypt*, and had shamefully restored it to *Saladin*; when it had cost them an infinite deal of Trouble and a great many Lives to reduce it. *Honorius* was so affected with that News, that leaving *Rome* he retired to *Anagni*, and from thence wrote to *Frideric*, who was still in *Sicily*, charging that Loss upon him, as he had not gone in Person, agreeably to his Vow, nor sent the promised Succours to the Relief of the Christians in *Egypt*, and earnestly exhorting him, not without Menaces, to accomplish his Vow without any further Delay. The Emperor in his Answer to the Pope's Letter begged he would excuse his not going at present in Person, on account of the unsettled State of Affairs both in the Empire and in *Sicily*, assured him that he would pass into the East at the Head of a powerful Army as soon as his Affairs would allow him, and had already made all the necessary Preparations for the intended Expedition. At the same time, to soften his Holiness, he ordered all the Territories of the Countess *Matilda* to be restored to the Apostolic See, and by Imperial Diploma, still to be seen in the *Vatican* Library, he confirmed, for ever, the Possession of those Territories to *Honorius* and his lawful Successors.

Year of
Christ 1221.

First Seeds of
the Disagree-
ment be-
tween Hono-
rius and Fri-
deric.

Honorius hearing, during his Stay at *Anagni*, that the Emperor was come from *Sicily* to *Apulia*, sent to invite him to a Conference, appointing *Veroli* for the Place of their Meeting. With that Invitation the Emperor readily complied, and after several Conferences concerning

Conference
between the
Pope and the
Emperor at
Veroli.

Year of
Christ 1223.

the most effectual Means of repairing the Loss the Christians had lately sustained in the East, it was agreed that a general Assembly of all the Christian Princes should be held at *Verona*, and all should be invited to assist at it. The Pope wrote accordingly circulatory Letters to the Kings of *France*, of *England*, and to all other Ecclesiastic as well as Secular Princes, exhorting them to repair to *Verona* against the Festival of *St. Martin* of the following Year 1223, in order to concert with him and the Emperor the proper Measures for renewing the War and carrying it on with Success against the Infidels^d. Of this Assembly or Conference no Mention is made by any contemporary Historian. But they all speak of one held the following Year 1223 at *Ferentino* in *Campania*, at which were present the Pope, the Emperor, *John* King of *Jerusalem*, the Patriarch of that City, and the Grand Masters of the Knights Hospitallers and Templars, besides a great many other Persons of great Distinction. At this Conference the Emperor promised upon Oath to go in Person with a powerful Army to the Relief of the Holy Land within the Space of Two Years, reckoning from the approaching Festival of *St. John Baptist*. As the Empress *Constantia* died about this Time, and the Emperor was but 25 Years of Age, the Pope, to engage him in the Conquest of the Holy Land for his own Interest, proposed, at this Conference, a Match between him and *Jolanta*, the Daughter of *John* King of *Jerusalem*, and presumptive Heiress of that Kingdom. This Marriage was suggested to the Pope by *Hermannus Sulza*, Grand Master of the *Teutonic* Order, and by the Pope proposed to the Emperor, who not only agreed to it, but by a solemn Oath bound himself, as we read in the Pope's Letter to the King of *France*, to marry *Jolanta* and no other^e. He married her accordingly in 1225, and upon that Marriage stiled himself, in all his Diplomas, King of *Sicily* and *Jerusalem*, as have done all his Successors in the Kingdom of *Sicily* to this Day. Some Writers tell us, that the Marriage-Ceremony was performed by the Pope himself. Be that as it will, it is very certain that the new Empress was crowned with great Solemnity by the Pope, soon after their Marriage.

Another at
Ferentino.
Year of
Christ 1223.

Honorius
dies.

As the Time when the Emperor had promised to go in Person to the Holy Land drew near, he sent the King of *Jerusalem*, his Father-in-law, to obtain of his Holiness a further Delay, which so provoked

^d Idem ibid.

^e Lib. 7. Ep. 146.

Gregory IX. BISHOPS of Rome.

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Honorius, that he dispatched Two Cardinals, with Orders to let him know, that if he did not accomplish his Vow within the Time that he himself had fixed, the Apostolic See would no longer connive at his Disobedience, and the Breach of so solemn a Promise. However the Pope, not caring to come to an open Rupture with so powerful a Prince, granted him the Delay he required of Two Years more. But before the Two Years expired *Honorius* died. His Death happened on the 18th of *March* 1227, after a Pontificate of Twenty Years and Eight Months. By this Pope the Two Religious Orders of *Dominic* and *Francis* of *Assisi* were confirmed, and several Saints were canonized, among whom were *Laurence* Archbishop of *Dublin* and *William* Archbishop of *York*. We have several Sermons of his, some written before and some after his Promotion, a Defence of the Book of the Abbot *Joachim* against *Peter Lombard* the Master of Sentences, the Ceremonial of the *Roman Church*, and some Decretals. He was interred in the Church of *St. Mary the Greater*.

Year of
Christ 1227.

JOANNES DUCAS,
Emperor of the East.

GREGORY IX.

FRIDERIC II.
Emperor of the West.

The Hundred and Seventy-sixth BISHOP of Rome.

HONORIUS dying on the 18th of *March*, the Cardinals met Gregory IX. the very next Day, and unanimously chose Cardinal *Ugolin*, Bishop of *Ostia*, a Native of *Anagni*, descended from the Counts of *Segni*, and nearly related to his Predecessor *Innocent III*. On the same Day he was enthroned in the *Lateran Church*, on which Occasion he took the Name of *Gregory IX*. and on the following *Sunday*, which fell on the 21st of *March*, he was consecrated in the Church of *St. Peter*. For on *Sundays* only, and in *St. Peter's* the Popes were ordained, if they were not Bishops before, and consecrated if they were. From *St. Peter's* the Pope returned to the *Lateran*, being attended by the Magistrates of the City in their gorgeous Attire, by the Nobility, and the whole Clergy clad in Scarlet.

Gregory immediately notified his Election by circulatory Letters, *Presses the* dated the 22d of *March*, to all the Western Bishops, commanding *Emperor to*

f. Auctor Vit. Greg.

them.

Year of
Christ 1227.

repair to the
Holy Land.

them at the same time to exert all their Authority, and oblige such as had taken the Cross to repair, without Delay, to the Holy Land. Gregory wrote at the same time to the Emperor, exhorting him to fulfil at last the Vow which he had so solemnly made at the Time of his Coronation, and so often renewed. To his Exhortations he added Menaces, telling the Emperor, that he would admit of no Excuses whatever, but look upon them as mere Pretences, and procede against him as guilty of a Breach of his Vow. Soon after he sent *Qualo*, a *Dominican* Friar, with the Character of Legate, to acquaint *Frideric*, that if he did not forthwith raise the necessary Forces, agreeably to the Engagement he had entered into with his Predecessor *Honorius*, and putting himself at the Head of them march to the Relief of the afflicted Christians in the East, he would no longer dissenble, but exert the Power that Heaven had put into his Hands &c. In Answer to the Pope's Letter and the pressing Instances of the Legate the Emperor represented the unsettled State of his Affairs in *Lombardy*, but at the same time assured them that in *August* next, at the latest, he should embark with a very numerous Army, and flattered himself that he should be able to give his Holiness an Account of the Recovery of the Kingdom of *Jerusalem*, which he had so much at Heart. He accordingly wrote to his Son *Henry*, whom he had caused to be crowned King of *Germany*, requiring him to convene a Diet at *Aix-la-Chapelle*, and acquaint the *German* Lords with his Intention of embarking for the Holy Land on the 15th of *August* next, that they, who were willing to attend him in that Expedition, might by that time be ready to embark at *Brundusum*, now *Brindisi*, the Place of the general Rendezvous. The Diet met at the Place appointed, and great Numbers of the *German* Princes as well as Prelates took the Cross on that Occasion, and settling their domestic Affairs in the best Manner they could upon so short a Warning, repaired to *Brundusum*. At the time appointed the Emperor came, attended by most of the Lords of his *Italian* Dominions, and the Troops being all embarked, he went to *Otranto* to take Leave of the Empress, but returning the next Day, the 15th of *August*, he embarked with the rest, though he was at that time, or pretended to be, greatly indisposed. Some Authors speak of his Indisposition as real, while others will have it to have been only pretended. Be that as it

Frideric embarks for the Holy Land, but returns.

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may, he returned the Third Day after his Departure, alleging that he could not bear the Sea.

Year of
Christ 1227.

Gregory no sooner heard of the Emperor's Return, than taking it for granted that his Illness was a mere Pretence, he assembled all the Cardinals and Bishops who had attended him to *Anagni*, where he then was, and with their Consent and Approbation declared the Emperor guilty of a Breach of his Vow, as he had declined, without any just Cause, to fulfil it, adding that he had thereby incurred the Sentence of Excommunication, denounced against him by *Honorius*, if he did not repair in Person to the Holy Land within a limited Time long since expired. This Sentence was pronounced at *Anagni* on the 29th of *September* of the present Year 1227. In the mean time the Emperor having, upon his landing, repaired to the Baths of *Pozzuolo* for the Recovery of his Health, dispatched from thence, as soon as he was informed of the Sentence pronounced against him, *Raynald* Duke of *Spoleti*, and *Henry* of *Malta*, to assure the Pope, that his Return was entirely owing to the bad State of his Health, and to beg he would revoke the Sentence, or, at least, suspend it, as he was resolved to put to Sea again as soon as his Health would allow him. But *Gregory* would hearken to nothing in his Vindication; nay, on his Return to *Rome* he assembled all the Cardinals and Bishops in that City and Neighbourhood, and in their Presence excommunicated the Emperor a-new, ordered all the Faithful to avoid his Company, and forbade Divine Service to be any where performed where he was present. Of this Sentence, pronounced with great Solemnity on *Maundy Thursday*, that in the present Year 1228 fell on the 23d of *March*, the Pope sent Copies to all the Christian Princes, with Letters filled with most furious Invectives against the Emperor. On the other hand the Emperor wrote to the King of *France* and to most other Princes, as well as to the Cardinals, to the Senators of *Rome* and the *Roman* People; and in those Letters he no more spared the Pope than the Pope had spared him. At the same time he ordered all the Ecclesiastics in his Dominions to perform Divine Service, as usual, without any Regard to the Interdict^b.

Is excommunicated by the Pope.

Gregory, provoked beyond Measure by the Letters of the Empe-
 nor, charging him with Pride, Ambition, Tyranny, &c. resolved to

The Pope driven out of Rome.

^b Raynald. ad ann. 1227, 1228.

excommunicate.

Year of
Christ 1228.

excommunicate him a Third Time with still more Solemnity. Having therefore invited all the Cardinals and other Prelates then in *Rome*, and with them the *Roman* Magistrates and Nobility, to attend him to *St. Peter's* on *Easter-Monday*, he there celebrated High Mass with a Design to renew the Excommunication as soon as that Service was over. But the Emperor had by this time gained over several of the *Roman* Nobility, and among the rest the powerful Family of the *Frangipani*, and the Populace of their Party falling unexpectedly upon the Pope and the Cardinals before the Mass was ended, drove them out of the Church with such Imprecations and Menaces as obliged *Gregory* to quit the City, and retire to *Viterbo*. From *Viterbo* he repaired to *Perugia*, leaving the Emperor's Friends Masters of the Cityⁱ.

The Emperor
embarks for
the Holy
Land.

In the mean time *Frideric*, to leave the Pope no just Cause of Complaint, resolved to accomplish his Vow; and he accordingly embarked for *Palestine* on the 11th of *August* of the present Year, being attended by 20 Gallies and a great Number of Transports crowded with Troops, the Flower of his Army. As he had been twice excommunicated by the Pope, and had not sued for Absolution before his Departure, thinking the Sentence unjust and null, *Gregory*, highly provoked at that Contempt, as he called it, of his Authority, wrote to the Patriarch of *Jerusalem*, as well as to the Knights Templars and Hospitallers, not to assist but to oppose him in all his Undertakings, as an excommunicated Person, and one who paid no Regard to the Church or her Censures. His Holiness did not stop here, but ordered *John*, King of *Jerusalem*, with whom the Emperor had quarrelled, to stir up the Rebels in *Lombardy*, and jointly with them reduce the Cities there that continued faithful to that Enemy of God and his Church. Thus was a civil War kindled in *Lombardy*, which soon spread all over *Italy*, some siding with the Emperor under the Name of *Gibellines*, and some with the Pope under that of *Guelfs* or *Guelpbs*. These Two famous Factions did not arise at this Time, but are of a more ancient Date. They first began in *Germany*, and were occasioned by the Dissensions between the Families of *Bavaria* and *Suevia*. The *Guelfs* took their Name from *Welf* or *Guelf*, Duke of *Bavaria*, who at the Instigation of *Innocent II.* and *Roger I.*

Guelfs and
Gibellines in
Italy.

ⁱ Auctor Vit. Greg. Richard. de Sancto Germano. Usperg. Matth. Paris ad ann. 1228.

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King of *Sicily* made War upon the Emperor *Conrade III.* of the *Suevian* Family. The *Gibellines* were so called from *Gibel*, the Place where *Conrade* was born or educated. These Party-Names, almost forgotten, were now revived, and attended in *Italy* with such Effusion of Blood as reduced that unhappy Country to a most deplorable Condition.

Year of
Christ 1228.

Some Writers tell us, that in this War the *Gibellines* or Imperialists were the Aggressors, that *Rainald*, Duke of *Spoleti*, whom the Emperor had appointed Governor or Vice-roy of the Kingdom of *Sicily* during his Absence, entered unexpectedly the *March of Ancona* in a hostile Manner, and, having reduced several Cities there, obliged the Inhabitants to swear Allegiance to the Emperor, that thereupon the Pope excommunicated him and all his Followers; but finding that he paid no Regard to the Excommunication, he resolved to repel Force by Force, and raising an Army with that View entered into a defensive and offensive Alliance with the disaffected Cities of *Lombardy*. Be that as it may, a numerous Army was soon set on foot by the Rebels of *Lombardy*, stiling themselves the Militia of Christ, and the Command of it given to Cardinal *Colonna* and *John* King of *Jerusalem*, the Emperor's Father-in-law, but his most bitter Enemy, on account of his having obliged him to resign that Kingdom in his Life-time, though he had no Right to it till after his Death. The *Lombards* soon obliged the Duke of *Spoleti* to quit the Territories of the Church, and even pursued him into the Province of *Abruzzo*, where they made themselves Masters of several strong Holds*. At the same time the Pope's Legate *Pandulphus* of *Alagna*, and the Counts of *Pundi* and *Celano*, both Rebels to the Emperor, entering *Apulia* at the Head of a numerous Army raised by the Pope, over-ran the whole Country, took and destroyed many Castles and strong Holds, treating every-where, with the utmost Severity, all who refused to submit to the Army of the Church: For thus they stiled themselves, and wore on their Garments the Keys, the Symbol of the Power of the Church, as they, who went to the Holy War, wore the Cross. Their Success was, in great Measure, owing to a false Report of the Emperor's Death, industriously spread by the Monks and Friars, which encouraged many Cities not only to revolt, but to murder all the *Germans* that were left to garrison them.

War between
the Pope and
the Emperor.
Year of
Christ 1229.

* Rich. S. Germano.

Year of
Christ 1229.

Of this the Duke of *Spoleti* was no sooner informed, than he banished all the Friars and Monks out of the King's Dominions, those of *Monte Cassino* not excepted, and confiscated their Estates; which drew upon him a new Excommunication¹.

The Emperor
concludes a
Truce with
the Sultan.

In the mean time the Emperor, landing with his Forces at *St. John d Acre*, called formerly *Ptolemais*, marched from thence to *Joppa*, where he joined the Christian Army. That Place he fortified, and proceeding to a Castle, called *Cordana*, as if he designed to attack the Sultan of *Egypt* encamped in that Neighbourhood, he sent from thence *Balianus*, Lord of *Tyre*, and the Count of *Lucerna*, with the Character of his Embassadors, to treat of a Peace with the Sultan, and let him know, that he was not come to *Palestine* to rob him of any of his Dominions, but only to recover the Kingdom of *Jerusalem* with Christ's Sepulchre, which had been already possessed by the *Christians*, and now, by Right of his Wife, belonged to him. The Sultan had heard a great deal of the Exploits and Valour of *Frideric*, and being therefore desirous to conclude a Peace with him, he told the Embassadors, that he was ready to hearken to just and reasonable Terms. At this very Juncture arrived Two Friars, with the Pope's Letters to the Patriarch, acquainting him with the Excommunication of *Frideric*, and at the same time forbidding him as well as the Knights Templars and Hospitalers to lend him any Assistance whatever. Hereupon the Emperor, thinking it adviseable to strike up a Peace upon the best Terms he could get, before the Confusion that the Pope's Orders would occasion in the Army was known to the Enemy, dispatched, without Delay, new Embassadors to the Sultan; and by them a Ten Years Truce was concluded upon the following Terms: I. That the City of *Jerusalem* with its Territories should be delivered up to the Emperor, but that the Holy Sepulchre should be kept by the *Saracens*, as they had been long accustomed to pray there, and the Christians be allowed free Access to it at all Times. H. That the Cities of *Bethlehem* and *Nazareth*, and all the Towns on the Road to *Jerusalem*, with the Cities of *Tyre* and *Sidon*, and all the strong Holds that had ever belonged to the Knights Templars, should be restored to the Christians, and possessed without Molestation by the Emperor. III. That the Emperor should be allowed to fortify *Jerusalem* with Walls and Towers as he should

The Kingdom
of Jerusalem
recovered by
Treaty.

¹ Idem ibid.

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think fit, and likewise *Joppa, Cesarea*, and the other Places that were to be delivered up to him. IV. That all Prisoners on both Sides should be set at Liberty without Ransom. And lastly, That *Frideric* should be suffered quietly to enjoy the Kingdom of *Jerusalem* in the same Condition that it was in under *Baldwin IV* ^m.

Year of
Christ 1229.

These Articles being agreed to, and all the Places, that by the Treaty were to be delivered up, being evacuated by the *Saracens*, *Frideric* garrisoned them with his own Troops, and then marching to *Jerusalem* to take Possession of the Holy City, he sent to invite the Patriarch to attend him thither, being desirous to be crowned King of *Jerusalem* before he returned to *Italy*, and to have the Ceremony performed by him. The Patriarch returned Answer, that as the Emperor had been excommunicated by the Pope, he could neither perform the Ceremony, nor be present at it. *Frideric* however, pursuing his March, made his public Entry into *Jerusalem* on the 17th of *March* 1229, but found, to his great Surprise, that the Patriarch had laid the Holy City and even the Church of the Sepulchre under an Interdict; so that he could not have the Satisfaction of assisting any-where at Divine Service during his Stay there. He was attended by several *German* Bishops, but not one even of them could be prevailed upon to perform any religious Function whatever in his Presence, or to appear in the Church on the Day of his Coronation; so that he was obliged to take the Crown from off the Altar, and crown himself. He intended to have staid at *Jerusalem* till the Walls, which the *Saracens* had levelled with the Ground, were rebuilt, and the City was completely fortified. But upon the Account sent him by the Duke of *Spoleti* of the War carried on in *Italy* against him by the Pope, and of the dreadful Ravages committed by his Holiness's Army in *Apulia*, he gave proper Orders for carrying on the Works he had begun, and marching with his Army to *Ptolemais* he embarked there for *Italy*; and landed safe at *Brundisium* in the latter End of *May* ⁿ.

The Emperor
returns to
Italy.

The Emperor sent, as soon as he landed, Embassadors to the Pope, to let his Holiness know that he had recovered the Kingdom of *Jerusalem* from the Infidels, and beg he would absolve him from the Excommunication, as he had fulfilled his Vow, and recal the Troops that had committed such Ravages in his Dominions, while he was at his

Is excommu-
cated a-new.

^m Idem ibid.

ⁿ Idem ibid.

Year of
Christ 1229.

Holiness's earnest Request and Desire employed in making War upon the Infidels. But *Gregory* had already received Letters from the Patriarch of *Jerusalem*, strangely misrepresenting the Conduct of the Emperor in the Holy Land, as well as the Treaty which he had concluded with the Sultan. The Patriarch chiefly complained of his having left the Holy Sepulchre in the Hands of the *Saracens*, when it was chiefly to rescue it out of their Possession that the Christians had engaged in this War. *Fredric* had only allowed the *Saracens*, as has been said, to pray as well as the Christians at the Sepulchre, but the whole City, and consequently the Sepulchre, was in the Possession of the Christians. However, the Pope, provoked at the Emperor's concluding a Peace with the Infidels upon any Terms, excommunicated him a-new, absolved his Subjects from their Allegiance, and forbade all, on Pain of Excommunication, to acknowledge or obey him as Emperor. *Fredric* being, upon the Return of his Embassadors, informed of the Reception they had met with from the Pope, and of his Holiness's Intention of pursuing the War, ordered all his Forces to assemble in *Apulia*, and his Army being reinforced by a strong Body of *Germans*, sent by his Son *Henry*, King of *Germany*, he soon recovered all the Places that had submitted to the Pope, put several of the *Apulian* Lords, who had revolted from him, to Death, and entering the Territories of the Church, destroyed all before him with Fire and Sword.

Submits to
the Pope and
is absolved.
Year of
Christ 1230.

However, being desirous to put an End to so ruinous a War, he sent Embassadors a-new to *Rome* to propose an Accommodation. To these the Pope hearkened, his Affairs being now in a very unpromising Condition; and it was agreed that a Congress should be held at *St. Germano*, a City on the Borders of *Campania*. At this Congress, held in the Beginning of *July* 1230, assisted, in the Pope's Name, *John* Bishop of *Sabina*, and *Thomas* Presbyter of *St. Sabina*, both Cardinals, and, on the Part of the Emperor, the Patriarch of *Aquileia*, the Archbishop of *Saltzburg*, and the Bishop of *Ratisbon*. The Congress lasted from the Beginning of *July* to the latter End of *August*, when the Emperor was obliged to submit to the following Terms in order to be absolved from the Excommunication. I. That he should promise to stand to the Judgment of the Church concerning the Points for which he had been excommunicated. II. That he should, within a limited Time, restore whatever had been taken by him,

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him, by his Ministers or Officers, from those who had adhered to the Pope. III. That he should recal all the banished Bishops, should re-instate them in their Sees, and should ever maintain inviolate all the Rights and Privileges of the *Roman Church*, as well as of the Churches in *Sicily*. IV. That he should pay to the Pope an Hundred Thousand Ounces of Gold to repair the Damages that the Apostolic See had suffered in the present War. And lastly, That the Emperor should repair as a Suppliant to *Anagni*, where the Pope then was, and confirm in his Presence the Articles which he had agreed to. All this *Frideric* promised upon Oath to perform, and he was thereupon absolved with all his Followers by the Bishop of *Sabina* the Legate, in the Church of *St. Justa* at *Ceperano* on the 28th of *August* 1230. From *Ceperano* the Emperor repaired, on the First of *September*, to *Anagni*, and was received there with all possible Marks of Distinction by the Pope upon his throwing himself at his Feet, and promising punctually to observe the Articles of the Agreement concluded with his Legates. The Pope entertained him, and the Princes who attended him, at his Table, had a long Conference with him the next Day, to which *Hermannus Salza*, Grand Master of the *Teutonic Order*, was alone admitted, and upon his Departure gave him his Benediction, and wished him Success in all his Undertakings so long as he continued faithful to his Mother the Holy *Roman Church* w.

Year of
Christ 1230.

From *Anagni* *Gregory* returned to *Rome* in the Beginning of *November* of the present Year. But a most dreadful Earthquake, that is said to have lasted a whole Month, and to have overturned most of the Buildings in the Town and its Neighbourhood, obliged him to retire from thence; and he chose the City of *Reate*, now *Rieti*, for the Place of his Abode, during the Summer Season, the Heat being less intense there, on account of the neighbouring Mountains, than in most other Cities within the Territories of the Church. He left *Rome* on the First of *June* 1231, and did not return till the Year 1237. Nothing occurs in the History of *Gregory* worthy of Notice during that Time, except his admitting the Patriarch of the *Jacobites* to his Communion. They were a numerous Sect in the East, had their Patriarch, their Archbishops and Bishops. They were called *Jacobites* from one *Jacob* a *Syrian*, the Founder of their Sect, and taught the

The Pope re-
tires to *Rieti*.
Year of
Christ 1231.

Receives the
Patriarch of
the *Jacobites*
to his Com-
munion.
Year of
Christ 1237.

Idem ibid. & Auctor Gest. Greg.

follow-

Year of
Christ 1237.

following Doctrines: That Circumcision and Baptism were alike necessary; that the Confession of Sins was to be made to God alone; that in Christ there was but One Nature and One Person; and they used to imprint the Sign of the Cross with a burning Iron upon the Forehead, the Cheeks, or the Temples of their Children, thinking that the original Sin was thus expiated*. These Tenets the Patriarch publicly abjured on occasion of his visiting the Holy Sepulchre at *Jerusalem*, and at the same time promised perpetual Obedience to the *Roman Church*. The Pope's Letter, congratulating him upon his Conversion, and admitting him into his Communion, is dated at *Viterbo* the 28th of *August* in the Eleventh Year of his Pontificate, that is, in 1237.

The Emperor
makes War
on the Rebels
of Lombardy.

Year of
Christ 1238.

Frideric, now at Peace with the Pope, and disengaged from all other Wars, resolved to turn his Arms against the Rebels in *Lombardy*, who had not only sided with the Pope in the late War, but had joined his Son *Henry* upon his rebelling against him in 1234. For that Prince, encouraged by some *German* Lords, and among the rest by *Leopold*, Duke of *Austria*, whose Daughter he had married, set up the Standard of Rebellion against his Father, and was thereupon immediately proclaimed King of *Italy* in all the confederate Cities of *Lombardy*. The *Milanese* were at the Head of that Confederacy; and they no sooner heard of the Rebellion of the young Prince than they invited him by a splendid Embassy to their City, in order to be crowned there, according to Custom, with the Iron Crown. Some Writers will have the young Prince to have rebelled at the Instigation of the Pope, while others clear him from being any-ways concerned in that Revolt. It is however certain, that all the Cities that had sided with the Pope against the Emperor, joined the Son against the Father. Be that as it will; the Rebellion was soon suppressed in *Germany*. *Henry* was abandoned by most of the *German* Lords at the Approach of the Emperor's Army, and obliged to throw himself upon his Father's Mercy, who ordered him to be kept closely confined†. *Frideric* having now settled his Affairs in *Germany*, marched at the Head of a powerful Army into *Lombardy*, and having forced the Passes, though defended with great Bravery by the *Milanese*, he reduced several Cities, and among the rest *Brescia* and *Vicenza*, which he levelled with the Ground, and put most of the Inhabitants to the Sword. In the mean time the Confe-

* De Vitriac. Hist. Orient. c. 76. & Matth. Paris ad ann. 1237.
ann. 1234.

† Richard. ad

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derates, having drawn together an Army equal in Number to the Emperor's, resolved to put an End to the War by a decisive Battle. They took the Field accordingly, and meeting the Emperor at a Place called *Cortenuova*, a bloody Battle ensued, which ended, after many Hours and great Slaughter on both Sides, in a total Defeat of the Confederates. Most of them were killed in the Battle, and such Numbers in the Flight, that very few are said to have escaped the Slaughter of that Day. *Peter Trepoli*, Brother to the Duke or Doge of *Venice*, One of the Ringleaders of the Rebellion at *Milan*, and chief Magistrate of that City, having fallen into the Emperor's Hands, he was by his Order first tied to a Post in the Sight of the whole Army with a Rope about his Neck, and afterwards hanged ².

Year of
Christ 1238.

And gains a
complete Vic-
tory over
them.

Gregory, alarmed at the Success that attended the Emperor's Arms against the Cities that were in Alliance with the Apostolic See, and apprehending, that if *Frideric* pursued the War they would soon be put out of a Condition of lending any Assistance to the Church in case of a Rupture with the Empire, wrote to the Emperor, exhorting him to put an End to so destructive a War, and offering his Mediation. The Emperor returned Answer, that as these Cities had so often revolted, and had even invaded his Dominions while he was engaged in the Holy War, he wondered that his Holiness should interpose in their Favour, and that he was determined not to lay down his Arms till they had submitted to such Terms as he should think fit to prescribe. The Pope, provoked at this Answer, wanted only a Pretence to break anew with the Emperor. And a Pretence soon offered: The Emperor sent *Entius*, his natural Son, to recover the Island of *Sardinia*, which he maintained had formerly belonged to the Empire. But the Pope, on the other Hand, pretending that the greater Part of that Island belonged to the Church, wrote to *Frideric* to recall *Entius*, threatening both with Excommunication if they gave any farther Trouble to the Vassals of the Apostolic See. The Emperor answered, that he had bound himself at his Coronation, by a solemn Oath, to maintain all the Rights of the Empire; that the Empire had an undoubted Right to the whole Island of *Sardinia*, and that he was therefore determined to re-unite it to the other Imperial Dominions, which he hoped his Holiness would not resent, it being lawful for every Man

*Gregory in-
terposes in
their Favour.*

*The Pope and
the Emperor
quarrel a-
new.*

² Richard. *ibid.* Sigon. de Reg. Ital. l. 18.

Year of
Christ 1238. to recover his own. Many Letters passed on this Occasion between
Gregory and Frideric. But as the Emperor could not be prevailed upon by Exhortations nor Menaces to yield, but on the contrary created his Son *Entius* King of *Sardinia*, as a Fief of the Empire, the Pope resolved to proceed against him as an avowed Enemy of the Church, and an Usurper of the Inheritance of *St. Peter*. He accordingly thundered out, with great Solemnity, the Sentence of Excommunication against him, on *Palm-Sunday*, the 20th of *March*, on *Maunday-Thursdai*, and on *Easter-day*, absolved all his Subjects from their Allegiance, and ordered them to obey him no longer as their Lord and Sovereign, since he had by his Disobedience to God and his Church forfeited all Right to that Title ^a.

The Emperor
excommu-
cated.

Year of
Christ 1239.

War between
the Pope and
the Emperor.

The Emperor was celebrating the Festival of *Easter* with great Solemnity at *Padua* when he received, on the Second Day of that Festival, an Account of the Sentence pronounced against him at *Rome*. It gave him no small Concern to find himself involved in new Troubles and in a new War with the Church; but dissembling his Resentment, he assembled the chief Citizens of the Place with all the *German* Lords who attended him, and declaring the Sentence to be null, as repugnant to all the Laws of Justice and Equity, and dictated only by a Spirit of Revenge, he exhorted them to stand by him in Defence of the undoubted Rights of his Crown agreeably to their Oath of Allegiance, from which no Power upon Earth could absolve them. When *Frideric* had done, the famous *Petrus de Vineis*, his favourite Secretary, made an elegant Oration in his Praise, commending him not only for his Exploits in War, but for his Piety, his Religion, and even his Submission to the Apostolic See in all Things consistent with the Rights of the Empire, which he was determined to maintain, agreeably to his Oath, against all, his Holiness himself not excepted, who should presume to invade them. Here he enlarged upon the Injustice of the Sentence pronounced with so much Solemnity against him at *Rome*, represented, in very strong Terms, the ambitious and unchristian Temper of the Pope setting himself above the First Christian Prince in the whole World, and treating him as his Vassal or Slave. The Pope, on the other Hand, wrote to all the Christian Princes, painting the Emperor as a Persecutor of the Church, and imploring their Assistance

^a Mat. Paris. Richard. de S. German. Albert. Stad.

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against him as an avowed Enemy of God and St. *Peter*. By Means of his Emiffaries he engaged the *Genoefe*, the *Venetians*, and the difaffected Cities in *Lombardy*, to enter into an Alliance with the Apoftolic See, and drive the Emperor quite out of *Italy*. A confiderable Army was accordingly with incredible Expedition fet on Foot by the Allies, and the Command of it given to *Gregory de Montelongo*, the Pope's Legate, who fell upon the Cities of *Lombardy* that continued faithful to *Frideric*, while the *Venetians* made a Defcent in *Apulia*, and there reduced many ftrong Holds, destroying all before them with Fire and Sword. The Emperor, not thinking it advifeable to venture an Engagement in *Lombardy*, the Army of the Allies being vastly fuperior in Numbers to his, put ftrong Garrifons into thofe Cities, and with the reft of his Forces marched ftreight to *Rome*; which fo terrified the Pope, that he ordered a grand Proceffion from the *Lateran Church* to *St. Peter's*, in which he himfelf walked, carrying the Heads of St. *Peter* and *St. Paul*. On this Occafion he made a warm Exhortation to the *Roman* People, encouraging them to take the Crofs, and promifing plenary Indulgence and Forgiveness of all their Sins to fuch as fhould enlift themfelves in this Holy War, and die in Defence of the Rights of St. *Peter* and his See. Great Numbers of the *Romans* took the Crofs, and not fatisfied with defending the Walls marched out in good Order againft the Emperor as he approached *Rome*. A Battle thereupon enfued, in which many fell on both Sides, but the *Romans* were in the End driven back into the City. *Frideric* was fo provoked at their taking the Crofs againft him as an Infidel, that he caufed all who fell into his Hands, to be branded with a Crofs on the Forehead, and then put to Death, which has furnifhed the *Guelf* Writers of thofe Days with ample Matter for their Invectives. The Emperor, finding he had not a fufficient Force with him to make himfelf Mafter of *Rome*, reduced and razed all the Forts and ftrong Holds in that Neighbourhood, and, having laid wafte the whole Country, marched into *Apulia*, to oppofe the *Venetians*, who had been joined by fome of his Barons, gained over by the Pope. At his Approach the *Venetians*, abandoning the Places they had taken, repaired in great Haffe on board their Fleet, carrying an immense Booty with them. Some of them however had the Misfortune to fall into the Emperor's Hands, and among the reft *Peter Tiepoli*, the Doge's Son, who had funk a Veffel returning from *Paleftine* with *German* Soldiers on board, and was there-

Year of
Chrift 1239.

*Frideric
marches
againft
Rome, but
not able to
reduce it.
Year of
Chrift 1240.*

Year of
Christ 1240.

The City of
Benevento
and other Ci-
ties belonging
to the Church
taken by the
Emperor.

Year of
Christ 1241.

fore hanged by the Emperor's Order on a Tower near the Shore, in Sight of the Fleet ^b.

Italy was now all divided into the Two opposite Factions, *Guelfs* and *Gibellines*, and the Clergy as well as the Monks and Friars being, generally speaking, of the former Party, the Emperor ordered such of them as were not Natives of his Dominions to quit them forthwith, drove several Bishops from their Sees, and seizing on the immense Treasure of the Monastery of *Monte Cassino* he obliged the Monks, who had distinguished themselves by their Attachment to the Pope, to depart his Dominions, on Pain of Death or perpetual Imprisonment. Having thus cleared his *Italian* Dominions from all suspected Persons, he resolved to invade the Territories of the Church, and thus oblige the Pope to hearken to reasonable Terms: For he ever expressed a great Desire of re-establishing the ancient Harmony between the Church and the Empire. In the Beginning therefore of the Year 1241 he laid Siege to *Benevento*, made himself Master of that important Place, notwithstanding the vigorous Resistance he met with from the Inhabitants, and levelled the Towers and Walls with the Ground. He treated in like Manner several other Cities belonging to the Church in *Campania*, while Cardinal *Colonna*, the Pope's Legate, revolting from his Holiness upon some Disgust, delivered up to the Emperor the Cities of *Tivoli* and *Albano* with other Forts in their Neighbourhood; and thus was *Rome*, in a Manner, blocked up on all Sides ^c.

The Pope ap-
points a Ge-
neral Council
to meet.

Gregory had appointed a General Council to meet at *Rome* on *Easter*-day of the present Year 1241, and had sent Legates with Letters to all the Christian Princes, to acquaint them therewith, and entreat them to oblige the Prelates of their respective Kingdoms to repair to the Council, in order to consult jointly with him about the most effectual Means of repairing the Losses they had suffered in *Palestine*, and restoring the wished-for Tranquillity to the Church. He not only wrote to all the Christian Princes, but sent Nuncios into the different Kingdoms with Letters addressed to all the Patriarchs, Archbishops, Bishops, and Abbots, commanding them to assist in Person at the intended Council, if their Age and Infirmities allowed them; and if unable to undergo the Fatigue of the Journey, to send their Deputies. Gregory's chief View in assembling this Council was, no doubt, to get the Sen-

^b Vit. Gregor. Richard. de St. Germauo.

^c Richard. ad ann. 1241.

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tence he had pronounced against *Frideric* confirmed by the Church Universal, and arm the whole Christian World against him. Of this *Frideric* was well-appriſed, and therefore cauſed new Propoſals of Peace to be made in his Name by his Brother-in-Law *Richard*, Earl of *Cornwall*, declaring that, notwithstanding all the Advantages he had gained, his Ears were open to any Terms that the Dignity of the Empire would ſuffer him to agree to.

Year of
Chriſt 1241.

Frideric had conſented to the aſſembling of a General Council, and promiſed to allow the Biſhops to repair to it unmoleſted; but finding that the Pope was averſe to an Accommodation, and bent upon his Ruin, nay, that he had even offered the Imperial Crown to others, as if it were at his Diſpoſal, he revoked the Promiſe he had made, not to hinder the Biſhops from repairing to the Council, alleging, that he could not ſuffer a Council to be held at which a public Enemy of the Empire was to preſide; and at the ſame time declaring, that he would look upon all as Enemies of the Empire who ſhould aſſiſt either in Perſon or by their Deputies at ſuch an Aſſembly. This Declaration he cauſed to be publiſhed throughout the Empire, and Copies of it to be ſent into *France*, *England*, *Scotland*, and moſt other Kingdoms. But the Biſhops chuſing to obey the Pope rather than the Emperor, repaired in great Numbers, from the above-mentioned Kingdoms to *Genoa*, the *Genoeſe*, who were in Alliance with the Pope, engaging to convey them to *Rome* by Sea. But while the Biſhops were aſſembling in that City, the Emperor took Care to acquaint his Son *Entius*, King of *Sardinia*, with their Deſign, ordering him at the ſame time to join his ſmall Fleet to that of the *Piſans*, as zealous *Gibellines* as the *Genoeſe* were *Guelfs*, to attack jointly the *Genoeſe* Fleet, and if they prevailed, to ſend all the Biſhops who ſhould fall into his Hands in Chains to *Naples*. *Entius* in compliance with the Emperor's Orders manned his Gallies with great Expedition, and being joined by the *Piſans*, put to Sea, met the *Genoeſe* Fleet on the Third of *May* near the ſmall Iſland of *Meloria*, and gained a complete Victory over them. Three of the Enemy's Gallies were ſunk, and Twenty-two taken, on board of which were Two Cardinals, and a great many *French*, *English*, *Scotch*, and *Italian* Biſhops, with the Embaſſadors of ſeveral Princes, all going to the Council. Such of the Biſhops as in the different Countries had diſtinguiſhed themſelves by their Attachment to the Pope, were thrown into the Sea and drowned. The reſt were all ſent to *Naples*, and confined in dif-

Moſt of the
Biſhops re-
pairing to it
taken and ill
uſed by the
Emperor's
Order.

Year of
Christ 1241.

ferent Prisons, where most of them died of Grief and Hunger. The Ambassadors were better treated than the Bishops, and afterwards dismissed at the Request of their respective Sovereigns. With this Victory *Frideric* immediately acquainted all the Christian Princes, boasting of it in his Letter as a manifest Proof of his having Justice on his Side d.

Gregory dies. Gregory was so affected with the News of this Disaster, and at the same time so terrified with the Approach of the Emperor at the Head of his victorious Army, that he was taken dangerously ill, and died of Grief in a few Days. His Death happened on the 21st of *August* of the present Year 1241, when he had governed the Church Fourteen Years Five Months and Two Days. The Emperor, who was then encamped at *Grotta Ferrata*, in the Neighbourhood of *Rome*, no sooner heard of his Death than he transmitted an Account of it to the King of *England* and to all the other Christian Princes, complaining in his Letters of the undeserved Treatment he had met with from the deceased Pope, and expressing a sincere Desire of putting an End to so long and so destructive a War e. We have a great many Letters of this Pope, all written with more Spirit, and in a much better Stile than those of any of his Predecessors in the Three foregoing Centuries, though he was at the Time he wrote them near a Hundred Years old. Many of his Decretal Letters are to be met with in the Five Books of Decretals collected under his Inspection by *Raimund de Pennafort*, a *Dominican* Friar, and ordered by *Gregory* to be alone taught in the Schools, and quoted in Trials. *Gregory* canonized several Saints, viz. *St. Elizabeth*, Daughter of *Andrew*, King of *Hungary*, and the Wife of *Lewis* Landgrave of *Thuringia*, *St. Francis* and *St. Dominic*, the Founders of the *Franciscan* and *Dominican* Orders, and the very famous *St. Antony of Padua*, so called, because he died in that City, though a Native of *Lisbon*. The Bulls of these Canonizations are to be met with in the *Great Bullarium*. By this Pope was confirmed the religious Order of *St. Mary de Mercede*, as it is called, an Order instituted to make Gatherings all over the Christian World for the Redemption of Christians taken and kept in Slavery by the Infidels. This Order was instituted by *James*, King of *Arragon*, about the Year 1223, and was confirmed

His Writ-
ings.

^d Mat. Paris ad ann. 1241. Sigon. l. 18. Petrus de Vincis, Ep. 107. ad ann. 1241. Epist. Frid. apud Rainald. Num. 83.

^e Richard.

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by Gregory on the 17th of January 1230. The General of this Order resides constantly at *Barcelona*, where it was instituted by the King of *Arragon*, under the Direction of *Raimund de Pennafort*, then Canon of that City, and afterwards General of the *Dominican Order* ^f. The Antiphone *salve Regina*, &c. composed by *Hermanus Contractus* in 1059, was by this Pope ordered to be sung in all Churches in *Saturday's Service* g.

Year of
Christ 1241.

JOANNES DUCAS,
Emperor of the East.

CELESTINE IV.

FRIDERIC II.
Emperor of the West.

The Hundred and Seventy-seventh BISHOP of Rome.

AS there were but few Cardinals at *Rome* when *Gregory* died, they sent a solemn Embassy to the Emperor, encamped at a small Distance from the City, to acquaint him with the Decease of the Pope, and at the same time to beg he would set at Liberty the Two Cardinals his Prisoners, upon what Conditions soever he should think fit to prescribe. *Frideric*, in Compliance with their Request, ordered the Two Cardinals to be brought immediately from *Naples*, where they were kept closely confined, to his Camp, and granted them Leave to assist at the Election of the new Pope, after making them swear, that if neither of them was elected Pope they should both return to the Place of their Captivity. The Cardinals, only Ten in Number, were at first divided; but being shut up by the Senate in a narrow Place, called *Septemsolium*, where most of them were taken ill, and One of them died, viz. *Robert*, Cardinal Deacon of *St. Chrysogonus*, an *Englishman*, they, at last, all agreed, on the 22d or 23d of *October*, in the Election of Cardinal *Godfrey*, called by some *Jufrid*, and by others *Jumfrid*. He was of the illustrious Family of the *Castiglioni*, One of the first Families in *Milan*, the Son of *John Castiglioni* by *Cassandra Crivelli*, the Sister of Pope *Urban III*. He had been Canon and Chancellor of the Church of *Milan*; but, retiring from the World, led a religious Life

^f Oldoin in Notis ad Ciacon. Bullarium. in Greg. IX. Constit. 9. Vit. Greg.

g Auctor

among

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Christ 1241.

among the *Cistercians*, till his Predecessor *Gregory IX.* created him Cardinal Presbyter of *St. Mark* and Bishop of *Sabina*. At the Time of his Election he took the Name of *Celestine IV.* He was no sooner elected than he sent Legates to acquaint the Emperor with it, and at the same time to assure him, that he had nothing so much at Heart as to establish a lasting Peace between the Church and the Empire. But he died before he received the Emperor's Answer. His Death happened on the Eighteenth Day of his Pontificate, when he had not yet been crowned. *Matthew Paris* writes, that he was said to have been poisoned. But the same Author informs us, that he was much advanced in Years and infirm. He was buried in the *Vatican*. The contemporary Writers all speak of him as a Man of a pacific Disposition, and One who would have made it his Study to put an End to the Disturbances in *Italy*, and suppress the Two Factions by which it was so cruelly harraressed ^h.

JOANNES DUCAS,
Emperor of the East.

INNOCENT IV.

FRIDERIC II.
CONRAD IV.
Emperors of the West.

The Hundred and Seventy-eighth BISHOP of Rome.

Long Va-
cancy.

CELESTINE died, as has been said, in *November 1241*, and the See remained vacant from that Time till the 24th of *June 1243*. Most Authors agree as to the Length of the Vacancy, but disagree with respect to the Cause. Some ascribe it to the Discord that reigned in the Conclave between the *Guelf* and the *Gibelline* Cardinals, Cardinal *Colonna* and some others siding with the Emperor, and opposing the Election of any who they apprehended would tread in the Footsteps of *Gregory*. *Platina* will have so long a Vacation to have been owing to an Agreement among the Cardinals not to proceed to the Election till their Brethren, whom the Emperor had taken and kept confined, were set at Liberty. Others tell us, that the captive Cardinals protested against any Election that should be made in their Absence. However that be, the Emperor was in the End prevailed

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upon by *Baldwin*, the *Latin* Emperor of *Constantinople*, representing to him the deplorable State of their Affairs in the East, chiefly owing to so long a Vacancy, not only to dismiss the Cardinals his Prisoners, but to grant Leave to all the other Cardinals to repair from the different Places, whither they had fled, to *Rome*. The Cardinals therefore being all assembled at *Rome* adjourned from thence to *Anagni*, to avoid the Disturbances that might be raised by the Emperor's Friends in the City, and there, with one Consent, chose *Anibald*, Cardinal Presbyter of *St. Lawrence*. He was elected on the 24th of *June*, the Festival of *St. John Baptist*, and consecrated the following *Sunday*, the 28th of that Month, taking on that Occasion the Name of *Innocent IV*. He was a Native of *Genoa*, of the Noble Family of the *Fieschi*, was first Canon of *Parma*, afterwards Chancellor of that Church, and created Cardinal by *Gregory IX*. He is said to have been the best Civilian of the Age he lived in, and as such he is frequently quoted by the famous *Bartoli*.

Year of
Christ 1242.

Innocent IV.
chosen.
Year of
Christ 1243.

Innocent Three Days after his Consecration, that is, on the Second of *July*, wrote circulatory Letters, addressed to all the Faithful, to acquaint them with his Promotion, and beg the Assistance of their Prayers in the Discharge of so important an Office. As he had been a particular and intimate Friend of the Emperor, the News of his Election was received with great Joy by that Prince; and he not only ordered Thanks to be returned to God throughout his Dominions, but being then at *Melfi*, he sent a most splendid Embassy to *Anagni*, to congratulate him upon his Election, and express the Joy it had given him to hear that his old Friend was become his Father. The Embassadors were ordered to assure his Holiness, that nothing should be wanting on his Side that could any ways contribute to the re-establishing of the ancient Harmony between the Church and the Empire, and that he was willing to grant to the Clergy all the Privileges, Immunities, and Exemptions that were consistent with the Honour of the Empire and his other Kingdoms. Thus *Richardus de Sancto Germano*, who flourished at this Time^k. But other Writers, who lived after him, tell us, that *Frideric* received the Congratulations of his Friends on that Occasion very coldly, saying they had rather Reason to condole with him than to wish him Joy. For he who had been his best Friend

Acquaints all
the Faithful
with his
Election.

A splendid
Embassy
from the
Emperor.

ⁱ Nichol. de Curbio in Vit. Richard. de S. German, Mat. Paris. ann. 1243.

^k Richard. ad

while

Year of
Christ 1243.

Rupture be-
tween the
Emperor and
the Pope.

while a Cardinal, would in all Likelihood prove his worst Enemy now he was Pope.

Innocent on his Side dispatched *Peter*, Archbishop of *Rouen*, *William*, Bishop of *Modena*, and *William*, Abbot of *St. Fæcundus*, to propose Terms of Agreement: And these were, that the Emperor should immediately set at Liberty all the Cardinals and other Ecclesiastics, whom he had taken Prisoners by Sea or by Land; that he should clear himself from the Crimes, for which he had been excommunicated by his Predecessor; and that, if he thought he had been wronged by the Apostolic See, a General Council should be assembled, and the whole submitted to the Judgment of the Princes and the Prelates who should compose it. But *Frideric* insisted upon his being first of all absolved from the Excommunication, which he maintained to be unjust, and would hearken to no Terms till that Sentence was revoked. On the other Hand, *Innocent* urged the Release of the Cardinals before he would enter upon any Negotiation. Thus was the Treaty broken off as soon as begun; and the Emperor, to prevent the Pope from prejudicing the other Christian Princes against him, ordered all the Ports and Roads to be strictly guarded, and such as should be found carrying Letters from the Pope to any of the Transalpine Princes to be put to Death upon the Spot. Pursuant to this Order several *Franciscans*, employed by the Pope to convey his Letters into *France* and *Germany*, were all apprehended and hanged.

A new Tre-
aty begun, but
unsuccessful.
Year of
Christ 1244.

In the mean time *Frideric* entering the Patrimony of *St. Peter* at the Head of his Army burnt and destroyed all before him, directing his March again to *Rome*, where he had gained many Friends. But being met Embassadors from several Princes, interposing their good Offices in behalf of the Pope, he was persuaded by them to forbear Hostilities, and renew the Negotiation. He sent accordingly *Raimund*, Count of *Toulouse*, who had been reconciled to the Church in the Pontificate of *Gregory IX.* and with him *Petrus de Vineis*, his Secretary, and *Thadeus* of *Suessa*, to swear in his Name, that in all Things he would acquiesce in the Judgment of his Holiness, would restore the Cities and Territories that belonged to the Church, and set the Cardinals, as well as the other Ecclesiastics, at Liberty, upon Condition he was absolved from the Excommunication. This Oath the Three Embassadors took on *Maunday-Thursday*, which in 1244 fell on the last Day of *March*. But the Pope still refusing to

take

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take off the Excommunication, till the Emperor had executed all the Articles and given him full Satisfaction, the Negotiation was again broken off¹. The Pope, leaving *Rome*, had repaired to *Civita Castellana*, in order to be nearer to the Emperor, who was then encamped at *Interamna*, now *Terni*. But being informed, when the Treaty was broken off, that the Emperor designed to seize him, he left *Civita Castellana* in the Dead of the Night, and travelling only by Night he reached the Third Day *Civita Vecchia*, where the *Genoese* Fleet, consisting of Twenty-two well-armed Gallies, by his Appointment waited for him. By that Fleet, under the Command of his Two Nephews *James* and *Hugh Fieschi*, he was conveyed to *Genoa*, and received there, being a Native of that City, with all possible Marks of Distinction. His original Design was to pass immediately from *Genoa*, where he did not think himself safe, into *France*. But he was obliged, being taken dangerously ill, to continue there Three whole Months, to travel slow when he left that City, and to rest so often, that though he set out from *Genoa* about the Beginning of *September*, he did not reach *Lions* till the 2d of *December*. The Reader will find a very minute Account of his Journey in the History of his Life by *Nicholas de Curbio*, who attended him from *Civita Castellana* to *Lions*^m.

Year of
Christ 1244.

The Pope
repairs to
France.

Innocent, now out of the Reach of the Emperor, resolved to be revenged upon him for the Hardships he had made him undergo, and with this View, on the Feast of *St. John the Evangelist*, the Twenty-seventh of *December*, he appointed a General Council to meet at *Lions* on the Twenty-fourth of the following *June*, the Festival of *St. John Baptist*. To that Council he invited all the Bishops and Princes of Christendom, and the Reasons he alleged for summoning it were, to reform the many Abuses that had crept into the Church, to procure some immediate Relief for the Christians in the East, reduced to the most deplorable Condition, and to settle the Differences between the Church and the Empire, to which all their Misfortunes were owing. The Emperor saw very plainly that it was chiefly to depose him with greater Solemnity that the Council was appointed to meet, and therefore wrote a long Letter to all the Christian Princes, laying open to them the Pope's real Design, and charging upon him all the Calamities the Christians suffered in the East, as his Holiness had diverted him from lending them any Assistance, by stirring up the Cities in *Italy* to

A General
Council appointed to
meet at
Lions.

¹ Mat. Paris. Epist. Innocent 645.

^m Nich. de Curbio. Vit. Innocent, c. 15.

Year of
Christ 1244.

revolt, and openly supporting them in their Rebellion. He added, that if his Holiness would but absolve him from the Excommunication, and oblige the Rebels in *Lombardy* to lay down their Arms, he would send a powerful Army to the Relief of the Holy Land.

The Council
meets.

Year of
Christ 1245.

In the mean time the Bishops assembled from all Parts at *Lions*, and on the Eve of the Festival of *St. Peter*, or the 28th of *June* 1245, was held the First Session, at which were present, besides all the Cardinals, the Three Patriarchs of *Constantinople*, *Antioch*, and *Aquileia*, One hundred and Forty Archbishops and Bishops, from *France*, *Spain*, *Italy*, *England*, *Scotland*, and *Ireland*, but very few from *Germany*. *Baldwin*, Emperor of *Constantinople*, came to solicit Relief for the Holy Land. *Raimund*, Count of *Toulouse*, *Raimund*, Count of *Provence*, and some other Princes assisted in Person, and all the other Christian Princes sent their Embassadors, among whom were *Thadeus* of *Suessa* and *Petrus de Vineis*, appointed by the Emperor to represent him and maintain his Cause against the Pope and the rest of his Enemies.

First Session.

The Pope opened the Council with a Speech, laying before them the Motives that had induced him to call them together, namely, the disorderly Lives of the Clergy, the Insolence of the *Saracens*, the Schism of the *Greeks*, the Cruelty of the *Tartars*, who had broken into *Hungary*, and the Persecution of *Frideric*. He enlarged upon these Five Motives, or, as he called them, his Five Sorrows, but especially upon the last; painting the Emperor as a Tyrant, as a Persecutor of the Church, and charging him with Heresy, with Sacrilege, with courting the Friendship of the Sultan of *Babylon*, with keeping *Saracen* Women, and peopling a new-built City with *Saracens*. These Accusations were all answered by *Thadeus* of *Suessa*, reproaching the Pope with Pride and Haughtiness quite unbecoming *the Servant of the Servants of the Lord*, and charging him with Want of Sincerity and the Breach of the most solemn Promises. As for the Charge of Heresy, *Thadeus* assured the Fathers of the Council, that it was entirely groundless, that his Master was as true a Christian as any of them, that were he present he would confute so bare-faced a Calumny with making a public Confession of his Faith, and that his suffering no Usurers in his Dominions was a Proof of his being a sincere Christian; which was reflecting, says *Matthew Paris*, on the Court of *Rome*, where that Vice was known to prevail. He owned, that the Emperor suffered

the

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the *Saraccns*, who had settled in his Dominions before his Time, to continue there unmolested, that he might employ them in his Wars, and thus spare the Blood of his Christian Subjects. He absolutely denied the Charge of the Emperor's keeping any *Saracen* Women, or his having any criminal Commerce with such of them as were about the Court.

Year of
Christ 1245.

In the Second Session, held Eight Days after the First, that is, on the 5th of *July*, the Bishop of *Carinola*, in *Apulia*, who had been banished by the Emperor, vented his Rage, against him in a most furious and abusive Harangue, pretending that he believed neither in God nor the Saints, that he had several Wives at the same time, that he was a great Friend and Favourer of the *Saraccns*, that he corresponded with the Sultan of *Babylon*, that he had been heard to repeat the blasphemous Saying of *Averroes*, viz. that Three Impostors had deceived the World, *Moses* the *Jeus*, *Christ* the *Christians*, and *Mabomet* the *Arabs*, that he had imprisoned and even put to Death several Ecclesiastics, and had nothing less in View than to reduce the Bishops of the Church to the poor and uncomfortable Condition of the primitive Times. The Bishop of *Carinola* was seconded by several *Spanish* Bishops, charging the Emperor with Heresy, Sacrilege, Perjury, and many other Crimes. But *Thadeus* of *Suessa* rising up, confuted in a long and elegant Speech all the Accusations brought by those Bishops against his Master, as proceeding from Malice or a Spirit of Revenge, quite unbecoming men of their Characters. He charged the Bishop of *Carinola* in particular with many Crimes for which, he said, a less merciful Prince would have condemned him to perpetual Imprisonment or to Death, instead of obliging him only to quit his Dominions, where he could not himself live, nor would suffer others to live in Peace. He ended his Speech with entreating his Holiness to put off the Third Session till the Arrival of the Emperor, who, he said, was come to *Turin* in his Way to the Council. The Pope replied, that if the Emperor came he would retire, as he was not disposed to suffer Martyrdom, or to be confined for Life to a Jail. However he was prevailed upon by the Embassadors of the Kings of *France* and *England* to grant the desired Delay; and the Second Session having been held on the 5th of *July* the Third was

^a Concil. tom. 11. p. 636. Mat. Paris. Acta Vaticana.

Year of
Christ 1245.

*Third Sef-
sion.*

put off till the 17th of that Month. But the Emperor, finding that the Pope was determined, at all Events, to condemn him, thought it adviseable not to appear before so partial a Judge, and this Resolution he communicated to his Embassadors at the Council.

The Third Session was thereupon held on the 17th of *July*, when the Pope, after publishing some Constitutions for the Relief of the Holy Land, caused all the Privileges, Immunities, and Exemptions, granted by the Emperors and other Princes to the Apostolic See, to be publicly read, and confirmed by all the Prelates who were present. In the next Place were heard the *English* Embassadors, complaining of the insupportable Exactions of the Court of *Rome*, and the illegal Proceedings of one *Martin*, who called himself Legate of the Apostolic See, and as such took upon him to dispose of the vacant Benefices, to the Prejudice of the Patrons, and confer them chiefly upon Foreigners. The Pope put off enquiring into those Matters to a more proper Season, as it belonged not to the Council but to the Apostolic See to redress the Grievances the Embassadors complained of. He then entered upon the Quarrel and the Causes of the Quarrel between him and the Emperor, when *Thadeus*, concluding from the First Words of his Speech that he was determined to condemn the Emperor, appealed in his Name to a more General Council. *Innocent* answered, that the present Council was a General One, that all the Bishops had been invited to it, and that those who had not attended had been diverted from it by the Emperor. The Pope then, addressing himself to the Fathers of the Council, gave them an Account of all that had passed between the Emperor, his Predecessor *Gregory*, and himself, enlarged on his indefatigable Endeavours and the great Pains he had taken to establish a lasting Peace between the Church and the Empire, complained of the Emperor's Obstinacy in rejecting all Terms, and expressing great Concern at his being obliged to proceed against One as an Enemy with whom he had once lived in the greatest Friendship, he pronounced the Sentence of Excommunication against him, deprived him of the Empire, of all his other Kingdoms, Dignities, and Dominions, absolved his Subjects from their Allegiance, forbidding them, on Pain of Excommunication, thenceforth to obey, or lend him any Assistance whatever. At the same time the Electors were ordered to proceed forthwith to the Election of a new Emperor.

*The Emperor
excommuni-
cated and de-
posed.*

peror. This Sentence was delivered in Writing to all the Bishops, was publicly read, and by them all approved and confirmed p.

Year of
Christ 1245.

The Emperor no sooner heard of this Sentence than he acquainted all the Christian Princes with it, shewing, in the Letters he wrote to them on that Occasion, that the Power claimed by the Pope over the Temporal Dominions of Princes was a manifest Usurpation; that though he consecrated and crowned the Emperors, he had no better Right to depose them than every other Bishop had to depose the King whom he had crowned or consecrated; that though it should even be allowed that he was really vested with such an extraordinary Power, yet the Sentence lately pronounced would be null, by what Number of Bishops soever approved and confirmed, as being contrary to the known Laws or Canons of the Church; that he had not been lawfully summoned; that the Crimes laid to his Charge had not been lawfully proved; that very few Bishops had deposed against them, *viz.* One of *Apulia*, whose Brothers and Nephew he had caused to be hanged for Crimes of High Treason, and Two *Spanish* Bishops, who were at too great a Distance to be rightly informed of what passed in *Italy*. He added, that were the Crimes even fully proved, the Pope could only inflict Spiritual Punishments; and closed his Letter with exhorting all Princes to join him in a Cause common to them all. *Frideric* wrote in particular to the King of *France*, *Lewis IX.* afterwards fainted, referring to him the Points in Dispute, and promising to stand to his Judgment and that of his Peers. The King interposed accordingly; but the Pope would hearken to no Terms, however reasonable, saying, that the Emperor had deceived him so often, that neither his Promises nor his Oaths were to be relied on. The King replied, that it was the Duty of every Christian to forgive Seventy-seven Times, that it was in vain to think of the Recovery of the Holy Land, which his Holiness had so much at Heart, without the Assistance of the Emperor, and that they could not expect he should lead them any so long as the Quarrel between his Holiness and him obliged him to keep his Troops at home to defend his own Dominions. The Pope persisted obstinate in his former Resolution to agree to no Terms, as the Emperor, he said, had sufficiently shewn that he would stand to none. The King, finding that the Obstinacy of the Pope was Proof against all he could urge in be-

The Emperor
writes to all
the Christian
Princes.

Interview
between the
Pope and the
King of
France.

Year of
Christ 1246.

* Concil. tom. II. et Bullarium.

† Vit. Innocent. c. 14.

Year of
Christ 1246.

half of the Emperor, withdrew, greatly offended, says *Matthew Paris*, at his not finding in the Servant of the Servants of God the Humility answering that Title 9. This passed at an Interview between the Pope and the King in the Monastery of *Cluni*, whither *Lewis* had repaired to meet the Pope and offer his Mediation.

Henry, Land-
grave of
Thuringia,
chosen King
of Germany.

Frideric being thus deposed, the Pope wrote to the *German Princes*, requiring them to chuse a new King of *Germany*, to be afterwards crowned by him Emperor, and recommending to their Choice *Henry*, Landgrave of *Thuringia* and *Hesse*. The Pope's Letter is dated at *Lions* the 21st of *April*, in the Third Year of his Pontificate, and consequently in 1246. Most of the *German Princes* highly resented the Proceedings of the Pope, whose only Business, they said, it was to crown the Emperor; and, instead of withdrawing themselves from his Obedience, renewed their Allegiance, and entering into an Association declared they would stand by him to the last, and maintain, even at the Expence of their Lives, the just Rights of the Empire. However some of the Electors, especially the Ecclesiastical Princes, and among them the Archbishops of *Cologne* and *Mentz*, meeting at *Wirtzburg*, chose the Landgrave King of *Germany*, on the Festival of the Ascension, which in the present Year fell on the 17th of *May*^r. The Pope expressed the greatest Satisfaction upon receiving the News of that Election, communicated to him by the Archbishop of *Mentz*, and in his Answer to that Prelate returned him the Thanks of the Apostolic See for the Share he had had in so happy a Revolution, exhorted him to gain over as many as he possibly could to the Party of the new King, and promising to back his pious Endeavours with all the Authority of the Holy See, he empowered him to pursue such Measures in his Name, as should seem to him the best calculated to defeat the wicked Designs of such as still adhered to *Frideric*, heretofore Emperor. This Letter is dated at *Lions* the 9th of *June*^s. At the same time the Pope wrote to all the *German Princes*, declaring such of them as continued to favour *Frideric* cut off from the Communion of the Apostolic See and the Catholic Church, as the Friends of an avowed Enemy to both^t.

⁹ Mat. Paris ad hunc ann.
hunc ann. Num. 5.

^r Krantzius Saxonia, l. 8. c. 13.
^t Idem ibid.

^s Rainald. ad

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In the mean time *Frideric*, still acknowledged by most of the *German* Princes, issued several Edicts in *Germany* as well as in *Sicily*, against all, without Distinction, who should pay any Regard either to the Sentence or the Menaces of the Pope, ordered the Magistrates throughout the Kingdom of *Sicily* to punish, as Rebels, all who should observe the Interdict, and refuse to perform Divine Service, or to administer the Sacraments, banished most of the Monks, and obliged the Clergy to pay the Third Part of their Income, and, besides, all the Taxes imposed on the Laity. To prevent any of the Monks, whom the Emperor looked upon as so many Spies of the Pope, from going to *Rome*, he forbade them, upon the severest Penalties, to travel from one Place to another without a Pass signed by some of his Officers. *Frideric*, having settled his Affairs in *Lombardy* in the best Manner he could, and left there his natural Son *Entius* with a competent Force to watch the Motions of the disaffected *Lombards*, marched himself into *Apulia* to suppress the Disturbances raised there by some of his Barons, gained over by the Pope; which he easily compassed. But a most bloody War was, in the mean time, carried on in *Germany* between the Landgrave of *Thuringia* and *Conrad*, the Emperor's Son, with various Success. But *Conrad* having engaged the Enemy with a Force vastly inferior to theirs, he was defeated and driven quite out of the Field. The Landgrave, elated with his Victory, laid Siege to *Ulm*; but was killed soon after he had invested the Place. The Pope no sooner heard of his Death than he dispatched Cardinal *Caponius* into *Germany* with the Character of his Legate *à latere* to the *German* Princes who had adhered to the late Landgrave. The Cardinal upon his Arrival in *Germany* applied to the Archbishop of *Mentz*, One of *Frideric's* most bitter Enemies; and by his Means a Diet was assembled at a Place called *Nussia*, and *William* Earl of *Holland* was there unanimously elected King of *Germany* by the few Bishops and Princes who attended that Assembly. This happened, according to some, on *Michaelmas-day* 1247^a, according to others a few Days after that Festival, and the Pope upon the News of *William's* Election wrote anew to the Archbishop of *Mentz*, thanking him in the Name of the whole Catholic Church for the Zeal he had exerted in so important an Occasion, when

Year of
Christ 1246.

Several
Edicts published by the
Emperor
against the
Monks and
the Clergy.

The new King
of Germany
killed.
Year of
Christ 1247

William
Earl of Hol-
land chosen
in his Room.

^a Joan. a Leidis in Hist. Comitum Holland.

Year of
Christ 1247. the Welfare of the Church as well as the Apostolic See was at Stake.
His Letter is dated at *Lions* the 19th of *November* w.

War carried
on in Ger-
many and
Italy. The Two following Years a most destructive War was carried on in
Germany between *Conrad* and the new King of *Germany*, and in *Italy*
between *Entius* and the rebellious States of *Lombardy*, supported by the
Pope. The *Bolognese* had till the Year 1248 sided with the Emperor;
Years of
Christ 1248,
1249. but being that Year gained over by the Pope, they joined the Rebels,
and engaging *Entius* gained a complete Victory over him, cut most of
his Army in Pieces, and even took *Entius* himself Prisoner, and carried
him in Triumph to *Bologna*, where he remained to the Hour of his
Death, the *Bolognese* having made a Decree, that he should never be set
at Liberty, and they therefore refused vast Sums of Money offered them
by the Emperor for his Ransom. He is said to have lived Twenty-two
Years in that City, entertained like a King at the public Expence, and
to have been buried with the greatest Pomp in the Church of the
Dominicans.

The Emperor, having quieted the Disturbances in *Apulia*, and by
the Death or Banishment of such of the Barons as had revolted, re-
stored that Kingdom to its former Tranquillity, was preparing to march
with a powerful Army into *Lombardy*, to set his Son at Liberty and
stop the Progress of the *Lombards*, who had reduced several important
Places, and the City of *Modena* among the rest, a City that had dis-
tinguished itself from the Beginning by a steady Adherence to the Im-
perial Cause. But while the military Preparations were carrying on
throughout the Kingdom, *Frideric* was taken ill in the Castle of *Fio-*
rentino, not far from *Lucera*, and died there in a few Days. Some
Writers suppose him to have been poisoned by *Manfred*, Prince of
Death of the
Emperor
Frideric. *Taranto*, his natural Son, who aspired to the Kingdom. His Death
Year of
Christ 1250. happened on the 13th of *December* 1250, in the Fifty-seventh Year
of his Age, when he had reigned as Emperor Thirty-seven Years,
as King of *Sicily* Fifty, and Twenty-eight as King of *Jerusalem*.
Some Writers tell us, that on his Death-bed he expressed great Con-
trition for his Disobedience to the Pope, and the little Regard he had
shewn for the Clergy, making no Distinction between them and the
Laity when guilty of the same Crimes*. But other Writers take no
Notice of his Repentance with respect to his Quarrel with the Pope;

* Apud Rainald. Num. 5.

* Laurent. de Podio. Anonym. in Vit. Frideric.

but only say that he repented of all his Sins, begged Pardon of God, made his Confession to *Bernard*, Archbishop of *Palermo*, was absolved by him, and received the Eucharist at his Hands. Year of Christ 1250.

As to his Character, the *Guelf* Writers paint him as a Monster of Wickedness, as One destitute of every Moral and Christian Virtue, as a lawless Tyrant, without Faith or Religion. *Salimbene*, a *Franciscan* Friar, who lived in those Times, tells us in his Chronicle, that when *Frideric* first saw the promised Land, he could not forbear laughing, and turning to those about him, "If the God of the *Israelites*," he said, "had seen the Kingdom of *Naples*, he would not have set such a Value upon his promised Land." But *Frideric* was no Friend to the Monks and Friars, his avowed Enemies, and he had banished great Numbers of them, and even caused some of them to be hanged. No Wonder therefore that they should have charged him with many Crimes, of which no mention is made by other less partial Writers. On the other Hand, the *Gibelline* Writers paint him as a Prince endowed with every princely Virtue, bestowing upon him the highest Commendations for his Firmness and Constancy in maintaining the undoubted Rights of the Imperial Crown against Three successive Popes, *Honorius*, *Gregory*, and *Innocent*. No Prince ever paid greater Regard to the Ecclesiastics than *Frideric* did while he lived in Friendship with the Popes. In the Beginning of his Reign he so warmly espoused the Cause and promoted the Interests of the Church and the Apostolic See, that he was stiled by *Otho*, his Rival in the Empire, *the King of Priests*. Many of the Constitutions he published in Favour of the Ecclesiastics and the Ecclesiastical Jurisdiction are still extant and observed to this Day. But upon the Rupture that ensued between him and the Apostolic See, he changed his Conduct, and treated all who adhered to the Pope with the utmost Severity. As for the Imputation of Heresy or Infidelity, no Prince less deserved it, as appears from his famous Constitution *Inconsutilem*, &c. ordering such as held or taught Doctrines declared by the Church heretical, to abjure them, or, if they declined it, to be burnt alive. However, *Algerius Dante*, the Father of the *Italian* Poetry, who flourished in the Beginning of the following Century, misled by the Monkish Writers, has placed *Frideric* in that Part of Hell where the Sin of Heresy is punished. It is observable, that *Frideric* by his last Will ordered all the Rights and Privileges of his holy Mother the Roman

Year of
Christ 1250.

Church to be inviolably preserved, provided she in like Manner preserved the Rights of the Empire. He was a great Encourager of Learning, leaving none unrewarded who distinguished themselves in any Branch of Literature whatever. Hence more learned Men flourished under him than under all the Princes of his Family together, as appears from the Catalogue *Alacci* has given us of them *v*.

Frideric succeeded by his Son Conrad.

Frideric was succeeded by his eldest Son *Conrad*. But as that Prince had been excommunicated, *Innocent* pretended that he had thereby forfeited all Right to the Kingdoms of *Sicily* and *Apulia*; and that as Fiefs of the Apostolic See they devolved to the Church. He therefore left *Lions* upon the News of *Frideric's* Death, and arriving at *Genoa* he repaired after a short Stay there to *Milan*, where he received the Deputies of the Confederate or *Guelf* Cities of *Lombardy* renewed his Alliance with them, and then leaving *Lombardy* went to reside at *Perugia*, as he did not think it yet safe to return to *Rome*, where the new Emperor had many Friends, and among the rest the Two Senators whom the *Roman* People had chosen to govern them, and had vested them with an absolute Power. The Pope, during his Stay at *Perugia*, prevailed by his Emissaries upon several Cities in *Apulia*, and among the rest upon the Cities of *Naples* and *Capua*, to revolt from *Conrad* and set up the Standard of the Church. But *Conrad* arrived in the mean time from *Germany*, at the Head of a numerous and well appointed Army of *Germans*, and being joined by a considerable Body of *Saracens*, who had been allowed by the late Emperor to settle in *Sicily*, he soon obliged the rebellious Cities to submit. The City of *Naples* alone would hearken to no Terms. But their Obstinacy cost them dear; for the Town was taken by Storm, after a most obstinate Resistance, and given up to be plundered.

Several Cities in *Apulia* revolt, but are reduced by Conrad.

Year of
Christ 1251.

of *Saracens*, who had been allowed by the late Emperor to settle in *Sicily*, he soon obliged the rebellious Cities to submit. The City of *Naples* alone would hearken to no Terms. But their Obstinacy cost them dear; for the Town was taken by Storm, after a most obstinate Resistance, and given up to be plundered.

Innocent offers the Kingdom of *Sicily* to several Princes.

Years of
Christ 1252,
1253.

Innocent, finding he could not withstand *Conrad* with his own Forces alone, resolved to engage some other Prince in that Undertaking, by offering him the Kingdom of *Sicily*, upon Condition he drove out *Conrad*, and with him the whole Race of *Frideric*. With that View he dispatched *Albert* of *Parma* as his Nuncio into *England*, to offer the Kingdom of *Sicily* to *Richard* Earl of *Cornwall*, and Brother to *Henry* III. a Prince of an unbounded Ambition, and possessed of great Wealth. *Richard* did not reject the Offer, but insisted upon Terms which the

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Pope would not agree to; and thus the Negotiation broke off. In the mean time *Charles*, Earl of *Anjou* and *Provence*, and Brother to *Lewis IX.* of *France* who was afterwards canonized, hearing of the Offer *Innocent* had made to *Richard*, and at the same time of his Refusal, dispatched Embassadors to *Perugia*, where his Holiness still resided, to beg he would grant to him the Kingdom that *Richard* had refused, upon what Terms he should think fit to prescribe. As *Charles* had distinguished himself no less by his Wisdom and Prudence in Peace than by his Valour in War, the Pope wrote, without Loss of Time, to *Albert*, who was then in *France*, ordering him to close with the Earl, and, if he agreed to the Terms that had been offered to *Richard*, to grant the Investiture in the Name of the Holy Roman Church, of which the Kingdom of *Sicily* was a Fief. However this Treaty too, for the present, came to nothing, *Charles* being diverted, says a contemporary Writer, from engaging in so perilous an Undertaking by his Friends and Relations all to a Man opposing it². This Second Disappointment gave the Pope the greatest Uneasiness, and he now despaired of being ever able to compass his End. But while he was quite at a Loss what other Prince to apply to, he received, to his inexpressible Satisfaction, a Letter from *Henry*, King of *England*, begging he would grant, upon what Conditions soever he pleased, the Kingdom of *Sicily* to *Edmund* his Son, as the whole Offspring of *Frideric* had forfeited all Right to it by their Disobedience to the Apostolic See. Upon the Receipt of this Letter *Innocent* wrote immediately to his Nuncio *Albert*, then in *France*, ordering him to repair, without Delay, to *England*, and acquaint the King that the Apostolic See complied with his Request, and would grant the Investiture to the young Prince, upon his promising to stand to the Conditions that should afterwards be prescribed by his Holiness, by Cardinal *Ottoboni* the Pope's Nephew, by the Archbishop of *Canterbury*, the Bishop of *Hereford*, the Bishop Elect of *Lions*, and the Earl of *Savoy*².

Year of
Christ 1253.

During these Transactions *Conrad* died in the Flower of his Age, being but Twenty-five Years old; and his Death is by most of the contemporary Writers ascribed to Poison, administered to him by his natural Brother *Manfred* Prince of *Taranto*. He left behind him but one Son, named likewise *Conrad*, and called by the *Italians*, after their

Conrad dies,
and Manfred
his natural
Brother
Guardian of
his Son Conrad
during
his Minority.
Year of
Christ 1254.

² Nicol. de Curbio, in Vit. Innocent, c. 32.
1253.

² Idem ibid. & Raimund. ad ann.

Year of
Christ 1254.

Mode of Speech *Conradino*, or *little Conrad*, being scarce Three Years old at the Time of his Father's Death. If *Conrad* was poisoned by *Manfred* he did not know it, nor did he in the least suspect him; for on his Death-bed he appointed him Guardian of the young Prince, and Regent of the Kingdom of *Sicily* during his Minority. *Conrad* in his last Will ordered *Manfred* to procure, if he possibly could by any Means consistent with the Dignity and Independency of the Crown, the Friendship of the Pope, and engage him in the Protection of his Pupil. *Manfred*, in Compliance with that Order, dispatched, as soon as he had performed the Exequies of the deceased King, a solemn Embassy to *Innocent* to acquaint him therewith, and earnestly intreat his Holiness to forbear all Hostilities, and take, as the common Father of all Orphans, the young King into his Protection. But the Pope, looking upon this Embassy rather as a Sign of the Weakness of the royal Party than an Act of Respect, and resolved not to let pass unimproved the favourable Opportunity that the Death of *Conrad* and the Minority of his Son offered him to get Possession of the Kingdom, received the Embassadors with great Haughtiness, and returned them the following Answer: That the Kingdom of *Sicily* had devolved to the Apostolic See, and he was therefore determined to possess himself of it; but would nevertheless, when the young Prince was of Age, examine his Pretensions, and he should meet with Favour if found to deserve any b.

The Pope acknowledged by most of the Barons.

From the Pope's Answer *Manfred* concluded that a War was unavoidable, and having thereupon caused the frontier Places to be all fortified, he raised what Forces he could to repel Force by Force. In the mean time the Pope, removing from *Assisi*, whither he had gone to pass the Summer, to *Anagni*, to be near at hand, and give proper Directions for the Reduction of the Kingdom, summoned from thence *Manfred*, and likewise *Barthold* Marquis of *Hobemburg*, Commander of the German Troops, as well as the Rest of the Barons, to appear before him and resign the Kingdom to the Church: With this Summons the greater Part of the Barons readily complied, chusing rather to submit to the Pope than see a War kindled in the Bowels of the Kingdom. *Manfred* himself, finding his Army vastly inferior to that of the Pope commanded by *William* Cardinal of *St. Eustachius*, the Pope's Legate, thought it adviseable to yield to the Times. He therefore repaired

b Anonym. de reb. Frid.

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Christ 1254

with the rest to *Anagni*; and there resigning the Power and Authority with which he was vested into the Pope's Hands, acknowledged his Right to the Kingdom, which *Innocent* was so well pleased with, that he not only absolved him from the Censures he had incurred, but re-instated him in all the Honours and Titles that he had enjoyed in his Father's Life-time. In the mean while the Pope's Army advanced into the very Heart of the Kingdom, and as they met with no Opposition, nor expected any, the Cardinal Legate, by the Advice of *Manfred*, in whom he placed an entire Confidence, sent large Detachments from his Army into the different Provinces to receive the Submission of the People. The Legate's Army being thus considerably weakened, *Manfred* unexpectedly left it, and hastening to *Nocera*, a City chiefly inhabited by *Saracens*, put himself at the Head of those Infidels, and falling upon the Legate when he least expected it, gained a complete Victory over him.

His Army de-
feated by
Manfred.

This signal Victory was obtained by *Manfred* on the Second of December of the present Year; and *Innocent* who had advanced as far as *Naples*, and thought that he had no Enemy to contend with, was so affected with it that he died on the Seventh of the same Month, when he had governed the Church Eleven Years Five Months and Thirteen Days c. He was buried in the Cathedral of *Naples*, as we read in *Nicholas de Curbio*, who was present at his Funeral, and not in the Church of the *Minorites*, as is supposed by *Platina*, *Panvinus*, and most of the more modern Writers. He strictly adhered, and, during his whole Pontificate, acted up to the Principles of *Gregory VII.* which divided *Italy* into Two opposite Factions, and involved that unhappy Country in endless Calamities. *Innocent* was certainly a Man of great Learning, was perfectly well acquainted with the Divinity of those Times, and the best Civilian of his Time. In the Midst of the Cares of his very troublesome Pontificate he wrote the *Apparatus* on the Five Books of the Decretals, a Work still in such Request among the Canonists, that he is stiled by them *the Father of the Canon Law*. He wrote several other Pieces, and among the rest one intitled *Apologeticus*, calculated to maintain the Jurisdiction of the Apostolic See over the Empire, in Answer to the famous *Petrus de Vineis* Secretary to *Frideric II.* ascertaining the Independency of the Empire upon the

Death of
Innocent.

c De Curbio in Vit. Innoc. c. 42. Rainald. Num. 69.

The History of the POPE S, or Alexander IV.

Apostolic See, and the Dependency of the Apostolic See upon the Empire. *Innocent* was a great Encourager of Learning and learned Men, and it was at his Request that *Alexander Hales*, a Native of *England*, wrote his *Commentary upon the Four Books of Sentences*, and several other Theological Works, which procured him the Title of *Doctor Irrefragabilis*. *Innocent* was the first that distinguished the Cardinals with the *red Hat*, and that Mark of Distinction he granted them in the Council of *Lions*; but they first used it, as *de Curbio* informs us, the Year after the Council, that is in 1246, on Occasion of an Interview between the Pope and *Lewis IX.* of *France*. That the Cardinals were allowed to wear red Shoes and red Garments in the Time of *Innocent III.* raised to the See in 1198, appears from several Writers who flourished at that Time; but by what Pope that Privilege was granted them is uncertain. We have a great Number of Letters written by this Pope on different Occasions, and a Decree allowing the *Sclavonians* to perform Divine Service in their Mother Tongue, contrary to a Decree of *Gregory VII.*

JOHAN. LASCARIS,
MICH. PALÆOLOGUS,
Emperors of the East.

ALEXANDER IV.

RICH. Earl of *Cornwall*,
ALPHON. King of *Castile*,
Kings of the Romans.

The Hundred and Seventy-eighth BISHOP of Rome.

The Cardinals confined till they elected a new Pope.

THE Victory gained by *Manfred*, and the rapid Progress he made in the Reduction of such Places as had revolted to the Pope, so terrified the Cardinals, that they were preparing to quit *Naples* as soon as they had performed the Exequies of the deceased Pontiff, and returning into the Territories of the Church. But *Bartoline* of *Parma*, whom *Innocent* had appointed Governor of *Naples*, having in vain endeavoured to divert them from that Resolution by apprising them of the evil Consequences that would attend it, thought himself sufficiently warranted, the Welfare of the Church being at Stake, to employ Force. He accordingly shut them up under a strong Guard in the House where *Innocent* died, declaring that not one of them should stir from thence till they had agreed in the Election of his Successor. The Cardinals

Alexander IV. BISHOPS of Rome.

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Cardinals were thus put under Confinement Three Days after the Death of the late Pope, that is, on the Tenth of *December*, and on the Twelfth of the same Month *Raynald* Bishop of *Ostia* was unanimously elected, after a Vacancy of Five Days ^{d.} *Blondus* writes, that *Bartolomeo*, not satisfied with confining the Cardinals, ordered the Portion of Victuals allowed them to be every Day lessened, that Hunger might oblige them, if nothing else could, to hasten the Election ^{e.} *Antoninus*, *Tritheimius*, *Villani*, and several other Writers, suppose the See, upon the Death of *Innocent*, to have remained vacant near Two whole Years. But these Writers must never have read either *Nicholas de Curbio* who had been *Innocent's* Chaplain and Confessor, from the Time he was created Cardinal to the Hour of his Death, was at *Naples* when his Successor was elected, and gives us the above Account of his Election, nor *Sallas Malaspina*, who lived at this Time, and tells us, that the Cardinals met upon the Death of *Innocent*, and contrary to their Custom chose, *without Delay*, *Raynald* Bishop of *Ostia* ^{f.}

Year of
Christ 1254.
Alexander
IV. unani-
mously elect-
ed.

Raynald was a Native of *Jenne*, a small Village in the Diocese of *Anagni*, and is therefore called *Anagninus*, was descended from the illustrious Family of the Counts of *Segni*, and by his Father, Nephew to Pope *Gregory IX.* who first created him Cardinal Deacon of *St. Eusebius*, and afterwards preferred him to the See of *Ostia*. At his Consecration he took the Name of *Alexander IV.* and a few Days after wrote a circulatory Letter to all the Bishops, recommending himself, with great Humility, to their Prayers, that by their Intercession he might be enabled to govern the Church as a worthy Successor of *St. Peter*. He wrote at the same Time to all the leading Men of the *Guelf* Faction in *Lombardy*, encouraging them to continue steady in the Attachment they had hitherto shewn to the Apostolic See, and oppose with all their Might the Tyrant *Esclin*, who putting himself at the Head of the *Gibelines* committed most dreadful Ravages in the *Marchia Trevisana*, imprisoning, banishing, and even putting to Death such as continued in that Province to adhere to the Pope. He spared not even his own Brother *Alberic*, Governor of the City of *Trevigi*; but, upon his refusing to join him against the Pope, drove him from his Government, and declaring him a Rebel confiscated his

He writes to
all the Bi-
shops.

^d De Curbio Vit. Innoc. cap. ult. Blond. lib. 2. Decad. 7. ^e Idem ibid. ^f Apud Haluzium, tom. 6. Miscell.

Year of
Christ 1254.

Estate. To him therefore the Pope wrote a most friendly Letter to comfort him in his Distress, and appoint him Commander in Chief of the Army which he intended to send without Delay to the Relief of that unhappy Province. These Letters are all dated the Twenty-second of December s.

All Calabria
and Apulia
reduced by
Manfred.

In the mean time *Manfred* carried all before him: Most of the Cities of *Apulia* and *Calabria* submitted to him as soon as he appeared with his victorious Army before them; and such as did not submit of their own Accord he reduced by Force. *Alexander* therefore and the Cardinals apprehending themselves in imminent Danger of being shut up in the City of *Naples*, and falling at last into his Hands, resolved to propose Terms of Agreement between him and the Apostolic See. Deputies were accordingly sent to treat of an Accommodation. But *Manfred* insisting upon the Pope's acknowledging *Conradin* for lawful Heir to the Crown of *Sicily*, and himself not only for Regent, but next Heir, should the young Prince die without Issue, the Treaty was soon broken off, and *Manfred* set out that Moment on his March to *Naples*. But being in the mean time informed that the Inhabitants of *Brundisium* had revolted from him and murdered their Governor, he very unadvisedly directed his March to that City, and while he was employed in the Reduction of the Place, the Marquis of *Hobemburg*, whom the Pope had created Great Seneschal of the Kingdom, got together, with incredible Expedition, a sufficient Number of Troops to oppose any Attempt of *Manfred* upon the City of *Naples*. At the same time *Octavianus*, Cardinal Deacon of *St. Mary in Via Lata*, putting himself at the Head of a numerous Body of Troops raised in the Territories of the Church, took the Field, and advancing against *Manfred* offered him Battle. But the Regent wisely declined it, contenting himself with ravaging the neighbouring Country, and intercepting with his Parties all the Enemy's Convoys. Thus was the Legate's Army reduced, in a short Time, to the utmost Distress, and he obliged to propose new Terms of Agreement. Hostilities were therefore suspended on both Sides, and after several Conferences between their respective Deputies, it was agreed, that *Manfred* should be left in the quiet Possession of all the Cities and Provinces in *Italy* that belonged to the Crown of *Sicily*,

Agreement
between him
and the
Pope's Le-
gate.

Year of
Christ 1255.

Alexander IV. BISHOPS of Rome.

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except *Terra Laboris* (in which Province stood the City of *Naples*) that was to be ceded to the Pope ^h.

Year of
Christ 1255.

Alexander being now at Leisure to attend to the Duties of his Office, undertook, with great Warmth, the Cause of the *preaching Friars*, or *Dominicans*, against the University of *Paris*. These Friars had opened Two Schools of Divinity in the University, but would not take the Oaths that were required of and taken by all the other Professors. The University therefore, by a solemn Decree, published in all the Colleges, cut them off from their Body, declaring them, at the same time, excluded from all the Privileges, Exemptions, and Immunities, enjoyed by the other Members. The *Dominicans*, on the other Hand, appealing to the Pope, declared the Decree to be null till it was approved and confirmed by his Holiness. The Affair being thus carried to *Rome* a Bull was immediately issued by *Alexander*, annulling the Decree of the University, and reinstating the *Dominicans* in all the Privileges enjoyed by the other Professors. The Pope wrote at the same time to the Bishops of *Orleans* and *Auxerre*, engaging them to declare all who should oppose the Execution of his Bull suspended, till they complied with it, both from their Offices and all their Benefices. As these Two Prelates, unwilling to proceed to Extremities, endeavoured to reconcile by more gentle Means the contending Parties, the Pope by a Bull, dated the 18th of *June* 1256, excommunicated, by Name, the Four chief Authors of this Rebellion, as he called it, divested them by his Apostolic Authority of all their Dignities and Offices, forbade all on Pain of Excommunication to frequent their Schools, and ordered them to be banished the Kingdom of *France*. The Archbishop of *Paris* was charged with the Execution of this Bull. But in the mean time several Persons of great Distinction, and the King himself, *Lewis IX.* interposing, the Members of the University were prevailed upon to re-admit the *Dominicans* into their Body; but it was upon Condition that in all public Assemblies they should sit in the last Place, even after those of all other religious Orders ⁱ.

Alexander espouses the Cause of the Dominicans against the University of Paris.

Year of
Christ 1256.

The most strenuous Opposer of the *Dominicans* in this Controversy was *William de Sancto Amore*, so called from the Village of *Saint Amour* in the *Franche-Compte*, the Place of his Nativity. To be re-

The Book of William de Sancto Amore condemned at Rome.

Year of
Christ 1257.

^h Raynald. ad ann. 1255, Num. 2. et Anonym. apud Rayn. Num. 3. & seq. ⁱ Nangius in Gestis Ludovici IX. Wadingus ad ann. 1255.

Year of
Christ 1256.

venged on the *Dominicans* for the Trouble they had given to the University, of which he was a chief Member, he published a Book against them, and the *Mendicant* Friars in general, entitled, *De Periculis novissimorum Temporum, of the Danger of the latter Times*. The main Drift of that Piece was to prove, that all who are able to earn a Livelihood by their Labour are bound to do so, and that they are in a State of Perdition who live in Idleness at the Charge of others. The *Mendicants*, instead of answering the many Arguments alleged by the Author against the lazy indolent Life led by the Friars, complained to the Pope of *William's* Insolence in condemning Institutions approved and confirmed by the Apostolic See, and sent a Copy of the Book to *Rome* to be examined by his Holiness. *Alexander* appointed Four Cardinals to examine it; and upon their Report it was condemned as wicked, damnable, execrable, containing false and abominable Doctrines, derogatory to the Power and Authority of the Apostolic See, and calculated to bring the religious Orders, founded by holy Men, into Contempt; all were forbidden to read it, and they that had it were ordered, on Pain of Excommunication, to burn it in Eight Days Time*. This Bull is dated at *Anagni* the 13th of October 1256, and we have no fewer than Forty Bulls of the same Pope relative to this Controversy.

*William Earl
of Holland
and King of
the Romans
murdered.*

Innocent had prevailed upon the German Princes to elect *William*, Count of *Holland*, King of the Romans, in Opposition to the Emperor *Frideric* whom he had deposed, as has been related in the Life of that Pope. But as *William* had not yet received the Imperial Crown, *Alexander* invited him this Year to *Rome* to be crowned there with the usual Solemnity. With that Invitation the Prince readily complied; but he was unexpectedly attacked by the *Frisons* as he passed through their Country, and barbarously murdered. Upon his Death several of the Electors were for chusing *Conradin*, the Son of *Conrad*, and Grand-son of the Emperor *Frideric*, to succeed him, which the Pope no sooner heard, than, prompted by the irreconcilable Aversion he bore to the whole Race of *Frideric*, he wrote to the Archbishop of *Mentz* as the First of the Electors, commanding him to oppose the Election of *Conradin* to the utmost of his Power, and let the other Electors know, that all who should concur with their Suffrages in electing him should be, *ipso facto*, excommunicated, and the Election be declared null.

* Wadingus ad ann. 1256.

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This Letter is dated at *Anagni* the 28th of *July* in the Second Year of *Alexander's* Pontificate, or in 1256¹. *Conradin*, who was yet a Child, being thus excluded, the Electors, not agreeing in the Election of a *German*, resolved to chuse one of some other Nation. But here they were again divided. For by the Archbishops of *Mentz* and *Cologne*, and *Lewis*, Count *Palatine* of the *Rhine* was elected, on the 13th of *January* 1257, *Richard*, Earl of *Cornwall*, and Brother to *Henry III.* of *England*. But the Archbishop of *Trewes*, the King of *Bobemia*, the Duke of *Saxony*, the *Marquis* of *Brandeburg*, and with them many other *German* Princes, not agreeing to the Election of *Richard*, chose, about the Middle of Lent the same Year, *Alphonfus* King of *Castile*. Both sent Embassadors to *Rome*, begging his Holiness to confirm their Election. But *Alexander*, alleging that the Affair required the most mature Deliberation, wisely declined declaring for either till he saw which of the Two was most likely to prevail^m.

Year of
Christ 1256.

Two elected
in his Room.
Year of
Christ 1257.

In the mean time *Eccelin* continuing his Ravages with unheard of Barbarity in the *Marchia Trevisiana*, in *Æmilia*, and in *Lombardy*, the Pope ordered the Monks, the Friars, and all the Ecclesiastics to preach a Crusade against him as a more dangerous Enemy than the *Saracens* themselves. Thus was a numerous Army raised, and the Command of it given to *Philip* Archbishop elect of *Ravenna*. Under him served a *Minorite* Friar named *Curellus*, who, having obtained of the Archbishop the Command of a large Detachment, marched with it to *Padua*, the Place of his Nativity, then held by *Eccelin*, and advancing to the Walls with the Banner of the Cross displayed, so encouraged his Men, that in a very short Time they made themselves Masters of that important City, though defended by a numerous Garrison under the Command of *Ansidifus*, *Eccelin's* Nephew. The Friar and his Men were received by the Inhabitants with the greatest Demonstrations of Joy, which so provoked *Eccelin*, that he caused all the *Paduans* who were in his Army or in the Cities under his Jurisdiction to be murdered. We are told that no fewer than Twelve thousand were massacred on that Occasion. The Tyrant did not even spare his own Nephew, but charging him with Cowardice ordered him to be racked to deathⁿ.

Crusade a-
gainst Ec-
celin.

¹ Apud Raynald. Num. 3.
& Blondus decad. 2.

^m Monach. Paduan. ad ann. 1257.

ⁿ Ide'mibid.

Year of
Christ 1257.

Disturbances
in Rome.

Alexander
retires to
Viterbo.

Manfred
Master of all
Apulia and
Sicily.

Crowned
King of Si-
cily.

Year of
Christ 1258.

At this Time great Disturbances reigned in *Rome*. *Brancaleone*, a Native of *Bologna*, whom the *Romans* had chosen for their Senator, and vested with an absolute Power over them, declaring for *Manfred*, and paying no Regard either to the Commands or Excommunications of the Pope, either imprisoned or put to death all who opposed him, banished from *Rome* some of the first Nobility with their Families, and even caused two of the Pope's Relations to be publicly hanged. *Alexander* therefore finding his Authority both spiritual and temporal entirely disregarded, thought it adviseable to leave *Rome* and retire to *Viterbo*. In his Absence *Brancaleone*, assisted under-hand by *Manfred*, demolished and levelled with the Ground all the Castles that belonged to the Nobility of the opposite Party to the Number of One hundred and Fifty°.

A Treaty had been concluded, as has been related above, between *Manfred* and Cardinal *Octavian* the Pope's Legate, by Virtue of which the Province of *Terra Laboris* with the City of *Naples* was to be yielded to the Pope, and *Manfred* was to hold undisturbed all the other Provinces belonging to the Crown of *Sicily*. But *Alexander*, withdrawing from *Naples*, refused to confirm the Treaty, declaring it unjust, iniquitous, and highly prejudicial to the Interest and Dignity of the Apostolic See. *Manfred* therefore recommencing Hostilities, drove the Pope's Troops every where before him, made himself Master of the *Terra Laboris*, or *Terra di Lavoro*, as it is now called, and the City of *Naples* opening its Gates to him, he now found himself in the quiet Possession of the whole Country. From *Naples* he crossed over to *Sicily*, drove from thence the Pope's Legate with all his Adherents, and upon a false Report of the Death of *Conradin*, who was then in *Germany*, caused himself, as the next Heir to the Crown, to be crowned in *Palermo* King of *Sicily*. The Writers of the *Guelf* Faction will have this Report to have been spread by *Manfred* himself, who, they say, had aspired to the Kingdom ever since the Death of his Father *Frideric*, had poisoned his Brother *Conrad*, and attempted to dispatch in the same Manner his Nephew *Conradin*. However that be, *Manfred* was, upon that false Report, acknowledged by all the Barons and Prelates of the Kingdom, and on the 11th of *August* 1258 crowned with great Solemnity in the Cathedral of *Palermo*.

• Nangius in Vit. Sanct. Ludovic.

• Raynald, & Anonym. ad ann. 1258.

Alexander IV. BISHOPS of Rome.

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Alexander, finding he was not able to oppose *Manfred* with his temporal Arms, resolved to have Recourse to the spiritual, and summoned him accordingly to appear in a limited Time before him, and answer for his usurping a Kingdom devolved to the Apostolic See, and causing himself to be crowned King without his Knowledge or Consent. To that Summons *Manfred* paid no Regard. On the contrary he ordered *Ruffinus*, a *Minorite*, the Pope's Confessor and Legate in *Sicily*, to be closely confined, and the Archbishop of *Brundisium*, concerned in the Revolt of that City, to be loaded with Chains, and shut up in a dark Dungeon. *Alexander*, provoked beyond Measure at so open a Contempt of his Authority, declared *Manfred* a Rebel and Enemy to the Church, a sacrilegious Usurper of the Rights of the Church, deprived him of all the Fiefs, Honours, Titles, and Prerogatives that he ever had enjoyed, and pronouncing with great Solemnity the Sentence of Excommunication against him, annulled his Coronation, Unction, and all the other Ceremonies, used on that Occasion, as impious and detestable. At the same Time he interdicted all the Cities, Castles, Villages, and other Places, that should receive *Manfred*, or acknowledge him for their King, forbade all Archbishops, Bishops, Abbots, and other Ecclesiastical Persons to perform Divine Service in his Presence, or to receive any Benefices at his Hands. All the Prelates, who had assisted at his Coronation, were summoned to *Rome*, and, upon their not complying with the Summons, excommunicated and deposed, viz. the Archbishops of *Salerno*, *Taranto*, and *Monreale*, who had placed the Crown upon his Head, the Bishop of *Agrigento*, who anointed him, and celebrated Mass on that Occasion, and the Abbot of *Monte Cassino* for being present at the Ceremony &c. I do not find that any the least Regard was paid either by *Manfred*, or by any of these Prelates, to the Pope's Excommunications and Anathemas.

Year of
Christ 1258.
Manfred ex-communicated, and with him several Prelates.

At the same Time *Alexander* received the disagreeable News of the Defeat of his Legate in *Lombardy*. *Philip* Archbishop elect of *Ravenna* had been sent, as has been related above, with a powerful Army to oppose *Eccelin*, and recover the Places that had been obliged to submit to him, and renounce their Alliance with the Apostolic See. In this Expedition the Legate was at first attended with all the Success he could have wished, made himself Master of *Padua*, *Brescia*, and several other Cities, and

The Pope's Legate defeated by Eccelin and taken Prisoner.

⁹ Anonym. ad ann. 1258.

drove

Year of
Christ 1258.

drove *Eccelin* out of the whole Province of *Æmilia*. But being pressed by his Men, elate with their Success, to offer the Enemy Battle, his Army was almost entirely cut off, and he himself made Prisoner with the Bishops of *Brescia* and *Verona*, and many other Persons of great Distinction, of whom some were put to Death, and others confined to dark Dungeons. The Legate was kept in Prison, in Defiance of the Pope's repeated Anathemas, till the Death of *Eccelin*, who, having now no Enemy to oppose him, forced all the *Guelf* Cities in *Lombardy* to renounce their Alliance with the Apostolic See, and declare for him and *Manfred*†.

Manfred at-
tempts in
vain a Re-
conciliation
with the
Pope.

Year of
Christ 1259.

Manfred, desirous of being acknowledged by the Pope King of *Sicily*, sent one *Capetius*, a Person in whom he placed great Confidence, to treat with his Holiness, offering to hold the Kingdom as a Fief of the Apostolic See, and pay yearly double the Tribute that had been paid by other Kings. But *Alexander* insisting upon *Manfred*'s restoring all the Exiles to their Honours and Estates, which they had forfeited by their Adherence to the Apostolic See, and likewise upon his dismissing all the *Saracens* who served under him, and were indeed the Flower of his Army, the Treaty soon broke off, *Manfred* consenting to recal the Exiles, but refusing to discharge the Troops that had served him so faithfully in all his Wars.

Alexander
appoints a
Council to
meet at Vi-
terbo.

Year of
Christ 1260.

As a cruel War broke out at this Time between the *Venetians* and *Genoese*, the Pope was chiefly employed the following Year in composing their Differences, and uniting them against the common Enemy. With that View he appointed a Council to meet at *Viterbo* on the Octave of the Apostles *St. Peter* and *St. Paul*, that is on the Sixth of *July*, and leaving *Anagni*, where he then was, in the Beginning of the Year 1261, he repaired to *Viterbo* to preside at the Council. But overcome with Grief at the Success of *Manfred*, and the Dissensions of the *Christian* Princes among themselves, that proved so prejudicial to the Affairs of the *Christians* in the *East*, he died on the Twenty-fifth of *May*, of the present Year 1261, having governed the Church Six Years Five Months and Thirteen Days, reckoning from the Time of his Election*. He trod in the Footsteps of his Predecessor, pursued, as we have seen, the same Plan to exclude the whole Race of *Frideric*

Alexander
dies.

Year of
Christ 1261.

* Monachus Paduan. lib. 2. * Summontius in Hist. Neapolitan. lib. 2.
in Annal. Nangius, Ptolemæus Lucensis, Martiaus, Polenus. &c.

† Stero
from

Urban IV. BISHOPS of Rome.

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from the Imperial Crown as well as from the Crown of *Sicily*. In other Respects he is commended by most of the contemporary Writers, even by *Matthew Paris*, though no Friend to the Popes, for his Charity to the Poor, for his Virtue and Learning. It is observable of this Pope, that he created not a single Cardinal during the whole Time of his Pontificate, lest by increasing their Number, says the Monk of *Padua*, who wrote at this Time, he should increase the Dissensions that reigned among them ^u. We have One hundred and Twenty-four Letters written by this Pope in favour of the Friars *Minorites*, and Six to Saint *Lewis*, King of *France*, forbidding the Royal Chapels, and his Dominions, or any Part of his Dominions, to be put under an Interdict, without an express Order of the Apostolic See, allowing the King to imprison Clerks when guilty of any enormous Crime, and depriving all among them, who merchandised or followed any Trade, of all the Privileges of their Order ^w.

Year of
Christ 1261.

MICH. PALÆOLOGUS,
Emperor of the East.

URBAN IV.

RICH. Earl of Cornwall,
ALPHON. King of Castile,
Kings of the Romans.

The Hundred and Seventy-ninth BISHOP of Rome.

AT the Death of *Alexander* the College of Cardinals consisted of Eight only. Yet they could not agree in electing One of their own Body; but after warm Disputes from the Twenty-sixth of *May* to the Twenty-ninth of *August*, were obliged to chuse *John*, Patriarch of *Urban IV.* *Jerusalem*, come to *Viterbo* about some Affairs of his Church; and him ^{chofen.} they chose with One Consent, on the Twenty-ninth of *August* of the present Year. He was a Native of *Troyes* in *Champagne*, the Son of a ^{His Birth,} *Cobler* named *Pantaleon*; which he was not at all ashamed of, but, ^{Education,} when reproached with the Meanness of his Birth, used to answer, that ^{&c.} no Man was born Noble, but was nobilitated only by his Virtue. He studied at *Paris*, and being honoured by that University with the Degree of Doctor of Canon Law, he was created Archdeacon of *Liege*, and sent by *Innocent IV.* with the Character of his Legate into *Poland*. On his Return from thence he was preferred to the See of *Verdun*, and

^u Monach. Paduan Chron. l. 5.

^w Dacher. Spicileg. tom. 6.

Year of
Christ 1261.

in the First Year of the Pontificate of *Alexander* made Patriarch of *Jerusalem*, and Legate of the Apostolic See to the Christian Army in the East. At his Consecration he took the Name of *Urban*, because his Predecessor died on the Festival of the Martyr St. *Urban* *. He was consecrated and crowned the First Sunday after his Election, that is, on the Fourth of *September*.

Creates several Cardinals.

Urban wrote the Day after his Coronation, that is, on the Fifth of *September*, to all the Christian Princes as well as Bishops, to acquaint them with his Promotion; and in that he wrote to *Lewis*, King of *France*, he granted both to him and his Son *Philip* an Indulgence of a Year and Forty Days as often as they should assist at the Dedication of any Church or Chapel †. By the same Letter he granted Indulgences to all who should pray for the King and Kingdom of *France*. As the Cardinals were reduced to a very small Number, being in all but Eight, *Urban*, in the Month of *December* of the present Year, created Seven new Ones, and, in the Month of *May* of the following Year 1262, Seven more; so that the Sacred College now consisted of Twenty-Two Cardinals, all chosen Men, as the contemporary Writers tell us, Men who had distinguished themselves by their Prudence, Learning, and exemplary Lives.

A Crusade against Manfred.

Urban's next Care was to drive out *Manfred*, and subject the Kingdom of *Sicily* to the Apostolic See. With that View he summoned him to *Rome*, and upon his refusing to obey the Summons he first excommunicated him, as an Usurper and an Enemy to the Church, and then caused a Crusade to be preached every-where against him. A very numerous Army being thus raised, *Manfred*'s Army was obliged to withdraw from the Duchy of *Spoleti* which they had seized, and likewise to abandon all *Campania*, *Manfred* not chusing to come to an Engagement with an Army so vastly superior to his. But in the meantime new Disturbances being raised by his Friends in *Rome*, *Urban* thought it adviseable to recall his Army to his own Defence, and the Defence of the City. But the neighbouring Country being every-where laid waste by the rebellious *Romans*, the Pope's Army, for Want of Subsistence, by Degrees mouldered away; insomuch that the Pope, thinking himself no longer safe in *Rome*, left that City, and retired to

Urban
obliged to
retire from
Rome.

* Rainald. ad ann. 1261. Panvinius, Polonus, Longinus in Hist. Poloniæ, Massonus in Vitis Pontific.

† Dacher. tom. 5. p. 418.

Urban IV. BISHOPS of Rome.

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Orvieto, about Fifty Miles distant, where he resided with the Cardinals almost the whole Time of his Pontificate ^a.

Year of
Christ 1261.

As *Germany* was at this Time involved in a most bloody War, some supporting the King of *Castile* and others the Earl of *Cornwall*, several of the *German* Princes, to redeem their Country from the Calamities which it groaned under, were for excluding both Competitors, and chusing *Conradin*, who, they thought, had a better Right than either. Of this *Urban* was no sooner informed, than, renewing the Prohibition of his Predecessor, he wrote to all the Electors, forbidding them, on Pain of Excommunication, to elect or suffer at any time One to be elected, who they had Reason to believe would tread in the Footsteps of his Father and Grandfather, and prove as bitter an Enemy to the Church as either ^a.

Forbids the
Electors to
chuse Con-
radin King of
the Romans.
Year of
Christ 1262.

Urban, thinking himself safe at *Orvieto*, sent from thence a Summons to *Manfred*, ordering him, on Pain of Excommunication, to appear before him in a limited Time, and purge himself from the many enormous Crimes which he was charged with. The Crimes laid in that Summons to his Charge were, that though he had acknowledged Pope *Innocent* for the lawful Lord of the Kingdom of *Sicily*, and even taken the usual Oath of Allegiance to him and his Successors, he afterwards revolted from him, and with the Assistance of the *Saracens* seized on the Kingdom for himself; that he had imprisoned, and cruelly murdered, or caused to be murdered, several Barons, for no other Crime but their steady Adherence to the Apostolic See; that having spread, or caused to be spread, a false Report of *Conradin's* Death, he had, to the Disgrace of the Royal Dignity, assumed the Title of King; that he had driven from their Churches, had imprisoned and sent into Exile, many Prelates, and appropriated the Revenues of their Churches to himself; that, paying no Regard to the Authority of the Apostolic See, he caused Divine Service to be performed in his Presence and in Places under an Interdict, &c.

Excommuni-
cates Man-
fred.

Year of
Christ 1263.

As *Manfred* took no Notice of that Summons, but, on the contrary, proceeded with more Rigour than ever against all, without Distinction, who favoured, or were suspected to favour the Pope, *Urban*, with great Solemnity, excommunicated him as a Tyrant, a Heretic, and an Enemy to the Church ^b. This Sentence however did not divert *James*, King

^a Summontius in Hist. Neopolitana, l. 2. ^b Summontius
ibid. Anonym.

^a Rainald. Num. 45.

^b Summontius

Year of
Christ 1263.

Manfred's
Daughter
married to
the King of
Arragon's
eldest Son.

Negotiation
between
Manfred and
the Pope be-
gun and
broken off.

Urban en-
deavours to
put an End
to the War in
Germany.

of *Arragon*, from hearkening to a Proposal of Marriage between his eldest Son and *Constantia*, the Daughter of *Manfred* by *Beatrice* Daughter of *Amadeus* III. Earl of *Savoy*. *Urban* did all in his Power to dissuade the King from such an Alliance; but the Nuptials were nevertheless celebrated with great Solemnity, the King flattering himself, that as *Manfred* had no Male Issue, the Kingdom of *Sicily* might by such a Marriage devolve one Day to the Crown of *Arragon*.

The King, desirous of bringing about a Reconciliation between the Pope and *Manfred*, sent *Raymund Pennafort*, a Man held in great Esteem for the Sanctity of his Life and his Learning, to know upon what Terms his Holiness would receive *Manfred* into Favour. As the Pope insisted upon *Manfred's* appearing before him, and clearing himself from the Crimes specified in his Summons, the King prevailed, in the End, upon *Manfred* to send Embassadors to acquaint his Holiness that he was ready to comply with his Summons, provided he was allowed to come attended with such a Force as might secure him against any Attempts of his Enemies. The Pope would not consent to his entering the Territories of the Church with more than 800 Men, and even of them 100 only were to be armed. This *Manfred* would not agree to, and thus was the Negotiation broken off almost as soon as begun.

As the War between the Two Competitors for the Empire was carried on with a great deal of Bloodshed on both Sides, to the utter Ruin of that unhappy Country, *Urban* wrote to both Princes, exhorting them to submit their Pretensions to the Judgment of the Apostolic See; which, he says, they had formerly declined, but now seemed disposed to acquiesce in. He therefore summoned them to appear, by their Deputies, at his Tribunal, on the Second of *May* of the following Year 1264, and have their Cause there finally determined. In that Letter, dated at *Orvieto* the last Day of *September* 1263, the Pope bestows upon both Princes the Title of *King of the Romans elect*; and orders it to be by all given to both till the Apostolic See had determined which of the Two had the better Right to it^d. At the appointed Time *Alphonfus* sent his Deputies to plead his Cause for him. But *Richard* begging that the Trial might be put off to a further Term, on Account of the Troubles that then prevailed in *England*, the Pope put it off accord-

^c Rainald. ad ann. 1263.

^d Idem ibid.

Urban IV. BISHOPS of Rome.

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ingly to the Second of *May* of the following Year, but died before that Time. Year of Christ 1263.

Innocent IV. had granted the Kingdom of *Sicily* to *Edmund*, the Second Son of *Henry III.* King of *England*, as has been related above. That Grant *Alexander IV.* the Successor of *Innocent*, confirmed, and on the Sixth of *November* 1259 the young Prince received the Investiture, by a Ring, at the Hands of the Pope's Legate, sent for that Purpose to *England*. But the King not being able to raise the necessary Money for such an Undertaking, and Disturbances ensuing, occasioned chiefly by his monstrous Extortions for the Relief, as he pretended, of the Holy Land, the Pope resolved to apply to some other Prince. Having therefore assembled the Cardinals, he put them in mind of the many Injuries done to the Church by *Frideric*, and his Sons *Conrad* and *Manfred*; represented it as absolutely necessary for the Welfare of the Church, as well as the Safety of their own Persons, to extirpate that impious and accursed Race, and pathetically exhorting them to deliver the Church from the Tyranny it had groaned under for the Space of Fifty Years and upwards, told them that they could by no other Means attain so happy an End than by bestowing the Kingdom of *Sicily*, devolved to the Apostolic See, upon some brave and powerful Prince, who should, at his own Expence, drive out the perfidious Tyrant, and restore the oppressed People to their antient Liberty. He added, that if the cruel Tyrant pursued his wicked Undertakings against the Church and them with the same Success as had hitherto attended him, they would all, ere it was long, be put in Chains and confined in Dungeons.

The Kingdom had been offered to *Charles* of *Anjou* by *Innocent* in 1253, but he had been persuaded by his Friends to reject the Offer, as has been said in the Life of that Pope. However, as he had distinguished himself in the War with the Infidels in the East under the Banners of his Brother King *Lewis IX.* and was possessed of great Wealth, being by Right of his Wife Lord of all *Provence*, *Languedoc*, and great Part of *Piedmont*, the Pope and Cardinals resolved to make him a new Tender of the Kingdom. They therefore dispatched, without Delay, *Bartolomeo Pignatelli*, Archbishop of *Cosenza*, into *France*, to acquaint *Charles* with the Resolution of the Pope and the

* Anonym. ad ana. 1263.

Year of
Christ 1263.

whole College of Cardinals, ready to assist him to the utmost of their Power, though he would scarce stand in need of their Assistance, the People being every-where disposed to shake off the Yoke they groaned under, and join the First that should undertake to redeem them from their present Bondage. At the same time another Legate was sent into *England*; and his Commission was to get the King and his Son *Edmund* to renounce the Right they might claim to the Crown of *Sicily*, by virtue of the Investiture granted to the young Prince by *Alexander*. This the Legate easily obtained, the King having too much Business upon his Hands at Home to think of any Foreign Conquests. As for *Charles*, he considered the Difficulty of the Undertaking; and as he knew that *Manfred*, whom he was to drive out, had distinguished himself on many Occasions by his Courage and military Knowledge, he was for some time at a Loss whether he should accept or reject the Offer, the rather, as the King his Brother had always been averse to his engaging in so chargeable an Undertaking, when the Issue was so very uncertain, and he might, instead of acquiring new Dominions, lose or ruin his own. However he was, in the End, prevailed upon to accept the Offer, in a great Measure, as we are told, by his Wife *Beatrice*, who, not able to brook her being only a Countess while her Three Sisters were Queens, the One of *France*, the other of *England*, and the Third of *Germany*, joined the Legate, and jointly with him got even the King to consent to his Brother's accepting the Invitation f.

Who accepts
the Offer.

Year of
Christ 1264.

Urban dies.

While the Legate was returning to *Italy* to acquaint the Pope with the Success of his Negotiations, he received on the Road the News of his Death, which happened on the Second of *October* of the present Year 1264, when he had governed the Church Three Years One Month and Four Days. He died at *Perugia*, to which City he had but a little before removed from *Orvieto*, and was buried there in the Cathedral. The *Guelf* Writers all speak of *Urban* as a Saint, and he was in some Places honoured, soon after his Death, as a Saint. But the inveterate Hatred he bore not only to *Manfred*, but to *Conradin*, who had never given him the least Provocation, is, one would think, no Proof of an extraordinary Sanctity. He instituted the Festival of *Corpus Christi* on the following Occasion, as we read in St. *Antoninus*,

The Festival
of Corpus
Christi instituted
by him.

f Anonym. ad ann. 1264.

Clement IV. BISHOPS of Rome.

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Archbishop of *Florence*. A Priest having spilt at Mass some of the consecrated Wine, it appeared upon the Corporale (that is, upon the Piece of Linen on which the Chalice and Host are placed by the officiating Priest) like so many Drops of Blood g. But *Diestemius*, Prior of the *Benedictines* at *Liege*, tells us, that the Priest being staggered in his Belief of the real Presence, Blood flowed from the Host into the Chalice and upon the Corporale^h. The Corporale being brought bloody, as it was, from *Bolsena*, where the Miracle was supposed to have happened, to *Orvieto*, the Pope, after examining the Priest and all who were present, was convinced of the Miracle, and thereupon appointed the Solemnity of *Corpus Christi* to be annually celebrated. The People of *Orvieto*, to preserve the Memory of so stupendous a Miracle, built afterwards a most magnificent Church, of which the First Stone was laid by Pope *Nicholas IV.* in 1290. *Urban* built and richly endowed a Church at *Troyes*, his native City, in Honour of St. *Urban* the First Pope of that Name, repaired many others, paid some of the Debts contracted by his Predecessors, and is said to have been very generous to the Poor. We have several Letters of this Pope, but none very interesting.

Year of
Christ 1264.

MICH. PALÆOLOGUS.
Emperor of the East.

CLEMENT IV.

RICH. Earl of Cornwall,
ALPHON. King of Castile,
Kings of the Romans.

The Hundred and Eightieth BISHOP of Rome.

THE Death of *Urban* was followed by a Vacancy of the See for Clement IV. the Space of about Five Months, occasioned by the Disagree-^{electd.} ment of the Cardinals, all aspiring to that Dignity. However they^{Year of} agreed at last, and chose with One Voice *Guido*, Cardinal of *Sabina*; ^{Christ 1265.} though then absent. The circulatory Letters he wrote to acquaint the Christian Princes with his Promotion are dated the 22d of *February* 1265; and he must therefore have been elected but a few Days before. He was a Native of *St. Gilles*, on the *Rhone*, in the Province of *Nar-* His Birth; *bonne*, descended from the illustrious Family *Le Gros*, the Son of *Ful-* Education, *codius*, who upon the Death of his Wife took the monastic Habit^{Employ-ments, &c.}

g. Antonin. part 3. l. 29. c. 23. h. Dieft. Commen. ad ann. 1296.

among

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Christ 1265.

among the *Carthusians*, and of *Germana*, who is said to have led a most holy Life, and to have even been favoured by Heaven with extraordinary Gifts. *Guido* in his Youth followed the military Profession, but afterwards applied himself to the Study of the Law, and soon became One of the best Civilians of his Time, and as such was frequently consulted by *Lewis IX.* of *France*, and honoured with a Place in his Council. He had formerly been married, and had Two Daughters; but his Wife dying he entered into holy Orders, was soon after made Archdeacon of *Puy in Velay*, then preferred to that Bishopric, and in 1259 raised to the Archiepiscopal See of *Narbonne*. *Urban IV.* his Predecessor, created him Cardinal Bishop of *Sabina* in the Promotion of 1261, and in 1263 sent him with the Character of his Legate à latere into *England* to mediate a Reconciliation between the King and the Barons then at open War. But, not being allowed to enter the Kingdom, he stopt at *Boulogne*, and having summoned thither some of the *English* Bishops, he solemnly excommunicated, in their Presence, all who should thenceforth disturb the public Peace of the Kingdom, and ordered the Bishops to publish that Sentence and see it carried into Execution ^b. *Guido* then set out from *Boulogne* on his Return to *Italy*, and on his Journey received the News of his Election, which he carefully concealed, travelling in the Disguise of a Merchant, or of a Mendicant Friar, as some will have it, to avoid the Snares which he was told *Manfred* had laid for him. He arrived safe at *Perugia*, and was there, or, according to some, at *Viterbo* consecrated and crowned, taking on that Occasion the Name of *Clement*, because he was born on *St. Clement's Day*, as we read in the congratulatory Letter written to him upon his Promotion by *Alphonfus*, King of *Castile* ⁱ.

His Behaviour to his Relations.

The preceding Popes had, generally speaking, made it their Study to enrich and aggrandize their Families at the Expence of the Church. But *Clement* from the very Beginning of his Pontificate took Care to let his Relations know that they must expect nothing from him as Pope, but content themselves with the Wealth as well as the Rank they enjoyed before his Promotion. The Letter he wrote upon this Subject to his Nephew *Peter le Gros* deserves particular Notice; and I shall therefore give it in his own Words. “Many (says he) rejoice at

^b Rainald. ad ann. 1265. Martinus Polonus, Nangius, Continuator Paris, Westmonasteriensis, &c. ⁱ Rainald. ad ann. 1265. Num. 9.

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“ our Promotion ; but to us, who are to bear so heavy a Burthen, it
 “ is no Matter of Joy, but of Grief and Concern. From hence there-
 “ fore learn to be more humble and more complaisant to all than you
 “ were before. We will not have you, nor your Brother, nor any of
 “ our Relations to come to us without our particular Order ; if you
 “ do, you will return disappointed and confused. Think not of mar-
 “ rying your Sister more advantageously on our Account. For neither
 “ she, nor her Husband must expect any Thing from us above her
 “ former Condition. If she marries the Son of a Gentleman (*Militis*)
 “ I propose giving her Three hundred Livres of Silver, but nothing
 “ at all if she aspires at a higher Rank. Let none but your Mother
 “ know what I now write to you. It would grieve us to find any of
 “ our Relations elated with our Promotion. Let *Mabella* and *Cecilia*”
 (the Pope’s Two Daughters) “ be satisfied with the Husbands they
 “ would have chosen had we no Preferment at all.” The Pope closes
 his Letter with forbidding his Daughters to recommend to him any
 Person whatsoever, and assuring them, that their Recommendation
 would not be attended with any the least Advantage to those they re-
 commended, but would prove hurtful to them, especially if their Re-
 commendation had been procured with Presents ^k. This Letter is dated
 from *Perugia*, the 27th of *March* 1265, that is, little more than a
 Month after his Promotion. *Hacsemius*, a Canon of *Liege*, who has
 written the Lives of the Bishops of that City from the Year 1147 to the
 Year 1348, in which he flourished, tells us, that as many Persons of
 great Distinction courted *Cecilia*, *Clement* told them joking, that it was
 not *Cecilia* they courted, but the Pope ; that she was not the Pope’s
 Daughter, but the Daughter of *Guido Fulcodius*, whose Daughter they
 never would have courted : And he could never be prevailed upon to
 consent to their marrying any of a superior Rank to their own. They
 therefore both retired to a Monastery, and there passed the Remainder
 of their Lives. The same Writer adds, that *Clement* had a Brother
 Rector of a Parochial Church, and that all he could be persuaded to
 do for him was, to transfer him from that Church to One somewhat
 richer. Of all Things he abhorred, says *Tritbemius*, Plurality of Be-
 nefices as a most scandalous Abuse, and obliged even his own Ne-
 phew, who had Three, to resign Two of them, only allowing him to

^k Rainald. ad ann. 1265. Papirius, Masso, Onuph. &c.

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chuse which of the Three he pleased. As some interposed in his Favour, telling his Holiness that he should rather add a Fourth Benefice to the Three that One so nearly related to him already enjoyed, and had been thought to deserve, the Pope answered, that if his Nephew was not satisfied with One Benefice he deserved none, and should have none¹.

Charles of
Anjou ar-
rives at
Rome.

Clement, though a Man in every other Respect of a most unexceptionable Character, yet treading in the Steps of his Predecessors, made it the whole Business of his Pontificate utterly to extirpate the Family of *Frideric*, to drive *Manfred* from the Kingdom of *Sicily*, and settle *Charles* of *Anjou* upon the Throne. *Charles* had accepted the Offer that was made him of it by Pope *Urban*, as has been related in the Life of that Pope. *Clement* therefore, approving and confirming all the Measures of his Predecessor, wrote immediately upon his Promotion to acquaint *Charles* with it, and press him to hasten into *Italy*. Upon the Receipt of that Letter *Charles*, having kept his *Easter* at *Paris*, which fell in the present Year 1265 on the Fifth of *April*, he set out for *Rome*, attended by his Wife *Beatrix*, and a great many Knights and Commanders who had distinguished themselves in other Wars. These went by Land, while *Charles* himself with his Wife embarked at *Marseilles*; and they had the good Luck to escape *Manfred's* Fleet, consisting of Eighty Gallies, that lay in wait for them, and to arrive safe at *Rome* on the Eve of *Whitsuntide*. As he had been created by *Urban* Senator of *Rome*, a Dignity to which great Power was annexed at this Time, he was received by the *Roman* People with the greatest Demonstrations of Joy, and took, amidst the loud Acclamations of Men of all Ranks, Possession of his new Dignity.

Is invested
and pro-
claimed King
of *Sicily*.

Charles, a few Days after his Arrival, received the Investiture of the Kingdom of *Sicily* at the Hands of Four Cardinals, appointed by the Pope, who still was at *Perugia*, his Legates for that Purpose. The Investiture was clogged with so many Conditions, unknown to the *Norman* as well as the *Suevian* Princes, that *Charles*, in Effect, became Tributary of the Apostolic See. *Clement* endeavoured, as his Predecessor had done before him, to persuade *Charles* to cede the whole Province of *Terra Laboris*, with the City of *Naples* and the adjacent Islands to the Apostolic See. But *Charles* declaring, that he would by

¹ Joann. Trithem. in Chron. Hirsaug. ad ann. 1269.

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no Means undertake the Expedition, as he was to carry it on at his own Expencc, unless the whole Kingdom of *Sicily* with all the Provinces on this Side the Straits of *Messina* to the Confines of the State of the Church were granted to him, except the City of *Benevento* with its Territory, the Pope yielded at last, and the Investiture extended to all the Provinces on this and the other Side the Straits of *Messina* (or the narrow Channel separating *Italy* from *Sicily*) which other Kings ever had enjoyed. Such however were the Conditions imposed upon the new King, and sworn to by him, as confined his Power within very narrow Bounds, especially with respect to Ecclesiastical Matters. The Articles or Conditions most worthy of Notice were, I. That *Charles* should take an Oath of Fealty and do Homage to *Clement* and his Successors lawfully elected. II. That neither *Charles* nor his Successors should ever suffer themselves to be elected Kings of *Germany*, or Emperors, or aspire at the Sovereignty of *Tuscany* or *Lombardy*. III. That he should restore to the Churches of the Kingdom whatever had been taken from them. IV. That all who had been banished *Sicily*, whether Ecclesiastics or Laymen, should be allowed to return, as his Holiness should direct. V. That neither *Charles* nor his Successors should ever intermeddle in Ecclesiastical Elections. VI. That all Ecclesiastical Causes should be tried and determined by Ecclesiastics, or by an Appeal to the Apostolic See. VII. That the Clergy, neither in civil nor criminal Cases, should be obliged to appear before a Lay Judge. VIII. That the King should not claim the Rents of vacant Churches. IX. That the King should pay yearly to the Apostolic See on *St. Peter* and *St. Paul's* Day, that is, on the 29th of *June*, Eight thousand Ounces of Gold, and present his Holiness with a fine and good White Horse, *unum Palafrænum pulchrum et bonum*. X. That the King should keep constantly on foot One thousand Horsemen, well accoutred, to be employed by the Pope in the Holy War, or in Defence of the Church. These Articles being agreed and sworn to by *Charles*, he received the Investiture and was proclaimed King of *Sicily* in the *Lateran* Basilic on the 29th of *May* of the present Year 1265, the First of *Clement's* Pontificate.

In the mean time *Charles's* Troops being all arrived, he wrote to the Pope to acquaint him therewith, expressing in his Letter a great Desire of receiving the Crown at his Holiness's Hauds, and pressing him

Is crowned
at Rome.
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Christ 1266.

Summoatius Hist. Neapol. l. 22.

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to come to *Rome* to perform that Ceremony himself, and bless his Standards. That *Clement* declined, not trusting the *Romans*, among whom he knew *Manfred* had some powerful Friends. He therefore sent Five Cardinals to perform the Ceremony as his Legates, and by them *Charles* and his Wife *Beatrice* who had long panted for a Crown, were, on the Day of the *Epiphany*, or the 6th of *January* 1266, solemnly crowned in the Church of *St. Peter*. On this Occasion *Charles* renewed the Oaths he had taken when he received the Investiture, and did Homage to the Cardinals as representing the Pope. In the authentic Records of the Coronation *Charles* is said to have been crowned *King of Sicily on this and on the other Side the Phare*, or the Straits of *Messina*, *Rex Siciliae citra et ultra Pharum*: And from thence the modern Title, *Rex utriusque Siciliae*, *King of both Sicilies*, or of the *Two Sicilies*, probably had its Rise.

The Pope's
Answer to
Charles, re-
quiring a
new Supply
of Money.

This Undertaking was, it seems, no less expensive to the Pope than to *Charles* himself. For from One of *Clement's* Letters it appears, that he had contracted immense Debts, and borrowed large Sums of the Merchants of *Siena* and *Florence*, of the Earl of *Poitiers* and others, and had even been obliged to mortgage the Possessions of most of the Churches in *Rome*, for the Payment of the Principal and Interest. However, *Charles*, when on the Point of setting out from *Rome* upon his intended Expedition, pressed his Holiness with great Earnestness for a new and speedy Supply of Money, without which, he said, he almost despaired of being able to carry his Holiness's Designs into Execution. To that Letter the Pope returned the following Answer: "We have neither Rivers nor Mountains of Gold, and therefore cannot possibly answer your Demands. You have drained us of all the Money we had. The Merchants are quite tired with lending, and will lend us no more. Why then do you thus teize and torment me? Would you have me to work Miracles, to convert Earth and Stones into Gold? I am not worthy of that, nor of any other extraordinary Gift!"

Charles
marches
against
Is. antied.

Upon the Receipt of this Letter *Charles*, sensible that he could not maintain his numerous Army for any considerable Time, resolved to march, without Delay, against the Enemy, and put an End at once to the War by a decisive Battle. But; on the other Hand, *Manfred* was determined to avoid a Battle, had placed strong Garrisons in all the

¹ Ex Regist. Vatican. apud Pagi. tom. 3. p. 375.

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frontier Towns, had caused the Country, through which the Enemy was to march, to be laid waste far and near, and all Provisions to be conveyed to the fortified Places. Thus he thought the *French*, not able to bear Hunger and Fatigue, would soon be sick of the Undertaking, and disperse. And so it would, in all Probability, have happened, had not the unhappy *Manfred* been betrayed by those, in whom he chiefly confided. For, upon *Charles's* appearing on the opposite Bank of the *Garigliano*, the Count of *Caserta*, *Manfred's* Brother-in-Law, who had been placed there to dispute the Passage of that River, retired; and *Charles* passed it with his whole Army quite unmolested. At the same time many other Persons in different Parts of the Kingdom openly declared for the Pope and the King he had set over them, against *Manfred*, as an excommunicated Person, as a Heretic, and a *Saracen*; for his Army consisted chiefly of *Saracens*. *Manfred*, alarmed at this, almost general, Revolt, and not knowing whom to trust, thought it advisable to come to an Agreement with his Competitor, and accordingly sent Embassadors to offer him the whole Kingdom of *Sicily* on this Side the *Phare*; which was to divide the Kingdom with him. But *Charles* received the Embassadors in a very haughty Manner, and, being elated with his Success, returned them the following insolent Answer: *Tell the Sultan of Nocera (a City inhabited chiefly by Saracens) that I will come to no Agreement with him, and that very soon I shall either send him to Hell, or he shall send me to Heaven^m.*

Charles in the mean time advanced, and having taken by Storm the City of *St. Germano*, notwithstanding the vigorous Resistance he met with from the *Saracens* who garrisoned the Place, and were all put to the Sword, he marched strait to *Benevento*, whither *Manfred* had retired with the main Body of his Army, and drawing up his Forces in the Plains of that City, offered him Battle. *Manfred* was by no means for accepting the Challenge, as he expected daily the Arrival of a powerful Reinforcement from *Lombardy*, and a Body of *Saracens* from *Africa*. However he yielded at last to the pressing Instances of his Officers as well as his Men; and an Engagement thereupon ensued, as obstinate and bloody as any we read of in History. For many Hours Victory continued doubtful; and *Manfred*, say the contemporary Writers, would have certainly carried the Day, but for the Treachery of

*Manfred's
Army de-
feated, and
he killed.*

^m Anonym.

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Christ 1266.

his own Men, of whom many either laid down their Arms in the Heat of the Action, or turned them against him. The brave Prince, seeing himself thus betrayed, and determined not to outlive his Defeat, rushed, with a few Men, as resolute as himself, into the thickest of the Enemy's Squadrons, and there fell amidst Heaps of the Enemy that had fallen by his Hand. His Army missing him, and concluding that he was either killed or made Prisoner, betook themselves to a precipitate Flight. But being closely pursued, most of them were either taken or put to the Sword.

How treated
after his
Death.

This memorable Battle, that decided the Fate of *Sicily*, was fought on *Friday* the 26th of *February* 1266, as we learn from the Letter written the following Day by *Charles* to give the Pope an Account of it. As no News was heard of *Manfred* that Day nor the next, it was generally believed that he had made his Escape. But *Charles* having caused all the dead Bodies, that covered the Field of Battle, to be carefully examined by those who knew him, his Body was found and brought to the Conqueror on *Sunday* the 28th. It appeared that he had received several Wounds; and some of the *French* Nobility, touched with Compassion, begged he might be honourably interred, and the Funeral Rites, at which they would all assist, might be performed at his Exequies. *Charles* was inclined to grant them their Request, but was diverted from it by the Pope's Legate, strongly remonstrating against any Ceremonies of the Church being performed at the Funeral of One who had died excommunicated, or his being buried in consecrated Ground. His Body was therefore thrown into a Ditch at the Foot of the Bridge of *Benevento*. It was not suffered to lie undisturbed even there, but by an Order from the Pope, procured by the Archbishop of *Cosenza*, it was dug up, as unworthy to lie in Ground that belonged to the Holy Church of *Rome*, and thrown into the River *Viridis*, now *Marino*. *Manfred* had built a magnificent City at the Foot of *Monte Gargano*, where the old City of *Sipontus* had stood, and called it, from his own Name, *Manfredonia*. That Name the Pope and *Charles*, out of Hatred to *Manfred*, changed into the Name of *New Sipontus*. But in Spite of all their Endeavours it maintained and maintains to this Day the Name of *Manfredonia* ⁿ. The Poet *Dante*, who

ⁿ Summontius & Rainald. ad ann. 1266.

flourished

flourished in the Beginning of the following Century, places *Manfred* not in Hell, but in Purgatory °.

Year of
Christ 1266.

The Defeat and Death of *Manfred* were followed by the Submission of the whole Kingdom. *Charles* was every where received with open Arms, and proclaimed King amidst the loud Acclamations of his new Subjects, flattering themselves, that, under him, they should be eased of the many Taxes that the Usurper, as they now called *Manfred*, had imposed upon them to maintain the Power he had usurped. But *Charles* had contracted immense Debts, and so had the Pope, to deliver them from the Tyranny of a merciless Tyrant, and those Debts were to be paid, as *Charles* told them, by those for whose Benefit they had been contracted. Thus were the Taxes all doubled, and the Payment of them exacted with greater Rigour than ever. Besides, the *French*, who attended *Charles* in his Progress through the Kingdom, committed every-where such Disorders as intirely estranged the Minds of the People both from him and them. Many of the Barons therefore entering into an Association, resolved to improve the present general Discontent into an open Rebellion, and with that View sent privately to invite *Conrad*, or as he was called *Conradin*, to come and take Possession of his paternal and hereditary Kingdom, which the Pope had taken upon him to bestow, contrary to all the Laws of Justice, upon One who had not the least Shadow of Right to it. The Deputies assured the young Prince, that the Nobility as well as the People, most cruelly oppressed by their new Masters, were ready to join him as soon as he appeared among them †.

The whole
Kingdom
submits to
Charles.

Soon tired of
his Govern-
ment.

Conradin
invited.

Conradin, though a Youth at this Time not above Fifteen Years of Age, readily accepted the Invitation, and the Duke of *Austria*, a Youth of much the same Age, promised to accompany him, and either to die with him or see him placed on the Throne of his Ancestors. The Pope was soon informed of the Plot, how secretly soever carried on, and having acquainted *Charles* with it, he published a Bull in the Church of *Viterbo* on the 18th of *November* 1266, forbidding *Conradin*, on Pain of Excommunication, to assume the Title of King of *Sicily*, or to set Foot in *Italy*. At the same time all were forbidden, upon the same Penalty, to acknowledge him for King, or lend him any Assistance whatever against the Prince, whom the Apostolic See had,

° Dante, Canto 3. del Purgatorio.

† Anonym. ad ann. 1266.

Year of
Christ 1266.

Who enters
Italy.

Year of
Christ 1267.

Is excommu-
nicated by
the Pope.

Year of
Christ 1268.

for the Good of the Church, placed on the Throne. The same Prohibitions the Pope renewed on *Maundy Thursday* the following Year, or on the 14th of *April* 1267, summoning *Conradin* to appear before him on or before the Festival of *St. Peter* and *St. Paul*, kept on the 29th of *June*. But *Conradin*, paying no Regard to the Citations and Menaces of the Pope, entered *Lombardy* at the Head of a Body of Twelve thousand Horse, raised by himself and the young Duke of *Austria*. Upon his Arrival the *Gibeline* Cities all declared for him, and those of *Siena* and *Pisa* among the rest. He therefore advanced with all Expedition to *Pisa*, and being received there with all possible Marks of Distinction, in Spite of the Pope's Anathemas, he proceeded from thence on his March to *Rome*, in Compliance with an Invitation, which he little expected, from *Henry*, Brother to *Alphonfus*, King of *Castile*, who had got himself chosen Senator of *Rome*, and had not only declared against *Charles*, but driven all his Friends and the Pope's out of that City^a.

Conradin on his Arrival at *Rome* was received there by the Senator, by the Nobility, and the People with the greatest Demonstrations of Joy; which so provoked the Pope that on *Maundy Thursday*, which in the present Year 1268 fell on the 5th of *April*, he thundered out the Sentence of Excommunication against *Conradin*, against *Henry* of *Castile*, and all who should any ways assist the One or the other, Laymen were to forfeit their Estates, and the Clergy all their Dignities and Benefices; all Places were interdicted that admitted *Conradin* or any who favoured him within their Walls, and *Conradin* himself was declared incapable of holding any Kingdom, Fief, or Dignity whatever. *Henry* of *Castile* was not only excommunicated, but deprived of the Senatorial Dignity, and all were excommunicated, as Rebels to the Church, who should obey him, or serve under him. The *Romans* however not only received *Conradin* with all his Men within their Walls, but joined him in great Numbers, and supplied his Army, so long as he remained in their City, with all Necessaries at their own Expence. While *Conradin* was yet at *Rome* he received the agreeable News of a Victory gained in *Sicily* by *Conradus Capecius*, One of his Generals. *Capecius* had passed over into *Africa* on board some *Pisan* Vessels, and having raised there a Body of *Saracens*, landed with them in *Sicily*, attacked *Fulk*, *Charles's*

^a Anonym. ibid. & Rainald.

Lieutenant, when he least expected it, and having gained a complete Victory over him, caused *Conradin* to be proclaimed King in all the chief Cities of the Island. The *Sicilians*, encouraged by this Victory, declared every-where for *Conradin*, their lawful Sovereign, flocked from all Quarters to join *Capecius*; and, falling upon the few *French* that remained among them, obliged them to deliver up their Arms and quit the Island.

Year of
Christ 1268.
Sicily de-
clares for
Conradin.

Conradin upon the News of this Victory left *Rome*, in order to engage *Charles*, who having drawn all his Troops together waited for him at the Lake of *Celano*; called formerly *Lacus Fucinus*: There the Two Armies engaged, on *Thursday* the 23d of *August* of the present Year, when *Charles*, with an Army vastly inferior in Numbers to the Enemy's, gained a complete Victory over *Conradin*, as he had done Two Years before over *Manfred*. Some Writers tell us, that *Charles's* Army was after an obstinate Resistance put to Flight, but that while *Conradin's* Men were busied in pursuing the Fugitives, in carrying off the Prisoners, and plundering the Dead, thinking they had no Enemy to contend with, *Charles*, putting himself at the Head of a few Squadrons, which he had placed in a Valley, unexpectedly attacked them while thus dispersed, and intirely changed the Fate of the Day. *Conradin*, the Duke of *Austria*, and *Henry* of *Castile* did all in their Power to rally their Men, but were themselves, in Spite of all their Endeavours, forced in the End to consult by Flight their own Safety. *Conradin* and the Duke of *Austria*, travelling Night and Day in the Disguise of Peasants, were discovered at *Astura*, that belonged to the Family of the *Frangipani*, and by them seized and delivered up to *Charles*, who sent them botli Prisoners to *Naples*. We are told, that of *Conradin's* numerous Army very few had the good Luck to escape the general Slaughter, the *French* giving no Quarter, but putting all, without Distinction, to the Sword who fell into their Hands. Many of the Cities that had declared for *Conradin* were, by *Charles's* Order, first given up to be plundered, and then laid in Ashes. The Citizens who had sided with the Rebels, as they were called, were either put to cruel Deaths or confined for Life. The Cruelties, practised on this Occasion by *Charles* and the *French* in general, inspired the Inhabitants with such an Aversion to their Government, as afterwards produced

*Conradin de-
seated and
taken.*

Year of
Christ 1268.

*The Death of
Conradin not
advised by
the Pope.*

the famous Conspiracy called the *Sicilian Vespers*, of which I shall have Occasion to speak in the Sequel.

Charles having now settled the Affairs of the Kingdom to his intire Satisfaction, and put it out of the Power of his Subjects, however disaffected, to raise new Disturbances, began to consider with himself how he should dispose of his Three illustrious Captives, *Conradin*, the young Duke of *Austria*, and *Henry* of *Castile*. But being at a Loss what Resolution to take concerning them, he applied to the Pope, who, without the least Hesitation, returned to those who were sent to consult him, the following *Laconic* Answer; *The Life of Conradin is the Death of Charles, and the Death of Conradin is the Life of Charles*. Thus the more modern *German* Writers ^t. But no Notice is taken of this Answer by any of the *Historians* who lived nearer to those Times, though some of them were *Gibelines*, and consequently no Friends to the Popes. Besides, it is very certain, that *Conradin* was not put to Death till near Eleven Months after the Death of *Clement*; and it is highly improbable that had *Clement* given such Advice to *Charles*, he would have delayed so long to put it in Execution. *John Villani*, whose Annals reach to the Year 1348, supposing *Clement* to have been still living when *Conradin* was put to Death, tells us, that it gave him great Concern, and that *Charles* was, on that Account, reprimanded with great Severity both by the Pope and the Cardinals ^u. A plain Proof this that *Villani* had never heard of the above Advice as given by the Pope.

*Conradin
publicly exe-
cuted.*

The *Sicilian* and *Neapolitan* *Historians* give us the following Account of that unhappy Prince's Death. *Charles*, say they, apprehending that *Conradin's* Friends, who were very numerous, and looked upon him as lawful Heir to the Crown, would, so long as he lived, lay hold of every Opportunity to rescue him, and place him on the Throne of his Ancestors, thought it advisable to remove him out of the Way, and prevent by that Means all future Disturbances. However, to colour his iniquitous Design with the Name of Justice, he assembled all the chief Barons of the Kingdom, as well as the *French* Nobility that attended him, and after representing to them the Danger of their being involved in new Troubles, greater than those they had yet undergone, if the Pretender to his Crown were suffered to live,

^t Struvius Hist. German. p. 492.

^u Villani ad ann. 1268.

desired them to determine his Fate and their own. Many of the *French* Lords, and among the rest the Earl of *Flanders*, *Charles's* Son-in-Law, were for sparing the young Man's Life, and only keeping him closely confined and well guarded. But the far greater Part both of the *French* and *Italians*, to court the Favour of their new King, and secure the Tranquillity of the Kingdom, were for putting him to Death, and sacrificing the Life of One Man to the Peace and Happiness of Thousands. Sentence of Death was therefore pronounced against him, as a Disturber of the public Peace, as a Rebel to the Church, and the Usurper of a Kingdom, which the Pope had granted to another, and he therefore could have no Claim to. When this Sentence was read to him he heard it out with great Composure, though not much above Seventeen Years of Age, and then said, without betraying the least Concern, "the Duke of *Anjou* has no Power over me, "nor have they who with him, and to gratify him, have plotted my "Death." When he was brought to the Scaffold (for he was beheaded at *Naples* in the public Market-place) he declared in an Harangue to the Spectators, that he was no Disturber of the public Peace, no Enemy either to the Church or his Holiness, but came into *Italy* to recover a Kingdom, that by hereditary and undoubted Right belonged to him, and had been given to another, when he had done nothing to forfeit it, which, he said, was trampling upon all Laws of Justice and Religion; that they had disturbed the public Peace, and not he, who had robbed him of a Crown, which his Ancestors had worn for many Generations, and he alone had a Right to wear; that as to the pretended Crimes of his Father *Conrad*, of his Grandfather *Frideric*, and his Uncle *Manfred*, it was the Height of Injustice to punish him for them, as he had been no ways accessary to them, &c. His Speech, the Comeliness of his Person, and the Constancy with which he suffered, though yet a Youth, made a deep Impression upon the Minds of the People, and greatly increased the Hatred they bore in their Hearts to their new Masters. With *Conradin* were beheaded the young Duke of *Austria*, *Girardus* a Nobleman of *Pisa*, and *Hurnasius* a German Knight; and at the same time Nine Barons, all Natives of the Kingdom of *Sicily*, were hanged; Executions, says a *French* Historian, that, to this Day, must raise Horror and Indignation in all

Year of
Christ 1267.

Account of
his Death.

Year of
Christ 1267.

Death of
Clement.
His Character,
Writings, &c.

who read or hear of them w. *Conradin* was the last of the Male Descendants from the Emperor *Frideric II.* to whom Pope *Celestine III.* had granted the Kingdom of *Sicily* in 1197, as has been related in the Life of that Pope. The only now surviving Person of that illustrious Family was *Constantia*, the Daughter of *Manfred*, married, as has been said, in 1262, to *Peter*, the Son of *James* King of *Arragon*.

Clement did not live to hear of these barbarous Executions. His Death is said by all the Authors, who speak of him, to have happened in the latter End of *November* 1268, on the 29th of that Month, say some; whereas *Conradin* was, according to the same Writers, beheaded on the 26th of *October* 1269². *Clement* is, I may say, in a manner canonized by the Writers of those Times, as a Man of most extraordinary Sanctity. Indeed if we overlook his implacable and unprovoked Enmity to *Conradin*, and the Measures he pursued to the entire Ruin and Destruction of the *Swabian* Family, we shall find nothing in his Conduct that does not deserve the highest Commendations. He was a generous Friend to the Poor, made it his Business to relieve all in Distress, rewarded Virtue and Merit alone, and instead of raising and enriching his Family, as other Popes had done, at the Expence of the Church, he left them at his Death in the same Rank and Condition they were in when he first embraced the Ecclesiastical State. He died at *Viterbo*, and was buried there in the Church of the Preaching Friars or *Dominicans*, where his Tomb is still to be seen with the Image of *St. Hedwiges*, Duchess of *Poland*, whom he canonized, and whose Life he wrote. Several learned Treatises upon the Canons and Canon Law are ascribed to him. But some of them were certainly written by one *Guido Papa*, whom some have mistaken for Pope *Clement*, named *Guido* before his Promotion³. The Life of *Clement* has been written in a very elegant Style by the Jesuit *Claudius Clemens*, and was printed at *Lions* in 1629. *Clement*, in a Letter dated from *Viterbo* the 15th of *November* 1268, condemned the Book of *William de Sancto Amore* against the Mendicant Friars, as containing Doctrines repugnant to the Holy Scriptures, and the Practice of the Church. During his Pontificate of Three Years and some Months he created but One Cardinal, viz. *Aiglerius*, a *Benedictine* Monk and a Native of *France*.

¹ Mezeray Vie de S. Louis, p. 424.

² Vide Spondanum ad eund. ann.

³ Vide

Labbeum de Script. Ecclesiast. in Clement. IV.

MICH. PALÆOLOGUS,
Emperor of the East.

GREGORY X.

RODULPH, Count of
Habsburg,
Emperor of the West.

Year of
Christ 1268.

The Hundred and Eighty-first BISHOP of Rome.

BY the Death of *Clement* the See remained vacant for the Space of *The See vacant near Three Years.* near Three Years; that is, from the 29th of *November* 1268 to the 1st of *September* 1271. The Cardinals, though in all but Fifteen, could not agree, each of them aspiring at that Dignity, and opposing the Election of any other. The Cardinals were not then, as they are now, shut up till they had agreed, that is, till Two Parts in Three had agreed in the Election of a new Pope, but met and voted once a Day, either in *St. Peter's Church*, or in the *Lateran*, if the Pope died at *Rome*, or in the Cathedral Church of the City where he died. As *Clement* died at *Viterbo*, the Cardinals met daily in that Cathedral, and after voting returned to their respective Habitations. But when after several Months they had not yet come, nor was there any Likelihood of their coming, to any Agreement, *Raynerius Gatto*, Prefect or Governor of the City, and *Albertus de Montebono*, the *Podesta* or First Magistrate, ordered them to be all shut up in the Bishop's Palace, and to be kept there closely confined so long as by their Disagreement the See remained vacant, and the Church destitute of a Pastor. We have a Diploma, addressed by the Cardinals thus confined, to the Two above-mentioned Magistrates, begging they will allow *Henry*, Cardinal Bishop of *Ostia*, greatly indisposed, to quit his Confinement, as he has, in their Presence, renounced his Right of voting during the present Vacancy. This Diploma, as it is called, is dated from the uncovered Palace, *Palatio discooperto*, of the Bishop of *Viterbo*, the 8th of *June* 1270, the Apostolic See being vacant². *Panvinus* tells us, that *John* of *Toledo*, Cardinal Bishop of *Porto*, seeing the Cardinals praying daily the Holy Ghost to inspire them with the Spirit of Concord and Union, and yet Discord continuing to reign among them, said pleasantly, *Let us uncover the Room, else the Holy Ghost will never get at us.* When what he had said was told to the Two Magistrates, they immediately ordered the Roof of the Room where the Cardinals

² Oldoin. in addition. ad Ciacenium.

Year of
Christ 1271.

Gregory X.
elected.

Year of
Christ 1271.

Sets out
from the
Holy Land.

Arrives at
Viterbo.

Year of
Christ 1272.

Writes from
thence to the
Christian
Princes in
behalf of the
Christians in
Palestine.

met to be taken off, hoping that this new Inconvenience would oblige them to hasten the Election; but their Obstinacy was Proof against all Inconveniences till the Magistrates bethought themselves of daily lessening their Subsistence, which had the wished-for Effect. For being thus reduced to the Alternative of starving or agreeing, they left the Election by Compromise to Six of their Number; and by them was chosen, on the 1st of September 1271, *Theald*, Viscount of *Placentia*, Archdeacon of *Liege*, then in *Syria* with *Edward* Prince of *Wales*.

The Cardinals immediately dispatched some *Franciscan* and *Dominican* Friars to acquaint *Theald*, or as some call him, *Theobald*, with his Election, and beg, in their Name, he would, without Delay, set out for *Italy*, and hasten to *Viterbo*, whence they should not depart till his Arrival. The Friars found him at *Ptolemais*, now *Acra*, waiting there for a favourable Opportunity of passing to *Jerusalem* and visiting the holy Places there. But when the Decree of his Election was delivered to him, he resolved, in compliance with the Request of the Cardinals, to embark with all possible Expedition for *Italy*. He preached to the Christians of *Ptolemais* the Day before his Departure, and in his Sermon assured them of all the Assistance he could possibly procure for them, repeating the Words of the 137th *Psal*m, *If I forget thee, O Jerusalem, let my right Hand forget her Cunning. If I do not remember thee, let my Tongue cleave to the Roof of my Mouth: Yea, if I prefer not Jerusalem in my Mirth.* He embarked at *Ptolemais* in November 1271, and landed at *Brindisi* on the 1st of January 1272, and from thence proceeded, being attended by *Charles* King of *Sicily*, straight to *Viterbo*, where he arrived, and was received by the Cardinals and the People with all possible Marks of Joy, on the 10th of February^a.

To make good the Promise he had made to the Christians in *Palestine*, he wrote soon after his Arrival at *Viterbo* and before his Consecration, to most of the Christian States and Princes, earnestly exhorting and entreating them to send, without Delay, new Supplies both of Men and Money, and he himself to encourage them by his Example, raised Five hundred Horse and a numerous Body of Foot, and hired the *Venetian* Gallies to convey them into the East. As he had not yet been consecrated, in the Letters he wrote on this Occasion he styled himself only *Gregory, Bishop elect, Servant of the Servants of*

^a Rainald. ad ann. 1272.

Gregory X. BISHOPS of Rome.

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God; and thus dated them, *In the First Year of our Apostolic Office,* instead of *our Pontificate.* He closes his Letter to *Philip*, King of *France*, with the following Words: *Be not surpris'd at our Name not being expressed on the Bull, or Seal, annexed to these our Letters; for thus our Predecessors have sealed their Letters before their Consecration.* From these Words it appears that *Gregory* had taken that Name before his Consecration, but that it was not customary for the Popes to have their Names expressed on their Bulls, or Seals, till that Ceremony was performed. The Seal, called *Bull*, had on One Side the Effigies of *St. Peter* and *St. Paul*, and on the other the Name of the Pope for the Time being; and that Seal the Popes used, as they still do, in writing to Princes, or concerning public Affairs. Letters to their Friends, or concerning private Grants, they sealed with the *Fisherman's Seal*, so called because on that Seal was engraved *St. Peter* fishing with his Nets in a Boat. Letters sealed with this Seal are called *Briefs*, and those sealed with the other *Bulls*. We find no mention made of these different Seals till the Pontificate of the preceding Pope *Clement IV.* though they were used by the Popes before his Time: For that Pope closes the Letter he wrote to his Nephew *Peter le Gros* with the following Words: *We write not to you nor to our familiar Friends under the Bull, but under the Seal of the Fisherman, which the Roman Pontiffs use in their private Letters.* Both Seals are used in the same Manner by the Popes to this Day. At the same time *Gregory* declared all excommunicated, and unworthy of Christian Burial, who should sell Arms, Timber, Ships, or any warlike Stores whatever to the *Saracens*, or any-ways favour or assist them. This Sentence or Declaration, dated the 4th of *March*, he ordered to be publicly read in all Churches throughout *Christendom*.

Year of
Christ 1272.

From *Viterbo* the Pope removed with all the Cardinals to *Rome*, in order to be consecrated and crowned there, the *Romans* having earnestly entreated him to come and reside among them. Both Ceremonies were performed on the 27th of *March*, and Two Days after the Pope wrote to all the Christian Princes to acquaint them with his Promotion, and exhort them to concur with him in reforming the Abuses that had insensibly crept into the Church. As *Gregory's* chief Concern was for the Holy Land, he formed, from the very Beginning of his Pontificate, a Design of uniting the *Greek* and *Latin* Churches, that, all Disagreement between

Appoints a
General
Council to
meet.

Year of
Christ 1272.

Invites the
Greek Em-
peror to it.

Guido de
Montfort
excommuni-
cated.

Year of
Christ 1273.

between the Two Empires being removed, they might with joint Forces make War upon the *Saracens*, the avowed Enemies of both. With that View he wrote on the 1st of *April* of the present Year circulatory Letters addressed to all Christian Princes, and all the Prelates of the Church, signifying to them his Intention of assembling a General Council on the 1st of *May* 1274, and desiring they would be ready to attend it at the Place he should appoint in due Time. As *Michael Palæologus*, the Greek Emperor, who in 1261 had taken *Constantinople*, and put an End to the Empire of the *Latins* in the East, was, or to court the Protection of the Pope against the *Latins*, pretended to be, desirous of uniting the Two Churches, and in 1262 had sent Embassadors to treat with *Urban IV.* of an Union, *Gregory* dispatched Four *Minorites* to *Constantinople*, to acquaint him with his Design of convening a General Council, and invite him to it. In the Letter he wrote to the Emperor on this Occasion he told him, that he had nothing so much at Heart as to see a perfect Harmony established between the Two Churches; that nothing should be wanting on his Side to complete so salutary a Work, and therefore begged he would assist, if possible, in Person at a Council assembled chiefly for that Purpose, or, if his Presence was absolutely necessary in the Imperial City, he would send able and well-disposed Men with proper Instructions to assist at it in his Name. The Pope had left *Rome*, and was gone to *Orvieto*, when he wrote this Letter, for it is dated at that City the 24th of *October* 1272:

During *Gregory's* Stay at *Orvieto* arrived in that City *Edward*, the Son and Successor of *Henry III.* of *England*, on his Return from the Holy Land, where he had contracted an intimate Acquaintance with his Holiness. Being received by *Gregory* with all possible Marks of Esteem and Affection, he complained to him of the cruel Murder of his Cousin *Henry*, the Son of *Richard* Earl of *Cornwall* and King of the *Romans* elect, begging he would exert all his Apostolic Authority in revenging his Death upon the Assassins. These were *Simon* and *Guido*, the Sons of *Simon de Montfort*, Earl of *Leicester*, slain with his eldest Son *Henry* and many of the Barons in the Battle of *Evesham*, fought on the Fourth of *August* 1265. Upon his Death and the Defeat of the Barons his Two surviving Sons *Simon* and *Guido* fled to *Italy*, and hearing that *Henry*, *Richard's* Son, was at *Viterbo*, having been

been sent thither by his Father to engage the new Pope in his Interest, they repaired to that City in 1271, while the See was yet vacant, and One Day falling upon *Henry* while he was assisting at Divine Service in the Church of *St. Lawrence*, without any Regard to the Sacredness of the Place, mortally wounded him, and then, dragging him by the Hair out of the Church, dispatched him with many Wounds. In 1272, when King *Edward* arrived at *Orvieto*, *Gregory* had yet taken no Notice of this barbarous and sacrilegious Murder. But, being informed by the King of all the aggravating Circumstances attending it, he summoned *Guido*, *Simon* being dead, and Count *Aldebrandino Rosso*, his Father-in-Law, to whom he had fled for Protection, to appear before him in a limited Time. The Count appeared and satisfied the Pope, that he was no Ways accessory to the Murder. But by *Guido* no Regard was paid to the Summons; and he was therefore, the following Year, not only excommunicated with unusual Solemnity by the Pope, but declared, with all his Descendants to the Fourth Generation, infamous, incapable of bearing any Honours, or making a Will; all were anathematized who received, favoured, or admitted him into their Houses; the Governors of Towns and Provinces were strictly enjoined to arrest him, and all Cities, Towns, or Villages, where he should be suffered to live, were interdicted. This Sentence was pronounced by *Gregory* on the 1st of *April* 1273. *Guido*, finding himself thus driven, like a wild Beast, out of all human Society, was in the End forced to deliver himself, lest he should by others be delivered up to the Pope, in which Case he could expect no Mercy. While *Gregory* therefore was on his Journey from *Orvieto* to *Florence*, *Guido* unexpectedly appeared before *He submits* him on the Road, stript of all his Garments to his Shirt, with a Rope about his Neck, attended by all his Accomplices in the same Condition, acknowledging their Crime, begging for Mercy, and submitting themselves entirely to the Will of his Holiness. *Gregory* granted them their Lives, but delivered them all up to *Charles*, King of *Sicily*, to be kept by him closely confined to the Hour of their Death. As *Guido*, during his Confinement, gave many Tokens of a sincere Repentance, the Pope empowered the Patriarch of *Aquileia* to absolve him from the Excommunication, but could never be prevailed upon to remit any of the other Punishments he had inflicted upon him. All this *Gregory*

Year of
Christ 1273.

Endeavours
to reconcile
the Guelfs
and Gibe-
lines at
Florence.

Year of
Christ 1274.

Interdicts
that City.

And likewise
Milan.

notified to *Edward*, King of *England*, by a Letter, dated the 29th of *November* of the present Year c.

Gregory was met, as has been said, by *Guido* on his Journey from *Orvieto* to *Florence*. That Journey he had undertaken with a Design to mediate a Reconciliation between the *Guelfs* and *Gibelines*, whose Enmity to each other was attended with daily Murders, and had long kept that unhappy City involved in the utmost Confusion. His pious Endeavours had at first the wished-for Success. A Peace was agreed to by the leading Men of both Factions, and the *Gibelines*, who had been banished the City by the *Guelfs*, the stronger Party, were all recalled. But this Peace was short-lived. The *Guelfs* soon after the Return of the banished *Gibelines* recommenced Hostilities, and under various Pretences drove them out anew. *Gregory* interposed in their Behalf; but finding he could by no Means prevail upon the *Guelfs* to recall them, nor to hearken to the Terms he proposed, he put the whole City under an Interdict, and left it, though he had determined, being taken with the pleasant Situation of the Place, to pass the Summer there. As the *Guelfs* continued obstinate in their Animosities against the *Gibelines*, and the Pope could not be prevailed upon to take off the Interdict till the Two Parties were re-united, the City remained interdicted during this whole Pontificate, and no Divine Service was publicly performed there till the Year 1276, when the Party Names of *Guelf* and *Gibeline* were abolished, and the Citizens all reconciled by the Mediation of *Innocent V.* the Successor of *Gregory* d.

From *Florence* the Pope went into *Lombardy*, to reconcile the Cities of the Two opposite Factions there, that being united among themselves they might all join in the common Cause, and rescue the Holy Land out of the Hands of the common Enemy. On the 3d of *October* he arrived at *Placentia*, his native City, accompanied by *Otto Visconti*, whom *Urban IV.* had appointed Archbishop of *Milan*, but the powerful Family of the *Turriani* had driven from that See, and caused One of their own Relations to be chosen in his Room. The Pope intended to take *Otto* with him to *Milan*, flattering himself that he should be able to prevail upon the *Milanese* to admit him into their City, and even to receive him as their lawful Bishop. But, being diverted from

* Apud Rainald. ibid.
Florent. l. 3.

* Joan. Villan. l. 7. c. 73. Leonard. Aretin. Hist.

that Resolution by *Otto's* Friends, representing to him the Danger that Prelate would be exposed to should he appear in *Milan*, where the Party of the *Turriani* was so very powerful, he left him at *Lodi*, and entered *Milan* privately on the 8th of *October*. As he had lately raised One of the Family of the *Turriani* to the Patriarchal See of *Aquileia*, he was by them entertained during the Three Days he staid in *Milan* with the utmost Magnificence. It does not appear that he ever so much as mentioned to them the Affair of the Archbishop. But to shew his Displeasure at the Behaviour of the People in general, he never appeared in public, granted no Indulgences, admitted none to his Presence but some few of the first Distinction, staid only Three Days, and at his Departure interdicted the City*. The Disagreement between the Two Families *Turriani* and *Visconti* ended in a Civil War, and the *Visconti* prevailing became Sovereign Lords of *Milan*, and for some Ages enjoyed that Sovereignty.

Year of
Christ 1273.

Richard, Earl of *Cornwall*, and King of the *Romans* elect, dying on the 2d of *April* 1271, and the Pretensions of his Competitor *Alphonfus*, King of *Castile*, appearing to *Gregory* very precarious, he wrote to the Electors both Ecclesiastic and Secular, commanding the former on Pain of forfeiting their Office, and the latter on Pain of Excommunication, to proceed, without Delay, to the Election of a new King of the *Romans*, else he would name One himself. Upon the Receipt of this Letter the Electors met at *Francfort*, and about the Beginning of *October* of the present Year 1273, *Rudolph*, Count of *Hapsburg* in the Diocese of *Constance*, was unanimously elected, though absent, King of the *Romans*, chiefly by the Management and Intrigues of *Wernerus*, Archbishop of *Mentz*, his particular Friend. He was soon after crowned at *Aix-la-Chapelle* King of the *Romans*, all the Princes of the Empire taking the usual Oath of Allegiance to him as such†. From this *Rudolph* is descended the present Family of *Austria*. For *Rudolph* having, by the Defeat and the Death of *Othocarus*, King of *Bobemia*, made himself Master of *Austria*, he gave it to his Son *Albert*, who upon his Accession to the Imperial Crown exchanged the obscure Name of *Hapsburg* for that of *Austria*.

Rudolph of
Hapsburg
elected King
of the Ro-
mans.

* Sigonius, l. 2. & Corius in Hist. Mediolan.
randus in Annal.

† Naclerus Generat. 43. Ebe-

Year of
Christ 1273.

Gregory
arrives at
Lions,
where the
Council was
to meet.

Gregory, having left *Milan* about the 12th of *October*, proceeded from thence straight to *Lions*, where he had appointed the General Council to meet, and arrived in that City about the Middle of *November*, but so indisposed that he could not assist at the solemn Mass that was yearly said on the 18th of that Month, the Festival of the Dedication of *St. Peter's Church*. He was visited soon after his Arrival by *Philip*, surnamed the *Bold*, King of *France*, who in 1270 had succeeded his Father *Lewis IX.* in that Kingdom. The King at his Departure left *Imbert*, One nearly related to him, with a strong Body of Men to attend the Pope, and prevent any Disturbances that might happen while the Council was sitting. Gregory in the Letters he wrote in 1271 to acquaint the Christian Princes and the Prelates of the Church with his Intention of assembling a General Council had named no Place, but only desired them to be ready to repair to the Place that he should appoint. By other Letters therefore, dated from *Orvieto* the 13th of *April* 1273, he informed them that the City of *Lions*, in the Kingdom of *France*, was the Place he had chosen, as in many Respects the most convenient for Men to meet at from all Parts of the World. He added, that the City of *Lions* being situated in the Kingdom of the most Christian King *Philip*, they might promise themselves all Assistance and Protection from so pious and so generous a Prince. Besides Gregory had a particular Regard for the City of *Lions*, having been originally Canon of that Church.

Motives that
induced the
Pope to as-
semble the
present Coun-
cil.

The Pope in his circulatory Letters acquainted those, to whom they were directed, with the Motives that induced him to assemble a General Council, and would, he doubted not, induce them to undergo the Trouble of assisting at it. These Motives were, the deplorable State of the Affairs in the East, of which he was an Eye-witness; the uniting of the *Greek* and *Latin Churches*, which the *Greeks* seemed not averse to, and their Emperor was inclined to promote; the Reformation of Manners; and the prescribing of some Method to be observed in the Election of a new Pope, that might oblige the Electors to proceed with all possible Expedition in an Affair of such infinite Importance. At this Council all Patriarchs, Archbishops, Bishops, and Abbots were required to assist, if not prevented by Sickness or old Age, and in that Case to send their Deputies. All Cathedrals, Chapters, and Collegiate

* Nangius in Philippo.

† Paradin. Hist. Lugdun. l. 2. c. 2.

‡ Idem ibid.
Churches

Gregory X. BISHOPS of Rome.

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Churches were likewise ordered to depute One of their respective Bodies to represent them; and in each Province One Bishop, or, at the most, Two were to remain, in order to perform the Episcopal Functions. Thus did this Council prove by far the most numerous of all the Councils that had yet been held in the Church. For it consisted of Five hundred Bishops, of Seventy Abbots, and a Thousand inferior Dignitaries. Men renowned for their Learning were invited to it from all Parts of the World, and among the rest the famous *Thomas Aquinas* of the *Dominican* Order, and *Bonaventura*, General of the *Minorites*, reputed the Two most learned Men at that Time in the Church. *Aquinas* died in the Monastery of *Fossa Nova*, on his Way to the Council. But *Bonaventura*, whom the Pope had created Cardinal the Year before, was not only present, but dictated most of the Decisions. *Aquinas*, and *Bonaventura*, who died while the Council was yet sitting, have both since been canonized, and are now known, the former by the Name of the *Angelic*, and the latter by that of the *Seraphic Doctor* i.

Year of
Christ 1273.

The most numerous that
had been held.

At this Council were present, besides Ecclesiastics of all Ranks, the Grand Masters of the *Knights Templars* and *Hospitalers*, and Embassadors from the Kings of *France*, *Germany*, *England*, *Sicily*, and *Cyprus*, and from all the Republics. The King of *Arragon* assisted at it in Person. But *Palæologus*, the *Greek* Emperor, though earnestly pressed by the Pope to honour the Council with his Presence, contented himself with sending Embassadors, whom, he said, he had charged not to oppose, but promote, in his Name, the Union of the Two Churches. Most of the modern Writers, copying *Flavius Blondus*, who flourished in 1440, will have the *Greek* Emperor to have come in Person to the Council. But that *Blondus* was misinformed is evident from the Pope's Letter to that Prince, dated from *Lions* the 28th of *July*, that is, after the last Session, in which he gives him an Account of the Proceedings of the Council from the First Session to the last, which we cannot suppose he would have done had the Emperor been present in Person k.

Embassadors
sent to it by
all the Christian
States
and Princes.

The First Session of this numerous Council was held on *Monday* the 7th of *May* 1274, in the Metropolitan Church of *St. John*, and the Pope opened it with a Speech upon the Words of our Saviour in *St.*

The First
Session.
Year of
Christ 1274.

i Concil. tom. 11. p. 955, & seq.

k Concil. tom. 11. p. 971.

Year of
Christ 1274.

Luke, With Desire I have desired to eat this Passover with you before I die. Luke xxii. 15. When he had done he acquainted the Assembly with the Motives that had induced him to call them together, repeating what he had said in his circulatory Letter, and exhorting them to concur with him, to the utmost of their Power, in procuring those salutary Ends. He then appointed them to meet again on the following *Monday*, the 14th of *May*. During this Interval, the Pope and the Cardinals, calling separately the Archbishops, Bishops, and Abbots, to a private Conference, persuaded them to grant, for the Relief of the Christians in the East, the Tenth Part of their Income for the Space of Six Years, reckoning from *St. John's Day* next, the Twenty-fourth of *June*.

Second
Session.

The Fathers were to assemble again on the 14th of *May*, but did not meet till the 18th of that Month, the Pope and the Cardinals being, perhaps, employed in procuring of the Bishops and Abbots the above-mentioned Subsidy. In this Second Session all the Deputies of Cathedrals, Chapters, Collegiate Churches, all not mitred Abbots, and such in general as had not been particularly invited, were dismissed, and desired to return to their respective Countries and Employments, for the greater Convenience of those whose Presence was necessary. The Pope had by this Time received Letters from the Nuncios he had dispatched to *Constantinople*, charged with Letters inviting the Emperor to assist in Person at the Council. By these Letters the Nuncios informed his Holiness of the kind Reception they had met with from the Emperor, and the Desire he had expressed of seeing the Two Churches happily united in his Days. They added, that as he could not absent himself for any Time from his Capital, he had sent Embassadors with them to attend the Council, to acknowledge his Holiness, and compleat the so long wished-for Union in his Name, and in the Name of all the Prelates subject to his Empire. Upon the Receipt of this Letter the Pope ordered all the Bishops to meet in their Pontifical Habits, and the Letters to be read to them in *Greek* and *Latin*; and on that Occasion Cardinal *Bonaventura* preached a Sermon upon the Union between the East and the West as, at last, upon the Point of being re-established after so long a Separation. At these Two Sessions *James*, King of *Arragon*, assisted in Person; but he left *Lions* before the Third, and returned to his own Kingdom. In the Acts of the Council it is only said, that *James*, King of *Arragon*, was not present at the

Embassadors
sent by the
Greek Em-
peror to assist
at the Coun-
cil.

Third.

Gregory X. BISHOPS of Rome.

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Third Session. But History informs us, that he came to the Council chiefly with a View to be crowned by the Pope, but that *Gregory* refused to perform that Ceremony unless the King promised to pay the Tribute that his Father, King *Peter*, had bound himself and his Posterity to pay yearly to the Apostolic See, when he was crowned at *Rome* in 1204 by *Innocent III.* and that the King, thinking it derogatory to his Royal Dignity to pay Tribute for a Kingdom which his Ancestors had acquired by their Valour alone, rejected, with the utmost Indignation, the Pope's Demand, and left *Lions* abruptly, without so much as taking Leave of his Holiness¹.

Year of
Christ 1274.

The Council was appointed to meet again on the 28th of *May*, but the Pope, expecting daily the Arrival of the *Greek* Embassadors, prorogued it till the 7th of *June*, and on that Day it was held, as the Time of their Arrival was quite uncertain. In this Session several Decrees were issued, relating to Ecclesiastical Elections, to the Immunity of Churches, the Disposal of the Revenues of vacant Sees, and against Usury. These Constitutions being approved by the Council, Leave was granted to the Bishops to retire to what Place they pleased in the Country, not above Six Leagues Distance from *Lions*. As no farther Tidings were yet received of the Embassadors, no Time was fixed for the Fourth Session^m.

Third Session.

The Embassadors arrived at last, on the Twenty-fourth of *June*, to the inexpressible Joy of the Pope and the whole Council. They had embarked at *Constantinople* in the Beginning of the preceding *March*, but by contrary Winds and stormy Weather had been long tossed about in the Sea. One of their Gallies, loaded with rich Presents from the Emperor to the Pope, was dashed to Pieces, and the Presents were all lost. However, the Vessels that carried the Pope's Nuncios and the Embassadors arrived safe. The Embassadors were partly Laymen and partly Ecclesiastics, but all Men of the First Distinction in the Empire. The Laymen were sent by the Emperor, and the Ecclesiastics by the Bishops subject to the Patriarch of *Constantinople*. As they approached *Lions* the whole Council went out to meet them, with the Pope's Chamberlain and the Vice-chancellor, attended by all the Domestics of the Pope, of the Cardinals, and the Bishops. Being thus conducted to the Pope's Palace,

Arrival of
the Greek
Embassadors.

¹ Acta Concil. Surita. in Reg. Arragon. Indicisus, Gombeus, lib. 19. Mariana, lib. 13. c. 22. ^m Acta Concil. tom. 11.

Year of his Holiness received them with all possible Marks of Distinction, and,
 Christ 1274. expressing great Joy at their safe Arrival, admitted them all to the Kiss of Peace. They, on the other Hand, declared, in the Hearing of all, that they were come to acknowledge the Primacy of the Holy *Roman* Church, and profess the Faith held and taught by that Church. They

Letters from the Emperor and Greek Bishops to the Pope. then presented to the Pope the Emperor's Letter, with the following Direction: *To Gregory the most holy, the most blessed, the first and high Pontiff of the Apostolic See, the common Father of all Christians, and the venerable Father and Lord of our Empire, Michael Ducas Angelus*

Comnenus Palæologus, Emperor and the spiritual Son of your Holiness, wishes, with sincere and pure Affection, all Honour and Reverence, and humbly begs your Prayers. In the Letter the Emperor owned the Primacy of the *Roman* Church, declared that he held and professed the Faith that was held and professed by that Church, and acknowledged in particular the Proceeding of the Holy Ghost from the Father and the Son. The Bishops Letter to the Pope was signed by Twenty-six Metropolitans, all professing the Faith of the *Roman* Church, and consenting to the Union.

They receive the Constantinopolitan Symbol as received by the Latins.

The Embassadors, having thus discharged the first Duties of their Embassy, were conducted to the Palace assigned them for their Habitation, and there was delivered to them the next Day the Confession of Faith which they were to profess in the Name of those who had sent them. As they agreed to it, the Pope on the Festival of *St. Peter* and *St. Paul*, the 29th of *June*, celebrated High Mass in the Cathedral, when the Symbol, *I believe in One God*, was first sung by him in *Latin*, and afterwards by all the *Greeks*, solemnly repeating Three Times aloud, *who proceeds from the Father and the Son*. The Embassadors had already agreed, in the Emperor's Name and the Name of the Bishops, to the other Three Articles required by the Pope, *viz.* That the *Roman* Pontiff's Name should be mentioned at Mass with the Names of the Four other Patriarchs; that Appeals should be allowed, without Restriction, to the Apostolic See of *Rome*; and the Primacy of that See be acknowledged by all. These were the Terms of the Union, and they were sworn to by the Embassadors both of the Emperor and the Bishops.

The Bishop of Liege deposed, and why.

Between this and the Fourth Session the Pope obliged *Henry*, Bishop of *Liege*, accused and convicted of many enormous Crimes, to resign

• Acta Concil. t. 2.

• Acta Concil. Wading. & Matth. Westmon. ad ann. 1274. his

his Bishopric. What Crimes he was charged with we learn from a Letter the Pope had writ to him some time before, exhorting him to reform his Life, and become an Example to his Flock, not of Vice, but of all Goodness. "We hear, with great Concern," says the Pope in his Letter, "that you are abandoned to Incontinence and Simony, "and are the Father of many Children, some born before and some "after your Promotion to the Episcopal Dignity. You have taken an "Abbess of the Order of *St. Benedict* for your Concubine, and have "boasted, at a public Entertainment, of your having had Fourteen "Children in the Space of Two-and-twenty Months. To some of "your Children you have given Benefices, and even trusted them, "though under Age, with the Cure of Souls. Others you have married advantageously at the Expence of your Bishopric. In One of "your Houses, called the *Park*, you keep a Nun, and when you visit "her you leave all your Attendants at the Gate. The Abbess of a "Monastery in your Diocese dying, you annulled the canonical Election of another, and named in her Room the Daughter of a Count "whose Son has married One of your Daughters; and it is said that "the new Abbess has been brought to bed of a Child by you. You "load with undue Exactions the Clergy and Religious of your Diocese; and, paying no Regard to the Ecclesiastic Immunity, cause "those who take Shelter in the Churches to be dragged from their "sacred Asylums. You suffer the Nobles to usurp upon the Rights "of the Churches under your Jurisdiction; and dismiss, unpunished, "Thieves, Murderers, and other Malefactors, who can ransom themselves with Money. You say not, nor do you understand, being "quite illiterate, your Office; that is, the Prayers that every Priest is "bound to say daily. You frequently appear dressed in Scarlet, and "look more like a Knight than a Prelate, &c." The Pope closes his Letter with seriously exhorting him to live up to his Profession and become a new Man, lest he should be obliged to proceed against him as he was directed by the Canons p. The Bishop, not hearkening to the Pope's paternal Exhortations, continued to lead the same lewd and irregular Life as he had done before. He was therefore ordered to resign his Bishopric, and at the same time his See was declared vacant, after he had held it Twenty-seven Years. He lived Twelve Years after

Year of
Christ 1274

Concil. tom. 11. p. 922. & Hocsemius in Vit. Pontific Leon.

Year of his Deposition, saw his See occupied, during that Time, by Three
 Christ 1274. Bishops successively, and made War upon them all : But he was killed
 at last by some Nobleman, whose Relation he had debauched, leaving
 behind him Sixty-five natural Children⁹.

Embassadors On the 4th of July, before the Fourth Session, arrived at *Lions*
 from the Embassadors from *Abagha*, King of the Eastern *Tartars*. They were
 Cham of not sent about Matters of Religion, but only to conclude an Alliance
 Tartary. with the Christians. The Pope however received them with the
 greatest Marks of Respect, and ordered them to be magnificently en-
 tertained at his Expence. During their Stay at *Lions* One of them
 with Two of his Attendants embraced the Christian Religion, and was
 on the 16th of July baptized with great Solemnity by *Peter*, Cardinal
 Bishop of *Ostia*.

Fourth In the Fourth Session, held on the 6th of July, the Pope in a Speech
 Session. to the Fathers bestowed the highest Commendations on the Emperor
Michael Palæologus and his Son *Andronicus*, as the chief Authors and
 Promoters of the Union so happily concluded. The *Te Deum* was then
 sung, and after it the Symbol, *I believe in One God*, &c. first by the
 Pope in *Latin*, and afterwards in *Greek* by the *Greeks*, repeating twice
 the Article relating to the Procession of the Holy Ghost¹. Thus were
 the Two Churches at last united, and an End put to the Schism. But
 this Union was very short-lived. For upon the Death of *Michael*, in
 1283, *Joseph*, the *Greek* Patriarch, who had declined assisting at the
 Council of *Lions*, convened One at *Constantinople* ; and by that Council
 all the Proceedings of the *Latins*, and the *Greeks* who had joined them,
 were declared null, and all their Decrees reversed².

The Conclave The Fathers were appointed to meet again on *Monday* the 9th of
 instituted. the same Month of July. But the Pope having in the mean time com-
 municated to the Cardinals the Constitution which he intended to pro-
 pose to the Council, in order to accelerate the Election of a new Pope,
 and prevent the many Evils attending such long Vacancies as that
 which had preceded his Election, a warm Debate arose between him
 and them, which occasioned the putting off the Fifth Session from the
 9th of July to the 16th. The Cardinals opposed the Constitution all
 to a Man, and spared no Pains to gain the Bishops over to their Party.

⁹ Magnum Chron. Belgic, ¹ Hayton. c. 35. Matth. Westmon. Concil. tom. 11.
 p. 874. ² Acta Concil. p. 876. ³ Niceph. Gregor. l. 5. c. 11.

Gregory X. BISHOPS of Rome.

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But the Pope having, in private Conferences with the Prelates, satisfied them of the Reasonableness and Necessity of obliging the Cardinals by some Means or other to come to a speedy Election, he got them not only to approve his Constitution, but to set their Names and Seals to it: And thus the Cardinals were brought in the End to consent to it, so that it passed in the Fifth Session without Opposition. The Articles it contains are,

Year of
Christ 1274.

I. The new Pope shall be elected in the Place where his Predecessor resided with his Court at the Time of his Death. If he dies in a Borough or Village, where the Electors cannot conveniently meet, let the Election be made in the Episcopal City, or in the nearest to it, if that City be under an Interdict. II. Let the Cardinals, who are present wait Ten Days, at least, for those who are absent. III. No absent Cardinal, on what Account soever absent, shall have a Right to vote. IV. Not only the absent Cardinals, but Men of every Order and Condition, may be elected. V. On the Tenth Day after the Pontiff's Death let the Cardinals who are present be all shut up in One common Room of the Palace where the Pope died, the Room being divided into as many Cells as there are Cardinals, and having no Out-let, except to the Privy. The Cardinals shall be attended each by One Servant only, or, at the most, by Two when thought absolutely necessary. No One shall be allowed to go into the common Room or Conclave, nor out of it, but in Case of Sickneſs, or on some other urgent Occasion. VI. If they proceed to the Election at *Rome*, let the Door of the Conclave, and all the Avenues to it, be carefully guarded by the City-guards, by the *Roman* Nobility, by the Embassadors of Princes, and by the Bishops and Conservators of the City. If the Election is to be made out of *Rome*, the same Duty is incumbent upon the Temporal Lords and Magistrates of the Place; and it is a Duty common to them all to see that nothing be carried into the Conclave, or out of it, that has the least Tendency to retard or prevent a lawful Election, narrowly examining, with that View, whatever is conveyed into it, even the necessary Provisions. VII. No Cardinal shall be allowed to go out of the Conclave till the Election is over. VIII. Cardinals coming at any Time to the Conclave, before the Election, shall be admitted; and no Cardinal shall be excluded upon any Pretence whatsoever, not even they who are under Sentence of Ex-communication.

*Regulations
concerning
the Election
of a Pope.*

*The Conclave
instituted.*

Year of
Christ 1275.

to meet him, and take the Oaths in Person, which his Embassador had taken at *Lions* in his Name. The King came, accompanied by the Queen and his Children, and being received by the Pope with the greatest Marks of Kindness, he confirmed, Two Days after his Arrival, that is, on the 20th of *October*, the Oaths taken by his Embassador in his Name, and besides promised to go to *Rome* as soon as his Affairs would allow him to undertake that Journey, and to repair from thence, without Delay, to the Holy Land. The next Day he published an Edict, granting full Liberty to the Chapters to chuse their own Prelates, condemning, as an Abuse, the Custom of seizing the Goods of deceased Bishops, or the Revenues of vacant Sees, and permitting a free Appeal to *Rome* in all Ecclesiastical Causes. At the same time he restored to the Apostolic See the Province of *Romagna* and the Exarchate of *Ravenna*, promised never to invade either, but on the contrary to defend and protect them, as well as the Patrimony of *St. Peter*, by whomsoever attacked or invaded ^a.

Returns to
Italy.

The Pope, on his Part, assured the King of the Protection of the Apostolic See, confirmed all the Privileges granted by the Holy See to his Predecessors, and declared all excommunicated who did not acknowledge him for King of the *Romans* lawfully elected, or should dispute his Claim to the Imperial Crown. He then took his Leave of the King, and pursuing his Journey to *Italy* crossed the *Alps* and arrived at *Milan* before the 14th of *November*; for One of his Letters, written from thence to the Bishop of *Verdun*, bears that Date. At *Milan* he celebrated the Festival of the Dedication of the Church of *St. Peter* on the 18th of *November*, and continuing his Journey to *Rome*, passed thorough *Placentia* and came to *Florence*. As he had interdicted that City Two Years before, and the Interdict was not yet taken off, he had resolved not to enter it. But the *Arno* being greatly swelled and not fordable, he was obliged to cross it on the Bridge within the City. At his entering the Gate he took off or suspended the Interdict, and blessed the People as he passed, but renewed it as he went out, saying, with the Words of the 32d *Psalms*, *Their Mouth must be held in with Bit and Bridle* ^b.

^a Annal. Colmar. ad ann. 1275. Guido in Chron. Rom. Pontif. Ptol. Lucensis in Hist. Ecclesiast. l. 23. c. 4. ^b Raynald. Num. 45. Villani. l. 7. c. 50. Aretin. lib. 3.

Innocent V. BISHOPS of Rome.

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From *Florence* the Pope pursued his Journey to *Perugia*, where he intended to reside till *Rudolph* arrived at *Rome*, in order to receive there the Imperial Crown, and, as soon as he had performed that Ceremony, to pass over to the Holy Land with him, with the Kings of *France*, *England*, *Sicily*, and *Arragon*, who had all taken the Cross. But upon his Arrival at *Arezzo*, about Thirty-three Miles distant from *Perugia*, he was taken ill, and being quite spent with the Fatigues he had undergone, died in a few Days, when he had held the See, reckoning from the Day of his Election, Four Years Four Months and Ten Days, but from his Consecration, Three Years Nine Months and Fifteen Days. The contemporary Writers all speak of him as a Man of extraordinary Sanctity; and at *Arezzo*, where he died and was buried, he is honoured to this Day as a Saint. Most of the Letters written by this Pope on different Subjects are to be met with in the 11th Volume of the Councils, and his Constitutions in the 6th Book of the Decretals. A *Dialogue between Saul and Paul* is ascribed to him; but that Piece has never yet appeared in Print.

Year of
Christ 1275.

Dies at
Arezzo.
Year of
Christ 1276.

MICH. PALAEOLOGUS,
Emperor of the East.

INNOCENT V. RUDOLPH,
Emperor of the West.

The Hundred and Eighty-second BISHOP of Rome.

GREGORY died on the Tenth of *January*, and the Cardinals, shutting themselves up in the Conclave Ten Days after his Death, pursuant to his Constitution, chose unanimously the very next Day *Peter de Tarantasia*, so called from *Tarantasia* or *Tarantaise* on the *Ifferre* in *Burgundy*, the Place of his Birth. He entered, when yet very young, into the *Dominican* Order, and in Process of Time became One of the most learned Divines of the Age. In 1271 he was raised by his Predecessor *Gregory* to the Archiepiscopal See of *Lions*, and soon after created Cardinal Bishop of *Ostia*, and High Penitentiary^c. He took the Name of *Innocent* before he was either crowned or consecrated, styling himself in the Letters he wrote immediately after

Innocent V.
elected and
consecrated
at Rome.

^c Raynald. ad ann. 1276. Num. 15 & 17. Panvinus.

his

Year of
Christ 1276.

his Election while he was yet at *Arezzo*, *Innocent Bishop elect, Servant of the Servants of God*^d. From *Arezzo* *Innocent* repaired at the pressing Instances of the *Romans* to *Rome*, and was there crowned with the usual Solemnity in the Church of *St. Peter*, on the 22d of *February* of the present Year 1276.

Restores
Peace to
Italy.

Innocent's first Care was to reconcile the States and Cities of *Italy*, still divided into the Two opposite Factions of *Guelfs* and *Gibellines*, and making War on each other. With that View he sent Two Legates into *Tuscany*; and by their Interposition, as well as by that of the Embassadors sent for that Purpose by *Charles* King of *Sicily*, a Peace was concluded, after a long and bloody War between the Two Republics of *Lucca* and *Pisa*. Against the latter all *Tuscany* had conspired; but by the Legates and the Embassadors Tranquillity was restored throughout *Tuscany*; *per adventum Legatorum et Ambasciatorum omnia sunt pacificata in Tuscia*, says *Ptolemy* of *Lucca*^e.

Dies.

Innocent's next Concern was to get the *Greek* Emperor *Michael Palæologus* to confirm the Union, and the Articles of the Union, agreed and sworn to by the *Greek* Embassadors in his Name. For that Purpose he designed to send a splendid Legation into the East; and had formed many other great Projects, but was prevented by Death from carrying them into Execution. He died on the 22d of *June*, after a short Pontificate of Five Months and Two Days, says *Ptolemy* of *Lucca*, computing the Day of his Election and that of his Death^f. He was buried in the *Lateran* Church, and *Charles* King of *Sicily*; then at

His Writings. *Rome*, attended his Funeral. He wrote before his Promotion, an Abridgement of the Divinity of those Days, a Commentary upon the Four Books of the Master of Sentences, and several Commentaries upon the Scripture, mentioned by *Tritheimius*. Many Propositions in his Works, above One hundred, were censured by the learned Men of that Age. But *Thomas Aquinas*, of the same Order, undertook, by the Command of the General, to defend them^g.

^d Apud Raynald. Num. 16. ^e Ptol. Luc. Hist. Ecclesiast. l. 23. c. 19. ^f Idem ibid. & Guido in Chron. Roman. Pont. ^g Ludovic. Jacob in Biblioth. Pontific. & Aquinas in Opusculo.

MICH. PALMOLOGUS,
Emperor of the East.

HADRIAN V.

RUDOLPH,
Emperor of the West.

Year of
Christ 1276.

The Hundred and Eighty-third BISHOP of Rome.

BY the Death of *Innocent* the See remained vacant from the 22^d Election of *Hadrian V.* of *June* to the 11th of *July*, when *Ottoboni Fieschi*, a Native of *Genoa*, was unanimously elected. He was Nephew to *Innocent IV.* and by that Pope had been created Cardinal Deacon of *St Hadrian*, which Name he took. In 1254 he was sent, being then Cardinal, by his Uncle *Innocent* into *England*, to make up the Differences between *Henry III.* and the Barons, headed by *Simon de Montfort*; and was employed again in the same Legation by *Clement IV.* in 1265, and on that Occasion held a Council at *Westminster*, in which he thundered out the Sentence of Excommunication against all the King's Enemies. But before his Arrival *Simon de Montfort*, his eldest Son *Henry*, and the greater Part of the Barons who had joined them, were cut off by the King in the memorable Battle of *Evesham*, fought in the Beginning of *August* 1265. The King, to do Honour to the Legate, not only admitted him to his Table on *St. Edward's Day*, the 5th of *January*, but placed him in his Royal Chair, and ordered him to be first served. In another Council convened by him at *Northampton*, in 1266, he excommunicated all the Bishops and other Ecclesiastics who had any ways favoured or assisted *Simon de Montfort* against the King^a. He was, it seems, greatly indisposed at the Time of his Election: For when his Relations came to congratulate him upon his Promotion, *I wish*, he said, *you had found me a Cardinal in good Health, and not a dying Pope*ⁱ.

Hadrian leaving *Rome* immediately after his Election, repaired to *Viterbo*, to settle some Differences between *Charles*, King of *Sicily*, whom he had invited thither, and *Rudolph*, King of the *Romans*. But his Illness increasing, he died soon after his Arrival in that City, before he was consecrated, crowned, or even ordained Priest, for he was only Cardinal Deacon. His Death happened on the 18th of *August*, ^{Dies at Vi-} ^{terbo.}

^a Paris. ad ann. 1265, 1266, 1267.

ⁱ Papir. Masson. in ejus Vit.

when

Year of
Christ 1276.

when he had sat in the Chair One Month and Nine Days.^k He had the Affairs of the Holy Land as much at Heart as his Predecessor *Gregory*, and sent immediately after his Election a considerable Sum to the *Latin* Patriarch of *Constantinople*, for the building of Gallies. He wrote at the same time to the Christians there, encouraging them with the Promise of powerful Succours both in Men and Money. He designed to have altered and mitigated the Constitution of *Gregory* with Respect to the Conclave, and in the mean time suspended it^l.

MICH. PALÆOLOGUS,
Emperor of the East.

J O H N XXI.

RUDOLPH,
Emperor of the West.

The Hundred and Eighty-fourth BISHOP of Rome.

John XXI.
elected.

UPON the Death of *Hadrian* the Cardinals, unwilling to be shut up in the Conclave, pursuant to the Constitution of *Gregory*, ordered the Archbishop of *Corinth* to proclaim the suspending of that Constitution by the deceased Pope. But as *Hadrian* had suspended it, not by any Bull, but only by Word of Mouth, the Magistrates and People of *Viterbo*, giving no Credit to the Archbishop, and looking upon the Suspension as a mere Invention of the Cardinals, used that Prelate very roughly, and put the Cardinals under more close Confinement than was even enjoined by *Gregory's* Constitution. The Cardinals being thus shut up elected, after a Vacancy of Twenty-eight Days, *Peter*, the Son of *Julian*, whence he is called *Petrus Juliani*. He was a Native of *Lisbon*, well versed in most Sciences, but above all in Physic. He was, after other Ecclesiastical Preferments, created by *Gregory X.* Cardinal Bishop of *Tusculum*, and promoted from thence to the See of *Rome*, on the 15th of *September* of the present Year 1276^m. He is called by all the Writers, except *Nangius*, *John XXI.* though in Truth only the XX. of that Name. *John* of *Placentia*, elected in Opposition to the lawful Pope *Gregory V.* was, perhaps, reckoned by those Writers among the Popes. Of this Precedents are

^k Nangius in Chron. Sanut. l. 3. part 12. c. 15.
Num. 26.

^l Jordanus apud Raynald.
Martin. Polon. Ptol. Luc. Ecclesiast. Hist. l. 23. c. 21.

John XXI. BISHOPS of Rome.

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not wanting. For *Leo the Great* is called *Leo IX.* though the VIIIth of that Name was never acknowledged by the Church for lawful Pope. Be that as it may; the Cardinals themselves, by whom the present Pope was elected, call him *John XXI.* in the Letter they wrote to *Rudolph*, King of the *Romans*, after his Deathⁿ, which sufficiently authorizes other Writers to call him so.

Year of
Christ 1276.

The new Pope was crowned and consecrated at *Viterbo* on the 20th of *September*; and soon after, that is, on the 30th of that Month, he published a Decree, revoking that of *Gregory* concerning the Conclave, declaring that it had been suspended by his immediate Predecessor *Hadrian*; and ordering those who had, nevertheless, confined the Cardinals, to be proceeded against with the utmost Severity^o. Having as much at Heart as any of his Predecessors the Relief of the Christians in the East, he sent, as soon as elected, the Archbishop of *Corinth* into *France*, to procure such Supplies as might at least enable them to maintain the little they still possessed in the Holy Land, and wrote at the same time to the King of the *Romans*, to the King of *Spain*, and the King of *Hungary*, exhorting them to lay aside all Animosities against each other, and join in the common Cause. As a Misunderstanding subsisted at this Time between *Philip the Bold* of *France* and *Alphonfus* of *Castile*, the Pope, apprehending it might end in an open Rupture, and oblige both Princes to employ their Troops at home, dispatched *John of Vercelli* and *Jerom* of *Ascoli*, the one General of the *Dominicans*, the other of the *Franciscans*, to mediate a Reconciliation between the Two Princes, empowering his Nuncios to annul all Treaties and Engagements that might obstruct a Peace, how solemnly soever sworn to. They were even enjoined to excommunicate either of the Princes that did not acquiesce in the Terms that should be judged reasonable by the Apostolic See p. *Simon de Brie*, Cardinal of *St. Cecilia*, and the Legate of the Holy See in *France*, was ordered to second the Nuncios in their Negotiations. But in the mean time the Pope died, when he least expected it.

Revokes the
Constitution
of Gregory
concerning
the Conclave.

His Zeal for
the Christians
in the East.

He flattered himself and even told to many that he should live long; whence some have concluded that he delighted in Judicial Astrology and the Art of calculating Nativities. If that be true, he was greatly

His Death.
Year of
Christ 1277.

ⁿ Apud Raynald. ad ann. 1277.
ann. 1277.

^o Ptol. Lucens. ibid.

^p Apud Raynald. ad

Year of
Christ 1277.

mistaken in his Calculations. For, having added a new Room to his Palace at *Viterbo*, the Roof fell in while he was in it, and so bruised him that he died in a few Days, after a Pontificate of no more than Eight Months, if his Death happened, as we are told it did, on the 16th of May 1277^q. Before his Promotion he wrote a Book of Physic, stiled, *The poor Man's Treasure*^r. He is said to have been very inconsiderate in his Speech, to have betrayed great Ignorance in the Management of Temporal Affairs, and to have been intirely governed by Cardinal *Caietan*, preferred to the See upon his Death. However, all allow him to have been a great Encourager of Learning, to have taken great Delight in the Company of the Learned of what Rank soever or Condition, and to have set no Bounds to his Generosity in rewarding such as excelled in any Branch of Literature. As *Ptolemy* of *Lucca* and *Martinus Polonus*, both *Dominicans*, have made it their Business to disparage this Pope, *Spondanus* supposes him to have issued some Decree not favourable to that Order; the rather as we are told by the former of these Writers, that he was no Friend to the Religious, but was meditating something against them at the Time he was killed by the Fall of his new-built Room.

Witnesses concerning his Death.

John Villani tells us, that a Merchant at *Florence*, named *Berto Forzetti*, who used to see strange Things in his Sleep, and foretell them, being on a Voyage from *Florence* to *Acres*, started suddenly out of his Sleep, and alarmed his fellow Passengers as well as the whole Ship's Company, crying out aloud, *I see a huge Black cutting down with a huge Club the Pillar upon which rests the Roof of the Room.—The Room is fallen in, and the Pope is killed.* All who heard him set down his Words, marked the Time, and upon their Arrival at *Acres* found that the Pope had been killed by the Roof of his Room falling in at that very Instant of Time. This *Villani* learnt, as he declares, of Witnesses who were present and worthy of Credit; and adds, that in *Florence* the Fact was notorious^s. *Jordanus*, who flourished in the Beginning of the following Century, relates pretty much the same Thing, of a *Franciscan* Friar or *Minorite*, who likewise saw in his Sleep a Black beating down the Pope's Palace with a huge Hammer, and the Pope buried in its Ruins^t. Father *Pagi* will not answer for the

^q Ptol. Lucensis. Brandon. Monarch. Lusitan. l. 15. c. 41. Ecclesiast. Hist. l. 23. c. 21.

^r Villani, l. 7. c. 50.

^s Ptol. Lucensis. Raynald, apud Pagi. in.

Joan. XXI.

Nicholas III. BISHOPS of Rome.

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Authenticity of these Visions. They were, no doubt, Inventions of the Friars, caculated to persuade the World, that the Death of the Pope was owing to, and a Punishment of, the little Regard he had for them. Year of
Christ 1277.

Petrus Maria Campi, Canon of *Placentia*, upon the Authority of a manuscript Chronicle of that City, places Cardinal *Vicedominus de Vicedominis* between *Hadrian V.* and *John XXI.* The Words of the Chronicle, as quoted by him, are, *In the said City of Placentia are the Vicedomini, a great and noble Family: For there was a Pope of that Family, who held the Papacy but One Day, and died a Friar Minorite.* These Words can only be understood of Cardinal *Vicedominus de Vicedominis*, Nephew to *Gregory X.* who lived at this Time, and was Bishop of *Palestrina.* He is mentioned in the Manuscript Annals of the City of *Placentia*, and all the Preferments he enjoyed are there carefully marked; but not the least Notice is taken of his pretended Pontificate, nor is the least Notice taken of it by any of the many Authors who have writ the Lives of the Popes, till the Year 1626, when *Campi* published the above-mentioned Chronicle. As we cannot therefore suppose, that the Historians would have all passed over in Silence so remarkable an Event, if it had ever happened, we may well conclude from their having thus passed it over that it never did happen^u.

MICH. PALÆOLOGUS,
Emperor of the East.

NICHOLAS III.

RUDOLPH,
Emperor of the West.

The Hundred and Eighty-fifth BISHOP of Rome.

AS the Constitution of *Gregory* concerning the Conclave had been revoked by the late Pope, the Cardinals met only once a Day, and then returned to their respective Habitations. Thus they had passed Two whole Months, though in all but Eight, without coming to any Resolution, the *Italians* opposing the Election of a *Frenchman*, and the *French* the Election of an *Italian.* As there was no Likelihood of their agreeing so long as they enjoyed their Liberty, the Ma-

*Election of
Nicholas III.*

^u Wading. ad ann. 1276. & Pagi, vol. 3. p. 419, & seq.

Year of
Christ 1277.

gistrates of *Viterbo* took upon them to shut them all up in the Town-house, and then it was not till after a Vacancy of Six Months and Eight Days that they chose Cardinal *Caietan Ursini*. He was elected, as he himself declares in his circulatory Letter, on *St. Catherine's Day*, that is, on the 25th of *November* of the present Year 1277^w. *Caietan* was a Native of *Rome*, of the noble Family of the *Ursini*, and at the Time of his Election Cardinal Deacon of *St. Nicholas* in *Carcere Tulliano*; and he took the Name of that Saint upon his Promotion. We are told, that his Father, who upon the Death of his Wife had entered into the *Franciscan* Order, offered this Son to *St. Francis*; but that the Saint would not receive him, saying he was chosen by Heaven to protect the Order, and to be One Day Lord of the Universe^x. He was accordingly a most zealous Defender of the Order against all their Enemies, and a most generous Benefactor while Cardinal, and was at last raised to the Pontificate, which made him in those Days Lord Paramount of the Universe. His whole Behaviour was so modest, so regular, that he was surnamed the *Composed*.

Ordained and
crowned at
Rome.

Nicholas staid but a very short time at *Viterbo* after his Election, as appears from several of his Letters dated from *Rome*, whither he repaired in order to be ordained, as he was only in Deacon's Orders, and afterwards crowned; and both Ceremonies were performed in the Church of *St. Peter*, probably on the same Day, the Festival of *St. Stephen*, the 26th of *December*, which in the present Year fell on a Sunday. Before his Coronation he wrote to *Rudolph*, exhorting him not to disturb the Peace of *Italy*, but to compose the Differences between him and *Charles*, King of *Sicily*, in an amicable Manner. *Charles* had been appointed by *Clement IV.* Vicar of the Empire in *Tuscany* during the Dispute between the Earl of *Cornwall* and the King of *Castile* about the Imperial Dignity. As *Rudolph* was now acknowledged by all King of the *Romans*, he maintained that the Office of Vicar of the Empire had ceased, and all the Power annexed to it was devolved to him. But *Charles* refusing to part with that Power, *Rudolph* was preparing to march into *Tuscany* against him, and drive him from thence by Force. The Pope therefore apprehending that the War would be thus rekindled in *Italy*, and the Animosity of the Two opposite Parties re-

Writes to
Rudolph.

^w Apud Raynald. ad ann. 1277. Num. 58.
1222.

^x Wading. Annal. Minorum ad ann.

Nicholas III. BISHOPS of Rome.

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vived, wrote even before he was either ordained or crowned most pressing Letters to the King of the *Romans* to suspend his March, and refer the Point in Dispute to the Judgment of the Apostolic See, that would do him Justice, and support his Claim, if found to be just, with all its Authority x.

Year of
Christ 1277.

The following Year arrived at *Rome* Embassadors sent by *Michael Palæologus* and his Son *Andronicus*, to confirm the Union agreed to in the Council of *Lions* between the Two Churches. *Nicholas* received them with all possible Marks of Respect and Esteem, and they swore, in the Name of the Emperor and his Son, to the Primacy of the *Roman* Church, to the Belief of the Symbol as received by that Church, and to every other Article that the former Embassadors had consented to in the above-mentioned Council. Upon their Return to *Constantinople* the Pope sent with them the Bishop of *Grosseto*, and Three Friars *Minorites*, with Letters to the Emperor, to his Son, to the *Latin* Patriarch, and the Bishops under the Jurisdiction of his See, congratulating them upon the Union so often attempted and at last so happily accomplished, and exhorting them to hold fast the Doctrine which they had with so much Maturity and so cheerfully embraced. The Embassadors had begged, in the Emperor's Name, that his Holiness would connive, for the present, at the *Greeks* omitting, in their Symbol, the Words *and from the Son*, to avoid the Disturbances that such an Addition might be attended with in the public Service. But the Pope ordered his Nuncios absolutely to insist upon their adding that Article, as the Two Churches could not be said to agree in their Faith so long as they used different Symbols or Creeds in publicly professing it. They were likewise enjoined to require the Emperor, as well as the Bishops and the rest of the Clergy, to abjure the Schism upon Oath without any Limitation or Restriction whatever; and to cause Copies of the said Oath, signed by them and sealed with their Seals, to be lodged in the public Archives y.

Receives the
Embassadors
of the Greek
Emperor.

Year of
Christ 1278.

And sends
Nuncios to
Constanti-
nople.

The same Year *Nicholas* obtained of *Rudolph* a Confirmation of all the Grants made, or said to have been made, by former Emperors to the Apostolic See, and was thus put in Possession of the whole Exarchate of *Ravenna*, and the Province of *Remandiola*, now *Romagna*, *Rudolph* declaring in his Diploma, that is to be seen to this Day in

Rudolph
confirms all
the Grants
made by former
Emperors to the
Apostolic See.

x Raynald. ad ann. 1277. Num. 54.

y Raynald. ad ann. 1278.

Castel.

Year of
Christ 1278.

Castel St. Angelo, that though those Territories had been claimed and possessed by his Predecessors in the Empire, they belonged of Right, not unto them, but to the *Roman Church*, to which he restored them. *This Diploma is dated at Vienna the 4th of May, in the First Year of the Pontificate of our Lord Pope. Nicholas III.*^a This Grant, or, as it is called, *Restitution*, was confirmed, at the Request of the Pope, by all the Electors. On the other hand, the Pope, to gratify the Emperor, obliged *Charles*, King of *Sicily*, to resign the Vicariate of *Tuscany*, declaring all the Power annexed to that Office to be vested in *Rudolph* lawfully elected King of the *Romans*, and the Office itself to subsist no longer. Some Writers tell us, that the above Grants were confirmed by the Emperor upon Condition the Pope absolved him from the Oath he had taken at *Lausanne* to go in Person to the Holy Land^a.

Nicholas no
Friend to the
King of
Sicily.

Charles, though greatly favoured, as we have seen, by the preceding Popes, was upon ill Terms with *Nicholas*, who not only deprived him of the Vicariate of *Tuscany*, but obliged him to resign the Dignity of Senator of *Rome*, conferred upon him by *Clement IV.* Upon his Resignation *Nicholas* issued a Bull, forbidding any Emperor, King, Prince, Duke, Marquis, Count, or Baron, as well as their Children, Brothers, or Nephews, to be thenceforth chosen Senators of *Rome*. By the same Bull or Constitution it was ordained, that the Senatorial Dignity should be conferred on none for Life, but only for the Term of One Year, at the End of which another should be chosen, unless the Pontiff for the Time being thought fit to continue the former in his Dignity^b. Notwithstanding this Constitution *Nicholas* got himself chosen by the *Romans* Senator for Life; and an unlimited Power, in all Temporal Affairs, being then annexed to that Office, he appointed some of his own Family to exercise it as his Deputies, by which Means they became very powerful in *Rome*^c.

And why.

Nicholas, wholly intent upon aggrandizing his Family, had, soon after his Promotion, proposed a Match between his Nephew and a Daughter of *Charles*. This Proposal the King unadvisedly rejected with great Indignation, saying, *Though the Pope wears red Shoes, yet it would degrade the Royal Blood to be mixed with his*. This haughty Answer provoked the Pope to the highest Degree, and he thenceforth looked

^a Idem ibid. Num. 47, &c.
c. 204.

^a Villani, l. 7. c. 52. Malaspina Hist. Florentint.

^b Raynald. ibid. Num. 73.

^c Nangius in Chron.

upon

Nicholas III. BISHOPS of Rome.

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upon that Prince with an evil Eye, and on all Occasions joined the Emperor against him. Thus *Ricordanus Malaspina*, who lived at this very Time, and could not but know what the Behaviour of this Pope to *Charles*, so different from that of all other Popes, was owing to d. Besides, *Charles*, while Senator of *Rome*, had caused a *Roman* Nobleman to be beheaded, who had married the Pope's Niece, before he was raised to the Papacy. The Nobleman had sided with *Conradin* against *Charles*, and was on that Account condemned and executed, though most of the *Roman* Nobility, and amongst the rest the Pope himself, then Cardinal, had interceded for his Life^e. But whatever his Aversion to *Charles* was owing to, certain it is that his Holiness was privy to the famous Conspiracy formed by *John* of *Procida* and *Peter* King of *Arragon* to drive *Charles* out of the Island of *Sicily*, and place the King of *Arragon* on that Throne in his Room. In this the contemporary Writers all agree, all to a Man: Nay, the King of *Arragon* in a Letter to *Charles* boasts of his having taken no Step in that Affair but what was previously approved by the Holy Pope *Nicholas*, who, he says, had even granted him the Investiture, and privately acknowledged him for lawful King of the Kingdom of *Sicily*^f. But before this Conspiracy, One of the most shocking and barbarous recorded in History, was ripe for Execution, *Nicholas* died.

Year of
Christ 1279.

Privy to a
Conspiracy
against him.

His Death.
Year of
Christ 1280.

His Death happened on the 22d of *August* 1280, at a Place called *Suriano*, about Seven Miles from *Viterbo*, when he had held the Pontificate from the Day of his Election Two Years and Nine Months wanting One Day. He is said to have been very generous to the Poor, to have built or repaired a great many Churches, to have undertaken nothing but upon the most mature Deliberation, and to have caused the Canons to be most strictly observed in all Places immediately subject to his See. He increased the Number as well as the Revenues of the Canons of *St. Peter*, and built a most magnificent Palace adjoining to that Church for those who belonged to his Court, especially the Penitentiaries. He carried Nepotism to a most extravagant Excess, bestowing all the best and most lucrative Employments upon his Relations, and making it his Business to raise and enrich them g. He had even formed a Design of raising Two of his Family to the Royal

His immoderate Desire
of aggrandizing and
enriching his
Family.

^a *Malaspina Hist. Florentin. c. 204.*
nald. &c. ^b *Ibid.*

^c *Spondan. ad ann. 1278.*

^f *Apud Ray-*

Year of
Christ 1280.

A most zealous
Friend to
the Franciscans.

Dignity, and dividing, with that View, the Empire into Four Kingdoms, viz. of *Germany*, *Vienne*, *Tuscany*, and *Lombardy*; the First to be held by *Rudolph* and his Posterity, the Second by *Charles Martel*, the Grandson of *Charles* King of *Sicily*, who had married the Daughter of *Rudolph*, and the other Two by Persons not named, says the Historian; but who they were there is Room to conjecture^f. Other Writers tell us, in express Terms, that the Kingdoms of *Tuscany* and *Lombardy* were designed for Two of the Pope's own Relations; and that *Nicholas* was so bent upon thus aggrandizing his own Family, and at the same time weakening the Empire, that Death alone could have prevented him from carrying his Design into Execution^g. He created Nine Cardinals at One Promotion, but in what Year is uncertain. Among these were Two *Dominicans*, *Latinus Frangipani*, his Sister's Son, and *Robert Kilwarly*, a Native of *England*; and Two *Franciscans*, *Benitivenga* of *Todi*, and *Jerom* of *Ascoli*, who was afterwards raised to the Pontificate under the Name of *Nicholas IV*^h. Many Privileges were granted in this Pontificate to the religious Orders, but above all to the *Franciscans*, whose Protector *Nicholas* was while yet a Cardinal, and a most zealous Defender after his Promotion to the Pontifical Chair. He found Time, though engaged in many other most important Affairs, to write in Defence of their Institution, shewing nothing to be enjoined by their Rules but what was lawful, nothing but what was practicable. In that Piece all the Objections against the fundamental Laws of the Order are answered; and the Pope published it as a Bull on the 14th of *August* 1279, forbidding any thenceforth to condemn what the Apostolic See had, after the most mature Deliberation, approved and confirmedⁱ. The immoderate Desire this Pope betrayed of enriching and aggrandizing his Family, and the Part he acted in the Conspiracy against the King of *Sicily*, are indelible Specks in his Character, unexceptionable in all other Respects.

^f Ptol. Lucenf. ad ann. 1280. ^g Apud Raynald. ad ann. 1280.
l. 23. c. 26. ⁱ Wadingus. ad ann. 1279.

^h Ptol. Lucenf.

MICH. PALÆOLOGUS,
Emperor of the East.

MARTIN IV.

RUDOLPH,
Emperor of the West.Year of
Christ 1280.*The Hundred and Eighty-sixth* BISHOP of Rome.

NICHOLAS dying in the Neighbourhood of *Viterbo*, the Cardinals met in that City in order to proceed to the Election of his Successor. They appointed *Richard*, of the Family of the *Hannibaldi*, a Family that rivalled in Power that of the late Pope, the *Ursini*, to guard the Conclave, and maintain the Liberty of the Election. *Richard*, by an Abuse of the Power annexed to that Office, immediately deposed *Ursus de Ursinis*, whom the deceased Pope, his Uncle, had made Governor of the City of *Viterbo*, pretending that the Election could not be free so long as he continued in that Employment: This the Two Cardinals of that Family, *Mattheus Rubens* the late Pope's Nephew, and *Jordanus*, his Brother, highly resented, and even declared, that they would suffer no Pope to be elected till *Ursus* was restored to his former Dignity. Hereupon the People of *Viterbo* breaking into the Episcopal Palace, where the Cardinals were assembled, dragged from thence the Two Cardinals, and having treated them very roughly shut them up in a Room of the Palace. *Jordanus* they soon set at Liberty, but the other they kept closely confined for several Days, allowing him for some time no other Food but Bread and Water; nor did they release him till he promised not to disturb the Election. The Two Cardinals were thus treated by the People at the Instigation of *Richard Hannibaldi*, a zealous Friend to the King of *Sicily*, and consequently a sworn Enemy to all the late Pope's Family. Some Writers suppose the above-mentioned Cardinals to have been kept under Confinement till the Election was made. However that be, as the Constitution of *Gregory* was no longer in Force the Cardinals continued quarrelling among themselves till the 22d of *February*, when, after a Six Months Vacancy, *Simon de Brie*, Cardinal Presbyter of *St. Cecilia* was unanimously elected ^k. He was a Native of the Province of *Brie* in *France*, and thence called *Simon de Brie*. As he had been for many Years Canon and Treasurer of the Church of *St. Martin* at *Tours*, he took, upon his Promotion, the Name of that Saint. He was only the Second of that Name; but most Authors,

Disturbances
at Viterbo
during the
Vacancy.Martin IV.
elected.
Year of
Christ 1281.^k Raynald. ad ann. 1281. Ptol. Lucen. Villani.

Year of
Christ 1281.

confounding the Name of *Marinus*, of which there were Two Popes, with that of *Martinus*, have called the present Pontiff *Martin IV.* He was created Cardinal by *Urban IV.* in 1261, and afterwards sent both by that Pope and by *Gregory X.* with the Character of Legate into *France*, where he is said to have convened several Provincial Synods, and to have issued, jointly with the Bishops of the different Provinces, many wholesome Constitutions ¹.

Consecrated
and crowned
at Orvieto.

As the City of *Viterbo* was interdicted on Account of the Violence the Inhabitants had offered to the Two Cardinals, the Pope left that Place immediately after his Election, and *Rome* being at that Time all in Confusion, occasioned by the Animosity of the Two rival Families against each other, the *Hannibaldi* and the *Urfini*, he repaired to *Orvieto*, in order to be consecrated and crowned there; and in that City both Ceremonies were performed with the usual Solemnity on the 23^d of *March*, which in 1281 fell on a *Sunday*, the Fourth *Sunday* in *Lent* ^m. Before his Consecration he acquainted the Christian Princes and the Bishops in their respective Dominions with his Promotion, telling them in the Letters he wrote on that Occasion, that he was elected so much against his Will, that the Cardinals were obliged to tear his Habit of Cardinal before they could prevail upon him to assume that of High Pontiff ⁿ.

Elected Sena-
tor of Rome
for Life.

As the City of *Rome* continued still divided into Two opposite Factions, some siding with the *Hannibaldi* against the *Urfini*, and others with the *Urfini* against the *Hannibaldi*, and many Murders were daily committed, the new Pope did not think it adviseable to go to *Rome*, but sent Two Cardinals to reconcile, if by any Means they could, the Two Families, and restore Tranquillity to the City. At this Time *Peter de Comitibus*, or *Conti*, and *Gentilis Urfini* were both Senators, the One having been chosen by the One Party and the other by the other. To them therefore the Two Cardinals applied, and representing to them the many Evils attending an annual Election, proposed their resigning their Dignity in Favour of the Pope, and getting him elected Senator for Life. As for the Constitution of *Nicholas*, forbidding that Dignity to be conferred on any Prince, or to be held by any Person whatever beyond the Term of One Year, *Nicholas* himself, said the Cardinals,

¹ Jordanus M. S. apud Raynald. ad ann. 1281.
ibid.

^m Idem ibid.

ⁿ Idem.

had

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had revoked it in consenting to be elected Senator for Life after he had issued it. The Two Senators not only agreed to the Proposal, as the only Means of preventing the Disorders and Tumults that were yearly raised on Occasion of new Elections, but prevailed on the *Roman* People to approve it: And with the Approbation and Consent of the whole Body of the People they publicly resigned, and yielded their Dignity to the Pope, to be held by him during his Life, with full Power of appointing One Person or more, as he should think fit, to discharge that Office in his Name. The Instrument, or Decree, conferring that Power on the Pope, was read and approved by the People, assembled for that Purpose, on the 10th of *March* 1281, and is related at Length by *Raynaldus* in his Annals. The Pope immediately appointed *Charles*, King of *Sicily*, who was then with him at *Orvieto*, to act as Senator in his Room; and thus restored that Prince to the Dignity which his Predecessor had forced him to resign.

Year of
Christ 1281.

The Pope soon after his Coronation created Six Cardinals, among whom were *Jerom* of *Ascoli*, a *Minorite*, and *Benedictus Cajetanus*, both afterwards raised to the Papacy. The same Year he solemnly excommunicated the *Greek* Emperor *Michael Palæologus*. But Authors differ in accounting for such an unexpected Proceeding against that Prince. The Words of the Sentence are, " We pronounce and declare *Michael Palæologus*, called Emperor of the *Greeks*, excommunicated, as a Favourer of their Schism and Heresy: And we strictly forbid all Kings, Princes, Lords, and others of what Condition soever, as well as all Cities and Communities, to enter into any Confederacy with the said *Michael Palæologus*, or to lend him any Assistance whatever, on Pain of Excommunication and other Penalties to be incurred *ipso facto*." This Sentence was pronounced with great Solemnity at the Gate of the Cathedral of *Orvieto*, on the Day of *St. Peter's Chair*, or the 18th of *November*, and renewed the following Year in the same Place on *Ascension-day*, which in 1282 fell on the 7th of *May*^p. As *Charles*, King of *Sicily*, had formed a Design of making War upon the *Greek* Emperor, and possessing himself of the City of *Constantinople*, which *Palæologus* had recovered from the *Latins* in 1261, it was, say the contemporary Writers all to a Man, to prevent the *Latins* from lending any Assistance to the *Greeks* that the

The Pope
excommunicates the
Greek Emperor.

^o Raynald. ad ann. 1281. Num. 15.
S f 2

^p Idem, Num. 8 & 25.

Pope

Year of
Christ 1282.

Pope excommunicated that Prince; pretending, that, notwithstanding the Oath he had taken, he still continued to countenance the Schismatics. The Writers even most favourable to the Pope tell us in express Terms, that it was at the Request of the King of *Sicily* he excommunicated the *Greek* Emperor, and all who should favour or assist him⁹. However that be, the famous Conspiracy, known by the Name of the *Sicilian Vespers*, intirely defeated the Design of *Charles* upon *Constantinople*. Of that Conspiracy Historians give us the following Account.

The famous
Conspiracy,
known by the
Name of the
Sicilian Vespers,
by whom formed
and how carried on.

John of *Procida*, so called because Lord of an Island of that Name lying off *Sicily*, being deprived of his Estate and banished by *Charles* on Account of his inviolable Attachment to the *Swabian* Family, repaired to the Court of *Peter*, King of *Arragon*, who had married *Constance* the Daughter of *Manfred*, and was therefore looked upon by him as the lawful Heir of the Kingdom of *Sicily* in Right of his Wife, the only remaining Issue of that Royal Family. The King received him with great Kindness, and finding him to be a Man of Parts, of great Penetration and Address, he admitted him to all his Councils, and even created him a Baron of the Kingdom. As *John* was an avowed Enemy to *Charles*, and the whole Family of *Anjou*, whom he deemed Usurpers, he began to think of vindicating the undoubted Right of *Constance* to the Kingdom of *Sicily*, and placing her and her Husband upon the Throne of that Kingdom. This Thought he communicated to both, representing to them at the same time the irreconcilable Aversion he knew the *Sicilians* bore to their new Masters, and would therefore readily join any who should attempt to redeem them from their present Bondage, any, above all, of the *Swabian* Family. The Queen approved of the Proposal, but the King was intirely averse to it, pleading his Want of Money to carry on a War, that such an Undertaking would necessarily engage him in, and the Displeasure of the Pope, which might be attended with fatal Consequences both to him and his Kingdom. But both these Difficulties *John* undertook to remove; and as the *Greek* Emperor expected daily to be attacked by *Charles*, he repaired in the Disguise of a Monk first to *Sicily*, and from thence, after engaging many of the chief Lords in the Conspiracy, to *Constantinople*. Being admitted in his Disguise to a pri-

⁹ Jordanus M. S. apud Raynald. Num. 26.

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Christ 1282.

vate Audience of the Emperor, he imparted to him the whole Design, and representing to him that he could by no other Means so effectually divert *Charles* from invading his Dominions than by joining heartily in this Undertaking, and assisting *Peter* with Money, the only Thing the King wanted, he obtained a Promise of what Money soever should be wanted to carry the Design into Execution; nay, the Emperor offered to supply him with Money to defray the whole Expence of the War, and in the mean time sent him a very considerable Sum by his Secretary to equip a Fleet, and purchase what military Stores might be wanted. *John* set out from *Constantinople* with the Secretary, and having acquainted some of the chief Barons of the Kingdom, who waited for him at *Malta*, with the Success of his Negotiations at the Court of the Emperor, and confirmed them in their Resolution, he went from thence to *Rome*, to sound the Disposition of the Pope, *Nicholas III.* Being informed upon his Arrival in that City, that his Holiness had quarrelled with *Charles*, and deprived him of the Administration of *Tuscany* as well as the Senatorial Dignity, he disclosed to him the whole Affair. The Pope not only approved of the Design, but encouraged them to pursue it with Vigour, promising to give the Investiture of the Kingdom of *Sicily* to the King of *Arragon*, and maintain him on the Throne, as soon as he had driven the *French* out of that Island. It was not therefore without Reason that the King of *Arragon* boasted in a Letter to *Charles*, that the Kingdom of *Sicily* had been granted to him by the Holy Church, by his Holiness and the venerable Cardinals, as has been said above.

John of *Procida* having thus engaged the chief Lords of *Sicily*, the *Greek* Emperor, and the Pope in the Conspiracy, returned to *Arragon*, and having given both to the King and the Queen a minute Account of all his Transactions, and the Success attending them, it was agreed in a Council, at which none were present, besides the King, the Queen, *John* of *Procida*, and the *Greek* Emperor's Secretary, that a Fleet should be fitted out with all possible Expedition, under Pretence of making War upon the *Saracens* in *Africa*; that it should hover upon that Coast, and be ready to sail for *Sicily* as soon as the Conspiracy took place. We are told, that *Charles*, hearing of the vast military Preparations that were carrying on in all the Ports of *Arragon*, sent to enquire against whom they were designed, and that being answered,

against

Year of
Christ 1282.

Carried into
Execution
with the ut-
most Bar-
barity.

against the *Saracens*, he wished the King Success, and sent him a considerable Sum to forward the Expedition.

In the mean time died Pope *Nicholas*, and in his Room was elected *Martin IV.* a *Frenchman*, who from the very Beginning of his Pontificate most zealously espoused the Cause of *Charles*, restored him to the Dignity of Senator of *Rome*, and seemed to be governed intirely by his Counsels; which would have disheartened the Conspirators, and defeated all their Measures, but for the unshaken Constancy and indefatigable Industry of *John of Procida*. For he no sooner heard of the Death of *Nicholas* than he hastened to *Sicily* to confirm the Conspirators there, and settle with the chief Men among them the Method of carrying their Design into Execution. From *Sicily* he returned to *Constantinople*, and finding the Emperor steady in his former Resolution, he came back in great Haste to *Sicily*, and travelling, in different Disguises, all over the Island, agreed with the Heads of the Conspiracy in all Places where there were any *French*, that on the 3d Day of *Easter*, at the ringing of the Bells for Vespers, or Evening Prayers, they should rise, and, by a general Massacre of all of that Nation, revenge their past Grievances, and proclaim *Peter* of *Arragon* and his Queen *Constantia* their lawful Sovereigns. This barbarous Design was everywhere executed at the Time appointed, with such Rage and Fury, with such a Lust of Revenge, that no Sex nor Age was spared. They even ripped up the Bellies of the Women that were with Child by the *French*, and dashed out the Brains of the unborn Infants. Some were murdered in their Houses, others in the Streets, and some in the Churches and at the very Altars, to which they had fled. In this cruel Slaughter the Clergy were not behind Hand with the Laity, nor were the Friars and Monks, especially the *Franciscans* and *Dominicans*, as is owned by *Faxellus*, who was himself a Native of *Sicily* and a *Dominican*. For they inhumanly butchered, and so did the Clergy, (the foremost, generally speaking, in such bloody Scenes) all their own Brethren of the *French* Nation. Thus, in the Space of Two Hours, were the *French* of all Ranks, Conditions, and Ages, to the Number of Eight thousand, massacred throughout the whole Island. It is worthy of Observation, that though this Conspiracy was carried on for the Space of Two Years in *Sicily*, in *Arragon*, at *Rome*, at *Constantinople*, and the *Sicilians* were almost all privy to it, yet neither *Charles*,

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nor the Pope, nor any of the *French*, who were upon the Spot, had ever the least Intimation of it. This they all ascribe to the Address and Sagacity of its Contriver *John of Procida*. As the ringing of the Bells for Vespers was the Signal agreed on for the Conspirators to fall on the *French*, the Conspiracy became famous all over the World under the Name of the *Sicilian Vespers*. Year of
Christ 1282.

The Island being thus delivered from the *French*, *John of Procida* The King of sent immediately, some say he went in Person on board a Galley, to acquaint the King of *Arragon* therewith, who was then on board his *King of Si-* Fleet on the Coast of *Africa*, waiting for News from *Sicily*. Had the *crowned* Conspirators miscarried in their Attempt, he was resolved to make War on the *Saracens*, and never own that he had been any Ways concerned in such an Attempt. But being informed that it had been attended with the wished-for Success, he no longer concealed his Design from the World, but sailed for *Sicily*, and, landing at *Trapani*, proceeded from thence, attended by all the Barons of that Neighbourhood, straight to *Palermo*, the Metropolis of the Island, and was there crowned with great Solemnity by the Bishop of *Cephalonia*, the Archbishop of *Palermo* being then absent. Great Rejoicings were made all over the Island, the Cities, Towns, and Villages resounding every-where with the Names of *Peter of Arragon* and *Queen Constantia*. Such is the Account the contemporary Writers give of this famous Revolution.

The Archbishop of *Montreale* immediately acquainted the Pope by a Letter with the Massacre of the *French*, and the Revolt of the whole Island; which *Charles*, who was then attending his Holiness at *Montefiascone*, in *Tuscany*, was so struck with, that he could scarce utter a Word. When he returned to himself he first engaged the Pope to lend him all the Assistance in his Power, and then wrote an Account of the whole to his Nephew *Philip the Bold*, King of *France*, entreating that Prince to join him in revenging the inhuman Massacre of so many of his brave Countrymen. In the mean time the Pope, at the Request of *Charles*, thundered out most dreadful Curses and Anathemas against the *Palermitans* in particular, and all in general who should invade or any Ways assist those who invaded the Kingdom of *Sicily*, a Fief of the Holy Roman Church. The Pope, it seems, had. The King and
all concerned
in the Conspi-
racy excom-
municated by
the Pope.

* Apud Raymund, Numb. 13.

Year of
Christ 1282.

yet only heard of the Massacre of the *French*, and the Revolt of the *Sicilians*. But when he was informed that *Peter* of *Arragon* was at the Bottom of the Whole, that he had landed in *Sicily*, and had been crowned King of the Island as belonging to him in Right of his Wife, he wrote several threatening Letters to that Prince, commanding him, on Pain of Excommunication, and the Forfeiture of his own Kingdom, to quit that of *Sicily*, to which he had no Shadow of Right, it having been bestowed by the Apostolic See, of which it was a Fief, upon a Prince who had rescued it, at his own Expence and the Danger of his Life, out of the Hands of an Usurper and Tyrant, meaning *Manfred* the Father of *Constantia*. But *Peter* paying no Regard to the Holy Father's Commands or Menaces, his Holiness with great Solemnity excommunicated him by Name; and all of what Nation or Condition soever who should join or assist him, declared him an Enemy to the Church, and put all his Dominions under an Interdict. This Sentence was pronounced on the 18th of *November* of the present Year at the Door of the Church of *St. Flavianus* in *Monte Fiascone* in the Presence of all the Cardinals, of the Magistrates of the Place, and a Multitude of People s.

Charles be-
sieves Mes-
sina.

The King of
Arragon's
Letter to
Charles, and
his Answer.

In the mean time *Charles*, imbarking at *Naples* on board the Fleet which he had fitted out with a Design to attack *Constantinople*, failed to *Sicily*, and laid close Siege to *Messina*. *Peter*, hearing of his Arrival before that City, left *Palermo*, and advancing to *Randazzo*, at a small Distance from *Messina*, wrote from thence a Letter to *Charles* to acquaint him that the Kingdom of *Sicily* belonged to him in Right of his Wife Queen *Constantia*, the only surviving Issue of the *Swabian* Family, that the *Roman* Church, the Cardinals, and the late holy Pope had yielded it to him; and he therefore commanded him immediately to depart the Island, and let his new Subjects enjoy undisturbed the Liberty and other Blessings, of which he had tyrannically deprived them. To this haughty Letter *Charles* returned a no less haughty Answer, calling the King of *Arragon* an Assassin, and a Traitor to God and his holy Church. The Liberty both Kings took in bestowing injurious Names upon one another ended in a Challenge, and both agreed to decide their Quarrel by single Combat. By the Articles that were drawn up and sworn to by the Two Kings, they were to meet on the First Day of *June* 1283

* Idem, Num. 23. Ricordanus Malestina Hist. Florent. c. 217. Spicil. t. 2. p. 649.

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at *Bourdeaux*, which then belonged to *Edward* King of *England*, a neutral Prince, and nearly related to both. They were to engage there, each being attended by an hundred Knights, in the Place that the King of *England* should judge the most proper. Most Historians, who mention this Combat, tell us that *Charles* appeared with his hundred Knights in the Field of Battle at the Time appointed, that he continued riding up and down the Field from the Rising to the Setting of the Sun, ordering his Herald to call frequently upon the King of *Arragon*; and that upon his not appearing, he left *Bourdeaux* that very Evening, proud, says an Historian, of having shewn himself in the Field of Battle, but laughed at for having lost a Campaign: For it was only to gain Time, as the Pope observed in a Letter to *Charles*, that the King of *Arragon* accepted the Challenge. That Prince however, to save Appearances, shewed himself, according to some Historians, in the Field of Battle the very Evening *Charles* left the Place. But others say that he never appeared, nor ever intended it, being the whole Time busied in making the necessary Preparations to maintain himself in the Possession of his new Kingdom. That such a Challenge passed and was agreed to by both Kings upon certain Conditions is not to be doubted. But all that is said of *Charles's* appearing in the Field of Battle may, perhaps, be looked upon as altogether fabulous. For the Pope no sooner heard of the Challenge and his accepting it, than he wrote a very sharp Letter to him, reprimanding him on that Account with great Severity, condemned that Method of deciding any Dispute or Controversy, as rash, desperate, and repugnant to the Law of God and the Church, annulled the Oath he had taken to appear in the Field of Battle as wicked and unlawful, and commanded him, on Pain of Excommunication, to lay aside all Thoughts of pursuing a Design so criminal in itself, and so dangerous to him. At the same time he declared all excommunicated, by what Dignity soever distinguished, Kings themselves not excepted, who should any-ways aid, countenance, or assist him in the Execution of such a Design. This Letter is dated at *Orvieto* the 6th of *February*, in the second Year of *Martin's* Pontificate, that is, in 1283 ^t, near Four Months before the Time of the Combat. Now it is highly improbable, and altogether incredible, that *Charles*, who depended entirely upon the Protection, Assistance, and

^t Raymund. ad hunc ann.

Year of
Christ 1283.

Favour of the Pope, would upon any Consideration whatever have incurred his Displeasure, and forfeited his Protection and Favour. Besides, it appears from a Letter written by King *Edward* to *Charles*, that *Edward* never consented to the Fighting of the Duel at *Bourdeaux*, as all Authors suppose him to have done, but on the contrary declared that he would not suffer it to be fought in any Part of his Dominions, were he to gain by it the Two Kingdoms of *Sicily* and *Arragon*, nor any-where else, were it in his Power to prevent it ^u. Upon the Whole the Truth is, that the Two Kings agreed to decide their Quarrel by single Combat at *Bourdeaux*; but the Pope interposing, and the King of *England* not consenting to their fighting in his Dominions, they proceeded no further; and whatever else has been said of this Combat, seems to have been invented, probably, by the *French* Historians, to paint *Charles* as a Hero, and his Rival, the King of *Arragon*, as a Coward. *The Behaviour of the King of Arragon*, says *Mezeray* ironically, in speaking of that Prince's not appearing in the Field till *Charles* was gone, *was truly worthy of a Prince, upon whom his Subjects have bestowed the Surname of Great* ^w. *Villani*, *Faxellus*, and *Surita* suppose the Pope to have consented to that Duel, nay, and to have excommunicated the King of *Arragon* for declining it, and declared him guilty of Perjury in not fulfilling the Conditions relating to it that he had solemnly sworn to ^x. But the contrary is evident from the Pope's Letter quoted above, and related at Length by *Raynaldus* ^y.

The King of Arragon deprived by the Pope of his Kingdom.

As the King of *Arragon*, far from paying any the least Regard to the Pope's Anathemas or to the general Interdict, obliged the Clergy both in *Sicily* and *Arragon* to perform Divine Service as before, and instead of yielding up the Island either to *Charles* or to the Church, as commanded by the Pope, continued to claim it as the Inheritance of his Wife, his Holiness, not satisfied with renewing the former Excommunication, deprived him, by a Bull dated from *Orvieto* the 22d of *March* 1283, of the Kingdom of *Arragon*, as forfeited by his usurping, in Contempt of the Authority of the Apostolic See, a Kingdom which the Holy *Roman Church* alone had a Right to dispose of. By the same Bull the Kingdom of *Arragon*, and the Principalities of *Catalonia* and *Valentia*, were declared forfeited to any Prince that would seize them, all King

^u Rymer. *Fœdera, Conventiones, &c.* vol. 1. p. 239. ^w *Mezeray Abregé Chron.* tom. 3. p. 18. ^x *Villani*, l. 7. c. 86. ^y *Ad ann. 1283* num. 8.

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Peter's Subjects were absolved from their Allegiance, and forbidden, on Pain of Excommunication, to obey him or to give him the Title of King^a. This Sentence made no Impression either upon the King or Subjects; nay the King made so little Account of it, that he used thenceforth, by way of Derision, to stile himself, *Peter a Gentleman of Arragon, the Father of Two Kings, and Lord of the Sea*^a.

The Pope, having thus deprived, by his Bull, the King or his Dominions, left them at first a Prey to any who would seize them; but he offered them soon after to *Philip*, King of *France*, for *Charles de Valois* his younger Son, and sent Cardinal *Cholet* into that Kingdom to settle with *Philip* the Conditions upon which his Son was to hold them. These Conditions are mentioned in the Bull, conferring upon *Charles* and his Descendants the Kingdom of *Arragon* with all its Appurtenances, and are as follows: I. The Kingdom of *Arragon* shall be held by *Charles de Valois*, Nephew by his Mother to the late King *Peter*. II. It shall never be united to the Kingdoms of *France*, *Castile*, *Leon*, or *England*, but continue a separate Kingdom. III. The Rights and Liberties of the Church shall be inviolably maintained, especially with respect to Elections. IV. Neither the King of *France*, nor his Son, nor his Heirs and Successors, shall enter into any Treaty about the Restitution of the Kingdom of *Arragon* without the previous Consent of the Apostolic See. V. The new King and his Successors shall swear Fealty to the Apostolic See, shall acknowledge themselves Feudatories of the Holy Roman Church, and as such pay yearly 500 Livres into the Apostolic Chamber on St. *Peter's* Day^b.

While the Pope was thus disposing of the Kingdom of *Arragon*, the King was pursuing, with unrelenting Vigour, the necessary Measures to keep Possession of the Kingdom of *Sicily*. Having sent for Queen *Constantia*, and his Two Sons *James* and *Frideric*, he left them as Pledges with the *Sicilians*, and returned to *Arragon* to oppose, in Person, the King of *France* and his Son, should they attempt to invade that Kingdom. At his Departure he appointed *Constantia* Regent, vesting in her all his Authority, created *John of Procida* High Chancellor of the Kingdom of *Sicily*, and gave the Command of the Fleet quite uncontrouled to *Roger de Loria*, reputed the most experienced Sea Of-

^a Apud Raynald. Num. 15.

^a Villani, ubi supra.

^b Raymund. ubi supra.

Year of
Christ 1283.

ficer of that Age. In *Arragon* he found all Things quiet, and his Subjects, notwithstanding the Sentence pronounced against him at *Rome*, as zealously attached to him as ever, and as ready to assist him in asserting his Right to the Crown of *Sicily*. All who were able to bear Arms cheerfully enlisted under his Banner, insomuch that he had, in a very short Time, an Army on Foot to face the *French*, should they offer to enter the Kingdom.

Charles's
Fleet defeat-
ed, and his
Son taken
Prisoner.

In the mean time *Charles*, going to *Provence* to raise new Forces there, left his Son *Charles*, Prince of *Salerno*, at *Naples* to awe the Inhabitants of that City, no better affected to him and his Government than the *Sicilians*. In his Absence *Roger de Loria*, having first defeated Part of his Fleet off the Island of *Malta*, sailed from thence to the Bay of *Naples*, where the Rest of the Fleet was riding at Anchor, and offered them Battle. The *French* Admiral, *James de Bruson*, was not for accepting the Challenge; but as his Fleet was greatly superior in the Number of Gallies to the Enemy's, Prince *Charles*, sure, as he thought, of Victory, offered to go on board the Fleet himself, and take upon him the Consequences, be what they would. The *French* Admiral then put to Sea, and a bloody Engagement ensued, which, after a most obstinate Combat of many Hours, ended in the total Defeat of the *French* Fleet. The Prince himself was taken Prisoner with the Admiral and the Flower of the *French* Nobility, and few of their Gallies had the good Luck to escape. *Loria* treated the captive Prince with the utmost Respect, but insisted upon his sending an immediate Order to the Governor of *Naples* to set at Liberty *Beatrice*, the Sister of *Constantia*, who had been kept Fifteen Years confined in One of the Castles of that City, and send her on board his Galley. The Order being sent and complied with, the Admiral set sail for *Sicily*, and arriving at *Palermo* entered that City amidst the loud Acclamations of Men of all Ranks, and presented to the Queen her Sister at Liberty and the Prince of *Salerno* her Prisoner. The *Sicilians* were for treating Prince *Charles* as his Father had treated young *Conrad*, whom he had caused to be publicly beheaded. That the humane Princess would not consent to; but sent him, with the other Prisoners of Distinction, to the King, then in *Arragon*. *Charles* received the News of the Defeat and Captivity of his Son at *Gaeta*, on his Return from *Provence*: But, notwithstanding the Concern it gave him, he pursued his Journey to *Naples* with a Design to assemble all his Forces at *Brundisium*, and transport them from
thence

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thence into *Sicily*. But in his Way from *Naples* to that Place he was taken ill at *Foggia*, and, overcome with Grief and Fatigue, died there on the 7th of *January* 1284^c. Such was the End of the first King of *Sicily* of the Family of *Anjou*. Year of Christ 1284. Charles dies.

Charles being dead, and his Son *Charles*, Prince of *Salerno*, who was to succeed him, kept Prisoner in *Arragon*, *Gerard*, Cardinal of *Parma*, was appointed by the Pope as Lord Paramount of the Kingdom, to govern it till the Prince should be set at Liberty. To him was joined by *Philip*, King of *France*, his Son *Robert*, Earl of *Artois*; and we have a Letter of the Pope allowing to the Earl a Thousand Ounces of Gold a Year out of the Revenues of the Kingdom during his Administration. The Letter is dated the 27th of *February*, in the Fourth Year of *Martin's* Pontificate; that is, in the Year 1285^d. *Martin* had resolved to cause a general Crusade to be preached against the King of *Arragon* and the *Sicilians*: But Death prevented him from carrying that Design into Execution. Having celebrated Mass at *Perugia* on *Easter-day*, which in 1285 fell on the 25th of *March*, and dined with his Chaplains, he was taken ill after Dinner, and, though his Physicians did not apprehend him to be in any Danger, he died on the 29th of that Month, after a Pontificate of Four Years and Six Days. Martin dies. Year of Christ 1285. Most Authors place his Death on the 28th of the same Month. But *Honorius* IV. his immediate Successor, in the circulatory Letter he wrote upon his Promotion, says he was elected in the Room of his holy Predecessor *Martin*, who on the Fourth of the Calends of *April*, that is, on the 29th of *March*, passed from the Miseries of this Life to the Joys of Heaven^e. He died at *Perugia*, and desired to be buried in the Habit of a *Minorite*, of which Order he was a most zealous Patron and generous Benefactor. He was buried in the Church of *St. Lawrence* at *Perugia*, and many Miracles were said to be wrought at his Tomb. Miracles said to be wrought at his Tomb. The Blind by his Intercession recovered their Sight, the Deaf their Hearing, and the Dumb their Speech. Thus the Continuator of *Martinus Polonus*, who was at this Time at *Perugia*, wrote but Two Months after the Pontiff's Death, and was, he says, an Eye-witness of what he wrote, as were many both of the Clergy and the Laity. He is honoured in *Perugia* as a Saint, but never has been canonized.

^c Malaspina, Villani, Nangius, &c. Raynald. Num. 17.

^d In Registro, Num. 15.

^e Apud

HONORIUS

Year of
Christ 1285. **ANDRONICUS,**
Emperor of the East.

HONORIUS IV. **RUDOLPH,**
Emperor of the West.

The Hundred and Eighty-seventh BISHOP of Rome.

Honorius IV.
elected.

THE Cardinals having performed the Exequies of the deceased Pope, met on the 1st of *April*, to proceed to the Election of a new Pope, and, though not shut up in the Conclave, the Constitution of *Gregory* being repealed, they on the very next Day, the 2d of that Month, unanimously elected *James Sabelli*, Cardinal Deacon of *St. Mary in Cosmedina*. He set out, soon after his Election, from *Perugia* to *Rome*, and was there first ordained Priest, being only in Deacon's Orders, and afterwards crowned with the usual Solemnity in the Church of *St. Peter* on the 15th of *April*, assuming on that Occasion the Name of *Honorius IV*^f. He was descended from the Family of the *Sabelli*, or *Savelli*, One of the most illustrious in *Rome*, had studied in the University of *Paris*, was First Canon of *Chalons* on the *Marne*, and, after several other Preferments, created Cardinal by *Urban IV.* with Six others, in 1261. He was so afflicted with the Gout as to have almost intirely lost the Use of his Hands and Feet, so that he was often obliged to celebrate Mass sitting, and to use certain Instruments in the Celebration. That Distemper was common to him with others of his Family, especially his Brother, named *Pandulphus*, of whom the *Roman* People entertained so high an Opinion, that when they wanted to clear the City from Thieves and other Disturbers of the public Peace, they chose him for Senator, saying, it was not the Hands nor the Feet that governed, but the Head g.

His Letter to
Rudolph.

Rudolph, King of the *Romans*, whom *Honorius* had acquainted by Letter, as well as the other Princes, with his Promotion, assured his Holiness in his Answer to that Letter, that he was resolved to espouse the Cause of the Heirs of the late King of *Sicily*, and support them, to the utmost of his Power, in their just Claim to that Crown. As *Honorius*, though a Native of *Italy*, was no less zealously attached to the Family of *Anjou* than his Predecessor, he wrote to *Rudolph* anew, encouraging him in that Resolution, and exhorting him to acquiesce in the Taxes

^f Ptol. Lucen. Continuator Martin. Poloni.

^g Ptol. Lucen. Platina Westmonast. &c.

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latd by his Predecessor upon all Ecclesiastics in the Dioces of *Liege*, *Metz*, *Verdun*, and *Bastle*, subject to the Empire, as the Money accruing from thence was to be employed in the holy War against *Peter of Arragon*, an avowed Enemy of the Church, and would be wanted but for a short Time^b. This Letter is dated at *Tivoli* the 1st of *August* of the present Year.

Year of
Christ 1285.

In the mean time a Crusade being preached all over *France* against the King of *Arragon*, and a powerful Army raised by that Means, King *Philip*, taking the Command of it upon himself, entered *Arragon*, and being met by *Peter* gained, after a most obstinate Combat, a compleat Victory over him. The King of *Arragon* died soon after the Loss of this Battle, leaving Four Sons, *Alphonfus*, *James*, *Frideric*, and *Peter*, and Two Daughters, *Isabel* and *Violante*. To *Alphonfus* he bequeathed the Kingdom of *Arragon*, and that of *Sicily* to *James*, who was to succeed to both Kingdoms if his elder Brother left no Issue Male behind him. About the same time died *Philip*, King of *France*, and was succeeded by his Son *Philip*, surnamed *the Fair*. The Pope no sooner heard of the Death of the King of *Arragon*, and his last Will, than he issued a Bull, commanding *Alphonfus* to release, without Delay, *Charles* Prince of *Salerno*, and *James* to quit the Island of *Sicily*, and deliver it up to that Prince as the lawful Heir. As no Regard was had by either of those Princes to his Holiness's Command, he solemnly excommunicated them the following Year at Three different Times, on *Maunday-Thursdai*, on *Ascension-Day*, and on the Day of the Dedication of the Church of *St. Peter* i. This Sentence extended to Queen *Constantia*, for countenancing her Son *James* in the Usurpation of a Kingdom that belonged to the Apostolic See, and to all who should lend him any Assistance whatever or serve under him. The whole Island was interdicted, and as he had been crowned at *Palermo* by the Two Bishops of *Cefalonia* and *Nicastro*, both Prelates were summoned to appear at *Rome* on *All Saints Day*.

King of Arragon dies.
His Two Sons excommunicated.

Year of
Christ 1286.

Charles in the mean time, growing tired of his Confinement, and finding that all the Pope's Endeavours to procure him his Liberty proved ineffectual, had Recourse to *Edward*, King of *England*; and a Negotiation was begun between the Embassadors of that Prince and those of King *Alphonfus* at *Oleron* in *Bearn*. After a few Days Conferences the

Negotiations about procuring Prince Charles's Liberty.

^b Apud Raynald. Num. 23.

ⁱ Raynald. ad ann. 1286.

Year of
Christ 1286.

following Articles were agreed to by the Embassadors, and approved by both Kings. I. That *Charles* should yield the Kingdom of *Sicily* to *James* the Brother of *Alphonfus*. II. That *Charles de Valois*, as well as the King of *France*, and his Brother, should renounce all Claim to the Kingdom of *Arragon*, notwithstanding the Investiture granted him by *Martin IV.* and should restore all the Places that his Father had taken. III. That *Charles* should pay to *Alphonfus* 30,000 Marks of Silver, and should get the King of *France* to conclude a Three Years Truce, both with the King of *Arragon* and his Brother the King of *Sicily*. IV. That *Charles*, before he set Foot out of the Borders of *Arragon*, should deliver up Three of his Sons as Hostages with Sixty *Provensale* Knights, whom the King of *Arragon* should name: And that if all these Conditions were not performed within the Term of Three Years, he should return to his Prison. To these Conditions, hard as they were, *Charles* consented, so desirous was he of recovering his Liberty; and it was at his Desire and Request that the King of *England* approved them. But when they were communicated to *Honorius*, he not only rejected them with the utmost Indignation, but wrote to *Charles* in very sharp Terms, reprimanding him for presuming to enter into any Treaty or Agreement with the Enemies of the Church, the anathematized *Arragonians*, about a Kingdom that belonged to the Apostolic See, without the Knowledge and Consent of that See. By the same Letter he declared all the Conditions which he had agreed, or even sworn to, void and null, and strictly enjoined him to avoid for the future entering into any Negotiation or Treaty whatever concerning the Kingdom of *Sicily* without his Consent^k. This Letter is dated at *Rome* the 4th of *March*, in the Second Year of the Pontificate of *Honorius*, that is, in 1286.

The Condi-
tions rejected
by the Pope.

The Aposto-
lical Bre-
thren con-
demned.

In the same Year *Honorius* condemned and suppressed by a Constitution, addressed to all Bishops, a new Order of Mendicants, founded by one *Gerardus Segarellus*, a Native of *Parma*, who stiled themselves the Order of the Apostles, and the Apostolic Brethren. They wandered about the World bare-footed and bare-headed, wearing a long white Garment tied round them with a Rope, preaching Repentance, and living upon Charity. The Doctrines they taught, or were charged with teaching, were, that neither the Pope nor any body else had

^k Raynald, Num. 4.

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Power over them; all the spiritual Power and Authority granted by Christ to his Church, having been transferred to them as the only true Followers of the Apostles, who lived upon Charity, and reserved nothing for the next Day; that no Pope who was not as holy as St. *Peter*, had Power to absolve from Sins; that the Popes were all Seducers and Impostors; that none could be saved out of their Society; that no Tithes should be paid by the Laity to the Priests, unless they were as perfect and holy as the Apostles; that it was no Sin for a Man to indulge his Lust and comply with the Calls of the Flesh; that Churches were of no Use, Prayers offered in a Stable or Hog-sty being as acceptable to God as any offered in a Church, &c. These Opinions *Honorius* condemned as heretical, impious, and repugnant to the Doctrine of Christ and his Apostles; and ordered those who preached them to be stripped of their Habit, and treated as Heretics. *Nicholas IV.* the immediate Successor of *Honorius*, condemned them anew, and let loose the Inquisitors against them, who burnt *Segarellus*, their Founder, alive, and extirpated, in a very short time, the whole Sect ^k.

Year of
Christ 1286.

Honorius had formed a Design of uniting all the Christian Princes in a holy League against the Two Kings of *Arragon* and *Sicily*. But while he was wholly intent upon carrying it into Execution, Death overtook him on the very Day he had resolved to excommunicate those Two Princes the Fourth Time: For he died on *Maunday-Thursday*, which in 1287 fell on the Third of *April*, when he had governed the Church, computing from the Day of his Election, Two Years and One Day, having been elected on the 2d of *April* 1285. The Continuator of *Martinus Polonus*, and *Ptolemy of Lucca*, both contemporary Writers, give him the following Character. *Honorius IV.* say they, was a Man of great Temperance, Wisdom, and Discretion, willing to oblige all Men, and loth to offend any. The latter Writer adds, that he was *juis bene profectivus*, which can scarce be understood in any other Sense, but that he enriched and aggrandised those of his own Family. He built a magnificent Palace on Mount *Aventin*, near the Church of *St. Sabina*, and constantly resided there during the Winter Season, but retired in the Summer to *Tivoli*.

Honorius
dies.
Year of
Christ 1287.

We have a remarkable Diploma of this Pope, dated from *Rome* the 21st of *December* 1285, and addressed to the Bishop of *Cosenza* and the

Penance enjoined by him for the Murder of a Bishop.

^k Raynald. ad ann. 1290. & Spondanus ad ann. 1297.

Year of
Christ 1287.

Provincial of the Preaching Friars, or *Dominicans*, in *Lombardy*. It was issued on the following Occasion. A Misunderstanding arising between the Bishop of *Tortona* and the Marquis of *Montferrat*, the Bishop was assassinated, and as the Perpetrators of that horrid Murder, or, as the Pope called it, execrable Sacrilege, could never be detected, the Marquis was supposed to have been privy to it, if he did not command it, and was therefore summoned by the Pope to *Rome*, to clear himself from that Suspicion at his Tribunal. The Marquis, instead of repairing to *Rome* in Person, dispatched Deputies to assure his Holiness that the Murder was committed utterly unknown to him; that he should spare no Pains to detect the Assassins, and should punish them, if detected, with the utmost Severity; but that, as to his appearing in Person at *Rome*, his Holiness could not, in Justice, require it of him, as he must, in his Way to that City, pass through the Territories of his declared Enemies, who would either seize him, or take Advantage of his Absence to invade his Dominions. These Excuses *Honorius* thought just and reasonable, but at the same time appointed the Bishop of *Cosenza* and the Provincial of the *Dominicans* to enquire into the whole Affair upon the Spot, and, if they found him guilty, and he desired to be absolved, to impose upon him the Penance specified in the Diploma. The Penance was, that he should walk bare-footed and bare-headed, without any other Garment but a Tunic, from the Place where the Bishop was murdered to the Church of *Tortona*; that his Posterity should, to the Fourth Generation, be incapable of holding any Benefice in that Church; that in the same Church he should found an Altar, and endow it with a sufficient Maintenance for Two Priests; that he should restore all the Lands, Castles, and Possessions, belonging to the See of *Tortona*, should go in Pilgrimage to the Holy Land, or to *St. James of Compostella*, and appear, when required, at the Tribunal of the Apostolic See¹. Whether the Marquis owned the Crime, and underwent the Penance enjoined by the Pope's Diploma, History has not informed us.

*The Host how
to be carried
to the Sick.*

In the Year 1287 was held a Council at *Wirtzburg*, at which presided *John*, Cardinal Bishop of *Tusculum*, *Honorius's* Legate in *Germany*; and among the other Regulations made by that Assembly was the following. When it shall happen that the most holy Body of Christ is car-

¹ Apud Raynald. Num. 68.

Nicholas IV. BISHOPS of Rome.

ried out of the Church to sick Persons, or Women near the Time of their Delivery, we command a due Veneration of it. Let the Priest in his Surplice, with his Stole about his Neck, carry it, being preceded by a Clerk with a Taper and a little Bell. They that meet the Host are to kneel while the Priest passes, and say Three Times the Lord's Prayer, and the Angelic Salutation, *Hail Mary*, &c. and such of them as are under Penance at that Time should have Ten Days of their Penance remitted. The Priest who shall presume to carry the Host otherwise, shall be punished at the Will of his Ordinary. This Practice has been since greatly improved and universally received. The Cardinal who presided at this Council was of the Pope's own Family, and the only Cardinal he created. He confirmed the Order of the *Hermits of St. Austin*, and likewise that of the *Carmelites*, which had been only tolerated by the Second Council of *Lions*.

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Year of
Christ 1287.

ANDRONICUS,
Emperor of the East.

NICHOLAS IV.

RUDOLPH,
Emperor of the West.

The Hundred and Eighty-eighth BISHOP of Rome.

AS it was ordained by the Constitution of *Gregory X.* that the Cardinals should meet at the Place where the deceased Pope resided with his Court at the Time of his Death, and proceed there to the Election of his Successor, they assembled, agreeably to that Constitution, in the Palace of *St. Sabina* on Mount *Aventin*, where *Honorius* died. But that Part of the Town being very unhealthy in the Summer Months, most of the Cardinals were taken ill, and Six or Seven of them died; which obliged the Rest to quit the Place, and put off the Election to a more wholesome Season. Of all the Cardinals *Jerom* of *Ascoli* alone remained in the Palace, causing great Fires to be kept constantly burning in all the Rooms to purge the Air; and thus he escaped the common Malady. Upon the abating of the Heat the other Cardinals returned, and, on the 22d of *February* 1288, unanimously elected the said *Jerom* of *Ascoli*, after a Vacancy of above Ten Months^m. He was come of a mean Family, but entering, when yet very young, into the Order of the *Minorites*, had distinguished himself by his Learn-

Nicholas IV.
elected.
Year of
Christ 1288.

^m Ptol. Lucen. l. 24. c. 19.

Year of
Christ 1288.

ing and exemplary Life. Upon the Death of Cardinal *Bonaventura*, who has since been sainted, he was elected General of the Order, was created Cardinal of *St. Potentiana* by *Nicholas III.* and by *Martin IV.* preferred to the See of *Palestrina*. He was thrice elected, and twice declined, under various Pretences, the Dignity that was offered him, obliging the Cardinals to proceed to a new Election. But the Cardinals being all unanimous in electing him the Third Time, he was in the End forced to complyⁿ. Upon his Coronation he took the Name of *Nicholas IV.* out of Gratitude to *Nicholas III.* who had made him Cardinal. He was the First Pope of the *Franciscan* Order.

Effuses the
Cause of the
Family of
Anjou.

Nicholas, treading in the Steps of his Predecessors, undertook with great Zeal the Cause of *Charles* Prince of *Salerno*, still kept Prisoner in *Arragon*. Soon after his Election, that is, on *Maunday-Thurday*, which in 1288 fell on the 25th of *March*, he wrote monitory Letters to *James* King of *Sicily*, and to the *Sicilians* of his Party, admonishing and exhorting them to return to the Obedience of their Mother the Holy *Roman* Church, lest by their Obstinacy they should force him to exert all the Authority of the Apostolic See against them^o. At the same time *Nicholas* sent the Two Archbishops of *Ravenna* and *Monreale* with the Character of his Legates, to treat with *Alphonfus*, King of *Arragon*, about the delivering of Prince *Charles* from his Captivity, and to summon the King to appear in a limited Time at *Rome* p.

New Treaty
to procure the
Liberty of
the Prince
of Salerno.

In the mean while *Charles*, no longer able to bear his Confinement, applied anew to *Edward*, King of *England*, who, at his earnest Desire, agreed to meet in Person the King of *Arragon*, and obtain of him, if by any Means he could, more reasonable Terms than those of *Oleron*. The Two Kings met accordingly, on the Top of the *Pyrenees*, in the latter End of *October* of the present Year, *Charles* himself being present at the Interview. The King of *Arragon* would at first hearken to no other Terms than those that had been agreed to at *Oleron* q. But he was in the End prevailed upon by the King of *England*, whom he was unwilling to disoblige, to omit the Article relating to the Kingdom of *Sicily*, which by the former Treaty *Charles* was to cede to *James* the Brother of *Alphonfus*. These Articles being sworn to by *Charles*, he sent immediately for Three of his Sons, and leaving them, with Sixty

^a Wadingus ad ann. 1288. & Henric. in Ann.
Num. 10.

^p Idem. Num. 12.

^o Apud Raynald. ad hunc ann.
^q See above, p. 323.

Provenſale Knights, as Hoſtages, purſuant to the IVth Article of the Treaty, ſet out on his Return to *Italy*. But as he was a Prince of great Integrity and the ſtrictest Honour, he went firſt to the *French* King's Court to obtain of *Charles*, the King's Brother, a formal Renunciation of all Claim to the Kingdom of *Arragon*, and an intire Reſtitution of all the Places in *Arragon* that the late King his Father had taken, as was ſtipulated by the Second Article of the Treaty. He was received both by the King, *Philip the Fair*, and *Charles*, his Brother, with all poſſible Marks of Eſteem and Affection. But he could by no Means prevail upon *Charles*, who had no Dominions, to renounce his Claim to the Kingdom of *Arragon*, nor upon the King to reſtore, without his Conſent, the Places his Father had taken and yielded to him. The Prince of *Salerno* therefore left that Court under the utmoſt Concern, being determined to return to the Place of his Captivity, if the Terms, upon which he had obtained his Liberty, were not complied with in the Time preſcribed by the Treaty^r.

Year of
Chriſt 1288.
Is ſet at Li-
berty, and
upon what
Terms.

From *France* Prince *Charles* returned to *Italy*, after viſiting his Dominions in *Provence*; and hearing, on his Arrival at *Florence*, that the Pope was at *Rieti*, he repaired thither, to acquaint his Holineſs with the Terms upon which he had obtained his Liberty. Thoſe Terms the Pope declared null, abſolved *Charles* from the Oath he had taken to obſerve them, and on the 29th of *May* crowned him, with great Solemnity, King of *Apulia* and *Sicily*^s. By the Kingdom of *Sicily* was meant that Iſland, and by the Kingdom of *Apulia* the preſent Kingdom of *Naples*.

Is crowned
by the Pope
King of Si-
cily and
Apulia.
Year of
Chriſt 1289.

The following Year 1290 the King of *Arragon*, no longer able to withſtand the whole Power of *France*, and being at the ſame time attacked by the Kings of *Caſtile* and *Majorca*, ſent a ſolemn Embaſſy to *Rome*, to aſſure his Holineſs of the great Regard he had for the Apoſtolic See, in Token whereof he was ready to put an End to the preſent War, and ſet at Liberty the Three captive Princes upon ſuch Terms as he ſhould judge reaſonable. As the Pope was wholly intent at this time upon relieving the Chriſtians, reduced to the utmoſt Extremity, in the Eaſt, and procuring for that Purpoſe Supplies, both in Men and Money, from all the Chriſtian Princes, he received the Embaſſadors with the greateſt Marks of Eſteem, and immediately diſpatched *Gerard*

Peace con-
cluded be-
tween the
Kings of
France and
Arragon.
Year of
Chriſt 1290.

^r Raymund. ad ann. 1288.

^s Villani, l. 7. c. 229.

Year of
Christ 1290.

Articles of
the Peace.

of *Parma*, Cardinal Bishop of *Sabina*, and *Benedict Caietan*, Cardinal Deacon of *St. Nicholas in Carcere Tulliano*, into *France*, with Letters to that King, and to his Brother *Charles de Valois*, exhorting them to suspend, for a while, all Hostilities, and wait the Result of the Negotiation which the Two Cardinals were ordered to set on Foot. To gratify the Pope both Princes consented to a Six Months Truce; and a Congress being thereupon held by the Cardinals at *Tarragona*, at which were present Embassadors from the Kings of *France*, *Arragon*, *England*, *Castile*, and *Majorca*, a Peace was concluded, after much Debate, upon the following Terms. I. That the King of *Arragon* should set at Liberty King *Charles's* Three Sons, and with them the other Hostages. II. That *Charles de Valois* should marry *Clementia*, or, as others call her, *Margarite*, that Prince's Daughter; that he should have with her the County of *Anjou*, and should thereupon renounce all Claim to the Kingdom of *Arragon*. III. That the King of *Arragon* should lend no Assistance to *James*, his Brother, the Usurper of the Kingdom of *Sicily*; but should immediately recall all the *Arragoneses* in his Service by Sea or Land, and induce, if by any Means he could, his Mother *Constantia* as well as his Brother to quit the Island. To these the Legates added the following Articles, pursuant to the private Instructions they had received from the Pope, That *Alphonfus* should by his Embassadors beg Pardon of the Pope for his past Disobedience; that he should pay yearly to the Apostolic See Thirty Ounces of Gold, the Sum that his Grandfather *James* had bound himself and his Heirs to pay for ever, as Vassals of the Holy Roman Church; that he should lead, in Person, a Body of Troops into *Syria*, and use his utmost Endeavours, as he failed by *Sicily*, to persuade his Mother and Brother to retire from that Island. These Articles being agreed and sworn to by the Embassadors of the King of *Arragon* the Pope ordered the Interdict, which his Dominions had lain under ever since the Year 1282, to be taken off, and the King to be re-admitted to the Communion of the Church^t. At this Congress *Charles*, King of *Sicily*, assisted in Person, with a Design to deliver himself up to the King of *Arragon*, if the Terms of Peace were not agreed to. For he chose, says *Sumontius*, like a Prince of strict Honour, rather to live and die in Captivity, however irksome to

^t Raymund. ad ann. 1290, 1291.

him,

him, than to forfeit his Word of Honour, and suffer Three of his Sons with so many gallant Knights to atone for it ^u.

Year of
Christ 1291.

The Peace being thus concluded, *Charles* returned to *Italy* with a Design to drive *James*, the Brother of *Alphonfus*, out of *Sicily*, and reunite that Island to the Kingdom of *Apulia*. This he apprehended to be no difficult Undertaking, as he had gained by the Mildness of his Government the Affections of all his Subjects on the Continent, and the *Genoese* had promised to assist him with Sixty Gallies, while the King of *Arragon* was by the late Treaty to recall all his Subjects in his Brother's Service. But in the mean time *Alphonfus* died on the 14th of *June* of the following Year 1291, and upon his Death, as he left no Issue behind him, the Kingdom of *Arragon* devolved to *James*; and he set out accordingly, upon the first News of his Brother's Death, to take Possession of his new Kingdom, leaving his younger Brother *Fredric* to govern the Island in his Absence. The Pope, hearing of the Death of *Alphonfus*, dispatched immediately Messengers to the new King, requiring him to sign the Articles agreed to by the late King his Brother. But the King returned Answer, that he had succeeded to the Kingdom of *Arragon* as the Son of King *Peter*, not as the Brother of *Alphonfus*, and did not therefore think himself bound to fulfil any of the Conditions, to which his Brother had agreed without his Consent, or even his Knowledge, giving up a Kingdom to which he had an incontestable Title, and his Heirs still have, notwithstanding his extorted Renunciation. *Nicholas*, finding that no Regard was paid by the King to his repeated Monitories, solemnly excommunicated him, and all the *Sicilians* who adhered to him, first on *Maunday-Thurday*, again on *Ascension-day*, and a third Time on the Day of the Dedication of *St. Peter's Church* ^w.

Alphonfus
King of Ar-
ragon dies.
Year of
Christ 1292.

The Peace
broken by his
Death.

The Affairs of *Sicily* did not divert the Pope from exerting his utmost Endeavours to relieve the Christians, reduced to a most deplorable Condition in the East. The City of *Tripoli* being taken by the Sultan of *Babylon* in 1289, and the Inhabitants either put to the Sword or carried into Captivity, *Nicholas* raised at his own Expence 2000 Foot and 500 Horse, and hired Twenty Gallies of the *Venetians* to transport them into the East. In 1291 the Sultan of *Egypt* took by Storm the City of *Ptolemais*, levelled it with the Ground, and cruelly massacred

The Chris-
tians driven
quite out of
Syria.

^u Sumontius Hist. Neapol. l. 3. c. 2.

^w Nicolai Epist. 78 et seq.

Year of
Christ 1292.

all the Christians that fell into his Hands, which so alarmed the Inhabitants of *Tyre*, of *Sidon*, and of all the other Cities in *Syria*, that leaving them a Prey to the Enemy, they transported themselves to the Island of *Cyprus*. Thus was the Holy Land irrecoverably lost, nothing being now left to the Christians in the East, after such an immense Waste of Treasure and Christian Blood, but the Island of *Cyprus*, and the *Lesser Armenia*. *Nicholas* left nothing in his Power unattempted to repair these Losses, and set on foot a general Crusade. Not satisfied with writing most pressing Letters, and sending Legates and Nuncios to all the Western Princes, he applied to *Andronicus*, Emperor of *Constantinople*, to *John Comnenus*, Emperor of *Trapezond*, to *Argon*, King of the *Tartars*, and to the Kings of *Iberia*, *Armenia*, and *Georgia*, exhorting them to join in a Cause that was common to them all, as it was not to be doubted but the *Saracens*, should they no longer have the Western Christians to contend with, would fall upon them *. But his Holiness's Endeavours proved all unsuccessful. *Edward*, King of *England*, alone took the Cross; *Philip the Fair*, King of *France*, and his Brother *Charles de Valois*, being engaged in War with *James*, the new King of *Arragon*, refusing to ratify the Conditions of the Peace that his Brother had agreed to. As for the Emperor *Rudolph* he died this very Year, 1292, at *Germerheim* near *Spire*, and *Adolph* Earl of *Nassau*, who was elected the same Year in his Room, shewed no Inclination to engage in so dangerous an Enterprize.

The Death of
Nicholas.
Year of
Christ 1292.

Nicholas was so affected with the Loss of the Holy Land, and the Difficulties he met with in uniting the Christian Princes in a League to recover it, that it occasioned, in a great Measure, his Death, which happened on the 4th of *April* 1292. He is commended by the contemporary Writers for his Humility, good Nature, and Contempt of all worldly Grandeur. As he was a Man of great Learning himself, he encouraged it in others, employing and rewarding with uncommon Generosity such as excelled in any Branch of Literature whatever, more especially in the Civil or the Canon Law. He erected the City of *Montpellier* into an University, and likewise the Cities of *Lisbon* and *Graja-cum*, which some will have to be *Gratz* in *Stiria*, and others *Gray* in *Burgundy*. He is said to have issued a Constitution, ordering all the Revenues of the *Roman Church* to be divided into Two equal Shares,

* Nicol. Ep. 66 et seq.

Celestine V. BISHOPS of Rome.

the One for the Pope, and the other to be equally divided among the Cardinals y. He adorned *Rome* with several stately Buildings, widened the Streets, built several new Churches at a great Expence, and repaired others, especially the *Lateran* and that of *St. Mary the Greater*. He was buried in the latter, and his Body being found in 1573, while they were repairing the Choir, Cardinal *Peretti* of *Montalto*, afterwards Pope under the Name of *Sixtus V.* caused a magnificent Mausoleum to be erected over it with an Inscription recording his Virtues; and among the many Praises bestowed, not undeservedly, upon him, it is said that Men of Probity and Men of Learning were his only Relations. He was not therein imitated by Cardinal *Montalto*, when raised to the Papacy. Besides the Letters which I have had occasion to mention, he wrote a Comment upon some Books of the Scripture, an Explanation of some obscure Passages in the Master of Sentences, and several Sermons. But none of his Theological Works have reached our Times.

Year
Christ 1

ANDRONICUS,
Emperor of the East.

CELESTINE V.

ADOLPH of Nassau,
Emperor of the West.

The Hundred and Eighty-ninth BISHOP of Rome.

THE Death of *Nicholas* was followed by a Vacancy of Two Years *Long Vacancy.* Three Months and One Day. The Cardinals, though no more than Twelve, could not agree, either with respect to the Place where the Election was to be made, or to the Person whom they should elect. They met first in the Palace which the deceased Pope had built near *St. Mary the Greater*, and in which he died; but in a few Days adjourned from thence to the Palace built by *Honorius IV.* near *St. Sabina* on Mount *Aventine*, and soon after to the Palace named *Minerva*. They continued there without coming to any Agreement till the Month of *June*, when the violent Heat and an epidemical Distemper that began to rage obliged them to separate. Some retired to one Place, some to another, and Three only remained at *Rome*: These, as soon

y Raymund. ad ann. 1289.

Year of
Christ 1292.

as the Heat and the raging Distemper began to abate, wrote to the other Cardinals to come to *Rome*, and proceed to the Election without further Delay, else they would elect, after so long a Vacancy, a new Pope without them. As the other Cardinals cared not to return to *Rome*, that City being then in the utmost Confusion, and Murders committed daily on Occasion of the Election of a new Senator, it was agreed that they should all meet at *Perugia* on St. *Luke's* Day, the 18th of *October* 1293, the See having been already vacant ever since the 4th of *April* 1292. They met at the Time and Place appointed, but still continued divided as before into Two opposite Parties; the One headed by Cardinal *Ursini*, the other by Cardinal *Colonna*. Cardinal *Ursini* and his Party were for electing One known to be in the Interest of *Charles* King of *Sicily*, to whom that Family owed great Obligations: But they were therein strongly opposed by Cardinal *Colonna*, to whose Family *Charles* was thought to be less favourable. When they had passed several Months, meeting daily only to quarrel and dispute, Cardinal *Latinus*, Bishop of *Ostia*, happened One Day to mention an Hermit, with whom he said he was well acquainted, and whom he looked upon as a Man of extraordinary Sanctity, and gave them an Account of his Life, of the Austerities he practised, and the many supernatural Gifts he was said to have received from Heaven. When Cardinal *Latinus* had done speaking, *Why should not we elect so holy a Man?* said another Cardinal: *Let us put an End to our Divisions and elect him.* This Motion was first seconded by Cardinal *Latinus* as inspired by Heaven, and after him by all the other Cardinals. And thus was that poor Hermit raised, quite unknown to him, to the Pontifical Dignity². This extraordinary Election happened on the 5th of *July* 1294.

Celestine
elected.
Year of
Christ 1294.

His Life be-
fore his Pro-
motion.

The Hermit's Name was *Peter*, and he is commonly called *Peter de Murrbone*, from the Name of the Mountain, now *Magella*, about Two Miles from *Sulmona* in the *Farthest Abruzzo*, where he led a most austere Life in a Grot, retired from and an intire Stranger to the World. He was come of an obscure Family in the Diocese of *Isernia* in *Apulia*; but his Parents were both remarkable for their Piety, and, though in very indifferent Circumstances, had brought up with great Care their numerous Family. They had Twelve Sons, and as *Peter*, who was the Eleventh, shewed from his tender Years a great Desire to

² Villani, l. 7. c. 150. Ptol. Luc. l. 24. c. 29.

enter into the Church, his Mother after her Husband's Death gave him, though she could scarce afford it, a liberal Education, and he was in Process of Time ordained Priest. He betook himself very early to a solitary Life, and having often shifted the Place of his Retirement to avoid the Concourse of People flocking to him, he settled at last in a Cave on the most inaccessible Part of the Mountain *Murrho* or *Magella*: There he lived chiefly upon Bread and Water, regaling himself only on *Sundays* and other Festivals with a few Roots or Herbs, lay on the bare Ground, wore constantly a Hair-cloth next to his Skin, and practised all the Austerities he had read of in the Lives of the ancient Anchorets ^a.

Year of
Christ 1294.

The Cardinals, having unanimously elected him in the Manner we have seen, dispatched the Archbishop of *Lions*, with Two Bishops and Two Notaries of the Apostolic See, to acquaint him with his Election. These arriving at *Sulmona* took Guides to conduct them to the Hermit's Cave, and having with much-ado reached it, presented to him, on their Knees, the Decree of his Election signed by all the Cardinals. The good Hermit at first looked upon the Whole as a Dream: But upon their telling him who they were, and giving him a minute Account of the Manner of his Election, which they ascribed to an Inspiration from Heaven, he threw himself at their Feet, and pleading his Want of Experience and total Ignorance of all worldly Affairs, begged with many Tears they would not expose in him the Apostolic See to Contempt and Derision: But finding his Excuses and Remonstrances proved all ineffectual, he attempted to make his Escape, but was stopped by the People, who, hearing of his Election, had flocked from all Parts to his Cave ^b.

Declines the
Pontificate.

In the mean time *Charles*, King of *Apulia*, overjoyed to hear that a Subject of his was raised to the Pontifical Dignity, flew to his Cave with his eldest Son *Charles Martel*, who in the late Pontificate had been crowned King of *Hungary* by Right of his Wife, the only Child of the deceased King *Ladislaus*. These Two Princes with great Difficulty prevailed upon the Hermit to quit his Cave, and come down with them to the Monastery of the Holy Ghost at the Foot of the

Is prevailed
upon to comply.

^a Bolland. tom. 15. p. 505.
Poloni, Petrarcha de Vit. Solitaria, l. 2. c. 18.

^b Ptol. Luc. ibid. Jordanus Continuator Martini

Year of
Christ 1294.

Mountain; and there they remained with him without being able to make him acquiesce in the Decree of his Election, till the Arrival of Cardinal *Latinus*. That Cardinal, by representing to him jointly with them the many Evils that would unavoidably attend a longer Vacancy, and for which he would be called to a strict Account on the last Day, persuaded him in the End to accept the Decree; which he did in the following Words: *I submit, and thinking it is the Will of God that I should, I accept the Decree.* As the Cardinals had invited him, when they sent him the Decree of his Election, to *Perugia*, the Place where he had been elected, and where they all waited for him to attend him to *Rome*, he desired them, in his Answer to their Letter, to come rather to him, as he was far advanced in Years, and quite unable to perform so long a Journey, especially in the Heat of the Summer. He was diverted, say the contemporary Writers, from undertaking that Journey by *Charles*, King of *Apulia*, who wanted to keep him in his own Dominions ^m.

Makes his
public Entry
into Aquila.

From the Monastery of the Holy Ghost he removed, at the Request of the Two Kings, to the neighbouring City of *Aquila*; and into that City he made his public Entry upon an Ass, in spite of all the Two Princes could do, or say, to divert him from it. They both attended him however on Foot, holding his Stirrup, the One on the one Side and the other on the other, in the Sight, says *Ptolemy of Lucca*, of at least 200,000 Spectators, of whom he was One. This Humility, or Contempt of all human Grandeur, was looked upon by the Cardinals, says *Petrus de Alliaco*, as an Indignity offered to the Majesty of the High Pontiff. But Heaven approved it with a Miracle: For a poor Man, who had a Son lame of both his Feet ever since his Birth, not being able to open himself a Way through the Crowd, with his Son in his Arms, to present him to the holy Pontiff, he put him upon the Ass his Holiness had rid, and that Instant the Child recovered and retained the Use of his Limbs to the Day of his Death. Thus that Writer ⁿ; and the same Miracle is related by *Matthew of Westminster* ^o: But no Notice is taken of it by *Ptolemy of Lucca*, who was upon the Spot.

^m Ptol. Luc. ubi supra.
ad ann. 1294.

ⁿ De Alliaco Vit. Celestin. l. 2. c. 11.

^o West.

Celestine V. BISHOPS of Rome.

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The Cardinals being all arrived at *Aquila*, the King having taken upon him to defray the Expences of their Journey, and to entertain them during their Stay there, the new Pope was consecrated with the usual Solemnity by *Hugh* Cardinal Bishop of *Ostia* and *Veletri*, and crowned by Cardinal *Matthew Ursini*; and on that Occasion he took the Name of *Celestine V.* Both Ceremonies were performed in the Church of the *Benedictines* without the Walls of *Aquila*, on the 29th of *August* of the present Year 1294; and the Pope made his second Entry into that City in all his pontifical Ornaments, mounted on a white Horse, and attended by the Two Kings, by all the Cardinals, and an immense Crowd of People, and dined in Public, according to Custom, with the Cardinals p.

Year of
Christ 1294.

Is conse-
crated and
crowned.

Celestine soon after his Consecration, and while he was yet at *Aquila*, made a Promotion of Cardinals, creating Twelve at once. As of these Twelve Seven were *Frenchmen*, and Three of the Five *Italians* the Subjects of King *Charles*, and most of the *French* were Persons utterly unknown not only to the Pope, who had lived out of the World, but to the old Cardinals, they concluded the Pope to be intirely governed by that Prince, and therefore jointly pressed him to quit his Dominions, and, as Bishop of *Rome*, to reside in that City, or, at least, in some Place within his own Dominions, where the Embassadors of Princes who might be at Variance with *Charles*, could have free Access to him. But *Celestine*, instead of hearkening to them, suffered himself to be persuaded by the King to remove to *Naples*, where he himself resided: But before he left the City of *Aquila* he renewed and confirmed the famous Constitution of *Gregory X.* concerning the Conclave, by a Bull dated at *Aquila* the 22d of *September*. This Bull he issued, in Opposition to all the Cardinals, at the Desire, as was supposed, of the King, who had loudly complained of the late long Vacancy, and quarrelled with the Cardinals about it. The same Constitution he afterwards confirmed by Two other Bulls, the One dated at *St. Germano* the 27th of *October*, and the other at *Naples* the 10th of *December*. By the First of these Bulls or Constitutions he absolved *Charles* from the Oath the Cardinals had exacted of him not to shut them up in the Conclave in case the Pope died in his Dominions, but

Makes a Pro-
motion of
Cardinals.

Renews the
Constitution
of Gregory
X. concern-
ing the Con-
clave.

▪ Raymund. ad ann. 1294. Num. 14. & Cardinal Caietan. l. 3. c. 2.

suffer

Year of
Christ 1294.

*Mediates a
Peace be-
tween the
Kings of Si-
cily and Ar-
ragon with-
out Success.*

*Offends the
Cardinals.*

*They agree to
accept his
Resignation.*

suffer them to depart unmolested; and by the other he ordered the Constitution of *Gregory* to be strictly observed, whether the See was vacant *by the Death or the voluntary Resignation of the Pope* ¹; for that Bull was issued but a few Days before his Resignation.

Celestine undertook, as soon as consecrated, to mediate a Peace between *Charles* and *James* King of *Arragon*; and the Terms he proposed were, that *James* should not only renounce all Claim to the Kingdom of *Sicily*, but should join *Charles* against the *Sicilians*, and pursue the War till they submitted to their lawful Sovereign; and that *Charles de Valois* should then, but not till then, give up his Claim to the Kingdom of *Arragon*, and restore all the Places held by that Crown at the Beginning of the War. As the King of *Arragon* could not be brought to agree to these Terms, dictated, no Doubt, by *Charles* himself, the Pope, in order to enable that Prince to put a speedy End to that War, and turn his Arms against the victorious *Saracens*, granted him the Tenths of all Ecclesiastical Benefices for the Space of Four Years in *France*, and of One Year in *England*. The Diploma containing this Grant is dated at *Aquila* the 2d of *October* ¹.

The renewing and confirming, in its utmost Rigour, the Constitution of *Gregory X.* had greatly exasperated the Cardinals; and being still more provoked at his suffering himself to be intirely governed by the King; at his disposing of all Ecclesiastical Preferments without consulting them, nay and to Persons utterly unknown to him as well as to them; at his leading the same Life and practising the same Austerities as he had done before, and leaving the Government of the Church to Persons no better qualified to govern it than himself; they began to consult among themselves about complying with the Desire he had often expressed of returning to his Hermitage; and it was

agreed, that should he offer to resign, his Resignation should be accepted. Hereupon Cardinal *Caietan* or *Cajetan*, a Man of great Craft, who aspired himself at the Papacy, entering upon the Subject in a private Conversation with *Celestine*, represented to him the deplorable State of the Church, which, he said, wanted a Pope of great Experience, Knowledge, and Address, at so critical a Juncture as the present, when secular Princes were usurping her Dominions and encroaching

¹ Raymund. ubi supra.

¹ Idem ibid.

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upon her Rights and Liberties. The Pope, hearkening with great Attention to what he said, and suspecting no Deceit, answered with great Simplicity, If you wanted such a Pope, why did you elect me, whom you knew, and could not but know, to be intirely destitute of all Experience in the Affairs of the World, as I had spent my Life out of it? However this Mistake of yours I am very ready to correct, shall with unspeakable Pleasure lay down my Dignity, and return to the Desert, provided the Cardinals consent to it^s. Some Writers tell us, that by Night the Cardinal advised the Pope with a feigned Voice, through a small Pipe, as if it came from Heaven, to resign the Pontificate, if he desired to be saved. But as no Notice is taken of this Device by any of the more ancient and contemporary Writers, and besides there was no Occasion for it, the Pope wishing, above all Things, for Leave to abdicate, it is deservedly looked upon by *Spondanus*, and after him by Father *Pagi*, as a mere Fable, invented by that Cardinal's Enemies to expose him after his Promotion to the Pontificate.

Year of
Christ 1294.

In the mean time King *Charles*, hearing that the Pope had determined to abdicate, and the Cardinals had agreed to accept his Abdication, left nothing in his Power unattempted with the Cardinals and the Pope himself, to prevent the Execution of so unprecedented a Design. At his Instigation the People of *Naples*, rising in a tumultuous Manner and threatening the Cardinals, publicly declared, that they would acknowledge no other Pope so long as *Celestine* lived; and by many it was urged, that a Pope could not resign. But that Difficulty Cardinal *Caietan* undertook to remove; and applying to the Pope, not only persuaded him that a Pope could resign, but prevailed on him to issue a Constitution empowering a Pope to abdicate, and the Cardinals to accept his Abdication. That Constitution has been since inserted into the Decretals^t. *Celestine*, being now determined to lay down the Pontifical Office, and return to his Desert, assembled the Cardinals, and with their Approbation issued a Constitution confirming a Religious Order that he had founded under the Name of *the Congregation of St. Damian*. That Order still subsists, and from the Name of its Founder is called the Order of *Celestines*. In the next Place the Pope, opening a Paper which he held in his Hand, and commanding

Charles, King of Apulia, strives in vain to divert him from resigning.

^s Ptol. Luc. l. 24. c. 33.

^t Cap. de Renun. in 6.

the

Year of
Christ 1294.
Makes a for-
mal Resigna-
tion.

the Cardinals not to interrupt him, read it aloud: It contained a formal Renunciation of the Papal Dignity in the following Terms: *I Celestine, the Fifth Pope of that Name, being moved by lawful Causes, by Motives of Humility, by the Desire of leading a more perfect Life, by my great Age, my Infirmities, my Want of Experience, and Ignorance of all worldly Affairs, and wanting to enjoy the Comforts and Sweetness that I found in Retirement, do hereby freely and of my own Accord renounce the Papacy, and with it the Dignity, the Burden, and Honour, giving, from this Instant, full Power to the sacred Collège of Cardinals to elect, according to the Canons, a Pastor for the Church Universal.* When he had done, he immediately divested himself of the Pontifical Ornaments, and resuming his former Habit, that of a Monk, he sat down at the Feet of the Cardinals. They accepted his Renunciation; and he thereupon returned full of Joy to his Solitude, after a Pontificate, reckoning from the Day of his Election, of Five Months and Eight Days: For he was elected on the 5th of July, and abdicated on the 13th of December of the same Year 1294. He certainly meant well, but being a Man of great Simplicity, and an intire Stranger to the World, he suffered himself to be misled by those who meant not so well as he. He was an Enemy to all human Grandeur, and had, on several Occasions, expressed a great Dislike to it in the Cardinals, which induced them, being apprehensive of a Reformation, the more readily to consent to his Resignation. He would have shone in the Chair in the primitive Times; but in these later Ages, when the Knowledge of worldly Affairs, Craft, and Address became more necessary Qualifications in a Pope than Piety and Virtue, he was certainly unfit for that Charge. He returned to his Hermitage, but was scarce suffered to taste the Comforts which he had formerly enjoyed there, as I shall have Occasion to relate in the following Pontificate.

BONIFACE

ANDRONICUS,
Emperor of the East.

BONIFACE VIII.

ADOLPH of Nassau, Year of
Emperor of the West. Christ 1294.

The Hundred and Ninetieth BISHOP of Rome.

AS *Celestine* had revived the Constitution of *Gregory X.* concerning Boniface VIII. elected the Conclave, the Cardinals, Ten Days after that Pope's Resignation, shut themselves up in the *Castel Nuovo* at *Naples*, where he resigned, that is, on the 23d of *December*, and the very next Day elected with One Voice *Benedict Caietan*, Cardinal Presbyter of *St. Martin*, who took the Name of *Boniface*, and is commonly called *Boniface VIII.* though the VIIth of that Name was an Antipope. He was His Family, a Native of *Anagni*, sprung from the noble and illustrious Family of Character, &c. the *Caietani*, the Son of *Luitfred* by the Niece of *Alexander IV.* He was created Cardinal Deacon by *Martin IV.* and by *Nicholas IV.* Cardinal Presbyter. He had been employed by both these Popes in several Legations, and had acquitted himself in them all with great Reputation, being a Man of great Address, of an uncommon Penetration, and thoroughly acquainted with the different Interests of Princes. He was a Man, says *St. Antonine*, of great Prudence, Courage, and Learning, and a most zealous Assertor of the Rights of the Church w. *Jordanus*, who lived at this Time, speaks of him as a Man of great Parts, Knowledge, and Experience; but one who, being elated therewith, despised the rest of Mankind x: And *Ciaconius* taxes him with Want of Probity, with Craft, Arrogance, and an Ambition as boundless as his Avarice y.

As *Charles*, King of *Apulia*, had by his Complaisance and Generosity Oued his gained the Affections of all the Cardinals, Cardinal *Caietan*, sensible Promotion to that his Recommendation would carry great Weight with it, went privately in the Night to wait upon him and beg his Interest, though he Charles King of Apulia. had quarrelled with him but a few Months before. On Occasion of that nocturnal Visit he engaged to employ the whole Power and Wealth of the Church against his Enemies in *Sicily*, till he had recovered the whole Island. *Charles*, taken with that Bait, went in Person, and warmly

w. *Antonin.* lit. 20. c. 8.
ejus Vit.

x. *Apud Raynald.* ad ann. 1294.

y. *Ciacon.* in

Year of
Christ 1294.

recommending him to every Cardinal in particular, obtained a Promise of their voting for none but him, And thus was *Boniface VIII.* unanimously elected, not One offering to vote for any other, or so much as to name any other^z.

Boniface
consecrated
and crowned
at Rome.

Year of
Christ 1295.

Boniface, thus elected, left *Naples* a few Days after his Election, that is, on the Second of *January* 1295, and set out for *Rome*, accompanied by King *Charles*, and his Son *Charles Martel*, King of *Hungary*. He was received at *Anagni*, his native City, with Dances and all other Marks of public Joy used in those Days, and met, on his Arrival at the *Lateran*, by all the *Roman* Nobility, Clergy, and People, and complimented by them with the Senatorial Dignity, which he readily accepted. From the *Lateran* he went to *St. Peter's*, and was there consecrated and crowned on the 23d of *January*, which in 1295 fell on a *Sunday*. From *St. Peter's* he returned in Procession to the *Lateran*, to be enthroned there, according to Custom, with the usual Ceremonies. The Procession, as described in Verse by Cardinal *Jamet Cajetan*, was the most magnificent that had ever yet been seen in *Rome*. The Pope was mounted on a white Horse, richly caparasoned, with the Crown on his Head, the King of *Apulia* holding the Bridle on his Right Hand, and the King of *Hungary* on his Left, both on Foot. The *Roman* Nobility and the Clergy attended the Procession in a Body; and such was the Concourse of People craving, on their Knees, the Pope's Blessing, that they scarce could proceed^a. But in the Height of the Procession the Sky was all at once over-cast, Day turned into Night, and so violent a Wind arose that not One Lamp or Taper was left burning in the Church. This was by most People looked upon as a bad Omen, and it greatly damped the public Joy. When the Ceremony of the Enthronation was over, the People quarrelled among themselves as the Pope came out of the Church, crowding perhaps to see him, and Forty were killed upon the Spot. This too was interpreted as portending to *Boniface* an unhappy Pontificate^b. On his Return from Church he dined in public, the Two Kings waiting upon him behind his Chair.

His circular
Letter

As many questioned the Validity of *Celestine's* Resignation, maintaining, that a Pope could not resign, *Boniface*, the very Day after his Con-

^a Ptol. Lucenf. Villani. l. 8. c. 6. Antonin. ubi supra.
l. 1. c. 2.

^b Wading. ad ann. 1294. Num. 8.

^c Cardinal Cajetan.

secration, that is, on the 24th of *January*, took Care to acquaint the World by a circulatory Letter with the Motives that had induced *Celestine* to resign, and the Cardinals to accept his Resignation, *viz.* his Want of Experience, his total Ignorance of all worldly Affairs, and his Love of Solitude. He then informed them of his own Promotion, which, he said, he had been forced by the Cardinals, much against his Will, to consent to^m.

Year of
Christ 1295.

The new Pope, apprehending that, as the Renunciation of *Celestine* was by many looked upon as null, he might be persuaded to resume the Pontificate, instead of complying with his earnest Request, and granting him Leave to continue in his Solitude, whither he had retired upon his Abdication, ordered him to be seized, and carried with him to *Rome*. But he had the good Luck to escape from his Guards, and conceal himself in a Wood, inhabited by other Hermits, in *Apulia*. He had not been long there when *Boniface*, hearing of him, sent Messengers to apprehend him, and bring him to *Rome*. Of this *Celestine* had timely Notice from his Friends about the Pope, and thereupon hastening to the Sea-shore embarked in a small Vessel with a Design to pass over into *Dalmatia*, and lead there, among those rugged Mountains, a solitary Life quite undisturbed. But, being forced back by contrary Winds, he was arrested by the Governor of *Japigia*, now *Capitanata*, a Province of the present Kingdom of *Naples*, who knew him, and kept him closely confined till he received Orders from the Pope and the King, who was then at *Rome*, how to dispose of him. Upon that Intelligence *Boniface* immediately applied to the King, and prevailed upon him to dispatch a Messenger to the Governor, which he did not without some Reluctance, commanding him to send his Prisoner, well guarded, to *Anagni*, about 160 Miles distant from *Vieſte*, the Place where he had landed. As the People entertained the highest Opinion of his Sanctity, they crowded in all the Places through which he passed to see him and ask his Blessing, plucking off the Hair of the Ases on which he rode, and keeping them as precious Reliques. Many advised him to resume his former Dignity, which they said he could not renounce. But to all he returned the same Answer, that he had resigned voluntarily, and far from repenting what he had done he rejoiced in it, and would, whatever became of him, to his last Breath.

How Celestine was treated by him.

^m Apud Raynald. ad ann. 1295. Num. 7.

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Christ 1295.

Being presented to *Boniface*, he prostrated himself before him, begging, with many Tears, that he would allow him to enjoy unmolested the Comforts of a solitary Life, since it was with that View alone he had left the Chair vacant for him. *Boniface* answered him in very rough and threatening Terms, *terribilibus verbis*, says Cardinal *de Alliaco*, and kept him for some time closely confined in a Room of his own Palace at *Anagni*. When *Boniface* left that Place, the unhappy *Celestine* was conveyed by his Order to the Castle of *Fumone*, and there shut up in so narrow a Cell, that where his Feet stood, says the above-mentioned Cardinal, when he said Mass, there his Head lay when he slept. He was guarded Night and Day by Six Knights and Thirty Soldiers, who suffered nobody to come near him. This barbarous Treatment he bore with the greatest Resignation, and was never heard to utter the least Complaint. Thus Cardinal *de Alliaco*, in his Life of *Celestine* ⁿ. But Cardinal *James Cajetan*, in his Preface to the Poem he wrote upon the Election of *Celestine*, tells us, that *Boniface* treated him with great Humanity; that the Religious of his own Order had free Access to him; that no Insult was offered to him by his Guards or others; and that he was allowed to lead the same Life in the Tower, where he was confined, as he had done before in his Cell. Be that as it may, *Celestine* died in the Place of his Confinement, on the 19th of May 1296, and was buried in the Church of his own Order at *Ferentino*, not far from *Fumone* in *Campania*. He was canonized by *Clement V.* in 1313. that is, Seventeen Years after his Death; and his Body was soon after translated from *Ferentino* to the Church of *Aquila*, where he had been consecrated, and there it is honoured to this Day.

Death of
Celestine.

Boniface
mediates a
Peace be-
tween the
Kings of Ar-
ragon and
Sicily.

As the War between *James*, King of *Arragon*, and *Charles II.* surnamed *the lame*, King of *Sicily*, was still carried on about the Sovereignty of that Island, *Boniface* soon after his Consecration wrote to both Princes, to offer them his Mediation, and desire them to send Embassadors to *Rome* to treat of a Peace, assuring them that he would divest himself of all Passion or Prejudice, and propose no Terms but such as should be equally honourable to both. The Proposal was agreed to by the Two Kings, Embassadors were sent, and in a few Conferences a Peace was concluded after so long a War upon the following Terms:

† *Vit. Celestin. l. 2. c. 3.*

E. That

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I. That the King of *Arragon* should deliver up the Kingdom of *Sicily* to *Charles*, with all the Places, Forts, and Castles in his Possession on the Continent of *Italy*. II. That the King of *Arragon* should marry *Blanch*, King *Charles's* Daughter, and have an Hundred thousand Marks of Silver with her for her Portion. III. That *Charles de Valois* should renounce all Claim to the Kingdom of *Arragon*. IV. That those who had served either Party should have a full Indemnity as to their Estates as well as their Persons. V. That if the *Sicilians* refused to submit, the King of *Arragon* should assist *Charles* in reducing them. Lastly, That the Interdict, laid upon the Kingdom of *Arragon*, should be taken off, and all the Subjects of that Prince be absolved from the Censures they had incurred.

Year of
Christ 1295.

When News of this Peace was brought to *Sicily*, the *Sicilians*, provoked beyond Measure at their being thus forsaken by the King of *Arragon*, declared one and all, that, what Fate soever might attend them, they were determined not to submit to the *French*, whom they had so exasperated, and whose Cruelty they had experienced, when they had not yet given them the least Provocation. The King of *Arragon* had left his Brother, Prince *Frideric*, Governor of *Sicily*, when he went, upon the Death of his Father, to take Possession of his hereditary Kingdom, and the young Prince had, on all Occasions, distinguished himself no less by his Courage in carrying on the War, than by his Prudence in governing the State. To him therefore the *Sicilians* applied, offering him the Crown that his Brother had resigned, and had, they said, rewarded their Attachment to his Family by abandoning them to the Mercy of their incensed Enemies. *Frideric*, to proceed with the necessary Precaution in so important an Affair, called a general Assembly of all the Barons of the Kingdom, as well as of the Deputies of the Cities, and finding them all determined, upon the Articles of the Peace being communicated to them, to renounce their Allegiance to his Brother, and acknowledge him for their lawful Sovereign, he accepted the Offer; saying, that he took not the Crown from his Brother, but from *Charles* of *Anjou*; and was crowned at *Palermo*, with great Solemnity, on *Easter-day*, which in the present Year 1296 fell on the 25th of *March*.

The Terms of
Peace reject-
ed by the *Sicilians*.

Frideric of
Arragon
crowned
King of *Sicily*.

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Christ 1296.

° Mariana, l. 14. c. 17. Fazellus, l. 2. Decad. 3. c. 2. Jordanus apud Raymund. ad ann. 1295. ° Apud Raynald. Num. 10.

Year of
Christ 1296.

Boniface had looked upon the Affairs of *Sicily* as, at last, intirely settled. But when, to his great Surprize, he heard of the Coronation of *Frideric*, he immediately dispatched Two Nuncios, the One to *Frideric*, the other to the People of *Sicily* in general, requiring them, in the Name of his Holiness and the Holy *Roman* Church, to acquiesce in the Terms of Peace that had been lately agreed to, and deliver up the Island to its lawful Owner. But the Nuncios were both stopt at *Messina*, where they landed, and even threatened with Death if they did not quit the Island. *Boniface*, provoked beyond Measure at the Reception his Nuncios had met with, declared the Coronation of *Frideric* a sacrilegious Usurpation, forbad him, on Pain of Excommunication, to assume the Title of King, or any Ways to concern himself with the Government of the Island, and at the same time thundered out the Sentence of Excommunication against all who should be any Ways aiding or assisting to him in his unjust Usurpation. But the *Sicilians*, paying no Regard to his Holiness's repeated Anathemas, nay, on the contrary, declaring all Enemies and Traitors to their Country who did not acknowledge *Frideric* for their lawful Sovereign,

The Pope
forms an Al-
liance against
him.

Year of
Christ 1297.

Boniface invited both Kings to *Rome*, *James* of *Arragon* and *Charles* of *Sicily*, in order to deliberate with them about the most effectual Means of bringing the *Sicilians* back to the Obedience of the Church, and obliging them to renounce the Allegiance they had sworn in Contempt of the Apostolic See, to an Usurper. Both Princes repaired to *Rome*, in Compliance with the Pope's Invitation; and the King of *Arragon* engaging not only to recall all his Subjects in the Service of his Brother, but to assist *Charles* with a powerful Fleet, he was thereupon created by the Pope High Admiral of all the Fleets to be employed against the Enemies of the Christian Name, and Standard-bearer of the Church. To engage that Prince still more in the Interest of *Charles*, he proposed a Marriage between *Yolanda*, King *James*'s Sister, and *Robert*, King *Charles*'s eldest Son, *Charles Martel*, King of *Hungary*, being then dead. This Marriage was agreed to upon the Terms proposed by the Pope, and the Nuptials being celebrated with the utmost Magnificence in *Rome*, *Boniface* presented King *James* the Day after with the Two Kingdoms of *Corfica* and *Sardinia*, then held by the *Pisans* and the *Genese*, but of Right belonging, as he pretended, to the Apostolic See. The King of *Arragon*, thus loaded with Honours,
and

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and enriched with new Dominions, which however he was to conquer, returned to his own Kingdom, in order to equip a Fleet and raise an Army to be employed against his Brother^a. Year of
Christ 1297.

The Affairs of *Sicily* being thus settled, *Boniface* bent his Thoughts wholly upon humbling the *Colonna* Family, at that Time, as it is still, One of the most illustrious and powerful Families in *Rome*. Of that Family there were at this Time Two Cardinals, *James*, Cardinal of *St. Mary in Via Lata*, and *Peter*, his Nephew, Cardinal of *St. Eustachius*, and both had strenuously opposed the Resignation of *Celestine* and Election of *Boniface*; nay, they publicly maintained that a Pope could not resign, and consequently, that the Election of *Boniface* was in itself null. *Boniface* therefore summoned them to appear at his Tribunal, and upon their refusing to comply with the Summons, and declaring, that as he was not lawful Pope, he could have no Authority over them, he not only degraded them, but declared them incapable of holding any Ecclesiastical Dignity or Benefice whatever. This Decree is dated at *Rome* the 20th of *May*; and on *Ascension-day*, the 23d of the same Month, he declared the whole Family infamous, excluded them and their Posterity, to the latest Generation, from all Ecclesiastical Dignities and Offices, confiscated their Estates, and pronounced all excommunicated who should presume to countenance, protect, or assist them. The furious Pope did not stop here, but ordered a Crusade to be preached against them and their Friends, with the same Indulgences as were granted to those who fought against the Infidels, caused all their Houses in *Rome* to be pulled down, and the Castles they held in the Neighbourhood of that City to be levelled with the Ground. Thus the whole Family, not thinking themselves safe anywhere in *Italy*, were obliged to seek for Shelter in foreign Countries. *Stephen Colonna* fled to the Court of *Philip the Fair*, King of *France*, who received and entertained him suitably to his Rank, though *Boniface* had writ both to that Prince and to *Edward*, King of *England*, desiring them not to admit any of that Rebel Family into their Dominions. *Sciarra Colonna*, *Stephen's* Brother, being taken in his Flight by some Pirates of *Marseilles*, chose rather to undergo all the Hardships of a Galley Slave than let them know who he was, lest they should sell him to the Pope. But being some time after accidentally known,

^a Raynald. ad ann. 1297. Villani. l. 8: c. 18. Surita. Annal. l. 3. c. 17.

the

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Christ 1297.

the King, thinking his Holiness carried his Revenge too far, ransomed him, and entertained him at his Court. *Sciarra* afterwards fully revenged all the Injuries done to his Family by the Pope, as we shall see in the Sequel.

Mediates a
Peace be-
tween the
Kings of
England and
France.

His arbi-
trary Sen-
tence.

Year of
Christ 1298.

As a bloody War was at this Time carried on by *Philip*, King of France, and *Edward*, King of England, *Boniface*, in the Beginning of the present Year, sent *Nicholas Bocasinus*, General of the *Dominicans*, and *John Minius*, General of the *Minorites*, with the Character of his Nuncios, to offer his Mediation, and persuade the Princes at War, and their Allies, to send Embassadors to *Rome*, with full Powers to conclude a Peace, upon such Terms as should be judged reasonable by his Holiness, and be agreed to by their respective Embassadors. The Nuncios had the Attention to declare, that the Pope did not intend to interpose as a Judge, but only as a Mediator and common Friend to both, and that with no other View but to prevent the Effusion of more Christian Blood. The offered Mediation being thereupon accepted by both Princes, Embassadors were sent by both to *Rome*, and in the mean time a Two Years Truce was concluded and sworn to by the Two Kings as well as their Allies. The Embassadors on their Arrival at *Rome* had frequent Conferences; but as they came to no Agreement, *Boniface*, acting no longer as Mediator, but as Judge, issued a Decree, without consulting the Embassadors, or so much as acquainting them with it, establishing a Peace upon the following Terms: I. That *Edward*, King of England, should marry *Margaret*, King *Philip's* Sister, and *Edward's* Son, *Isabel Philip's* Daughter. II. That both Princes should evacuate all the Places they had taken, till the Apostolic See had determined which should be kept and which restored. III. That *Philip* should forgive *Guido*, Earl of *Flanders*, who had joined *Edward* against him, and restore to him all the Places he had taken during the War, together with his Daughter, who had been left with him as a Hostage before the breaking out of the War. The Decree, containing these arbitrary Terms of Peace, was issued by *Boniface* on the 28th of June 1298. But *Philip*, highly provoked at the Pope's prescribing Terms to him, declared he would, for that Reason alone, pursue the War as soon as the Truce expired which he had

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sworn to observe^s. *Meyerus* adds, that *Robert*, Earl of *Artois*, provoked beyond measure at the Pope's arbitrary Proceeding, especially at his Partiality to the Earl of *Flanders*, who had made War upon the King without the least Provocation, snatched the Paper containing those Articles out of the Hands of the Bishop of *Durham*, who was to impart them to both Kings, while he was reading it to *Philip*, and tearing it in Pieces with his Teeth threw it into the Fire^t.

Year of
Christ 1298.

Boniface, not thinking himself yet sufficiently revenged upon the *Colonna* Family, and being besides provoked at their representing him, in the different Countries to which they fled, as a Monster of Wickedness, as a lawless Tyrant, as an Usurper of the Apostolic See, and even a Heretic, renewed this Year all the Decrees he had issued against them; and having got Possession of the City of *Præneste*, now *Palestrina*, of which they were Lords, he left not One Stone in it upon another. *Non relinquatur lapis super lapidem* were the Words of the Order he gave, caused the Ground where it stood to be ploughed up, and Salt to be sowed upon it. His Decree, commanding the Destruction of that antient City, is related by *Raynaldus* in the following Words. "We decree that
" the City of *Præneste* be no longer a City, be no longer inhabited; that
" henceforth no Man presume to build or to dwell there. We deprive
" it of all the Privileges, Rights, and Liberties, that it ever has enjoyed,
" and have ordered it to undergo the Fate of old *Carthage* in *Africa*,
" that is, not One Stone to be left in it upon another, the Ground upon
" which it stood to be ploughed up, and Salt to be sowed upon it, that
" it may never henceforth have the Name or Title of a City. However,
" as it has been piously ordained by the Fathers that the *Roman* Church
" should have Six Cardinals Bishops, and One of them Bishop of
" *Præneste*, to keep up that Number we have ordered a new City to
" be built near the Place where *Præneste* stood, and that City we com-
" mand to be called *Civitas Papalis*, and will have it to be known to
" all by that and by no other Name." *Boniface* then orders the Cathedral of *Præneste*, that stood at a small Distance from that City, to be thenceforth called the Cathedral of *Civitas Papalis*, and confirms to it, as well as to the Cardinal Bishop, all the Privileges they enjoyed before the Destruction of the old City^u. *Theodoric*, created Cardinal

Orders the
City of *Præ-
nestre* to be
intirely de-
stroyed.

Year of
Christ 1299.

See copied
R.C. Lib.

^s Apud *Raynald.* ad ann. 1298.
Raynald. ad ann. 1299.

^t *Meyer.* *Annal. Flandriæ*, l. 10.

^u Apud

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Christ 1299.

by *Boniface*, and preferred by him to the Bishopric of *Civitas Papalis*, was the First, and indeed the only Bishop who assumed that Title. For *Benedict XI.* the immediate Successor of *Boniface*, ordered the new City to be called by the Name of the ancient, delivered it up to the *Co'onna* Family, and reinstated them in all their Privileges, Dignities, and Honours.

The Jubile
when instituted.

Boniface is commonly supposed to have instituted the Solemnity known by the Name of *The Jubile*. But if the Account that *James Caietan*, Cardinal Deacon of *St. George ad Velum Aureum*, gives us of that Solemnity, may be relied on, it was celebrated before *Boniface's* Time, and only confirmed and established by that Pope. For that learned Cardinal in the Treatise he wrote about this Time, *De Centesimo seu Jubileo Anno*, tells us, that in the Beginning of the last Year of the present Century, not only the *Romans*, but Foreigners from all Parts flocked to *St. Peter's* Church, to gain the Indulgences that they had been told were to be gained there in the last Year of every Century. Hereupon *Boniface* ordered the antient Records to be carefully searched. But no mention being made in them of the Solemnity or Indulgences in question, they applied to the oldest Men who on that Occasion came to *Rome*, to learn of them what they knew of the said Indulgences. Amongst these was a Native of *Savoy* 107 Years old, who upon being examined declared, that in the last Year of the foregoing Century he came to *Rome* with his Father, *Innocent III.* being then Pope; that the City was crowded, as he well remembered, with Foreigners; that his Father told him, that if he lived to the End of the next Century and came then to *Rome*, he would obtain a plenary Indulgence, or full Remission of all his Sins; and that, mindful of what he had told him, he had undertaken that Journey in the 107th Year of his Age. His Account being confirmed by many others, who had it from their Fathers and Grandfathers, *Boniface* with the Advice of the Cardinals resolved to confirm that Solemnity for ever, and accordingly, on the 22d of *February* of the present Year 1300, he issued a Bull, granting a full Remission of all Sins to such as should in the present Year, beginning and ending at *Christmas*, or in every other Hundredth Year, visit the Basilics of the Two Apostles *St. Peter* and *St. Paul*; provided they sincerely repented of their Sins and confessed them. To gain that Indulgence the *Romans* were required by the Bull to visit

Boniface's
Bull concerning
that Solemnity.

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Christ 1300.

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the Two Churches once a Day during the Space of Thirty Days, and Strangers during the Space of Fifteen. This Solemnity was, by the Institution of *Boniface*, only to be observed once in a Century, and in the last Year of each Century. But in 1343 *Clement VI.* the First that gave it the Name of *Jubile*, ordered it to be solemnized every Fiftieth Year, in Imitation of the *Jewish* Jubile. In 1384 the Fifty Years were reduced by *Urban VI.* to Thirty-three, and, lastly, by *Paul II.* and *Sixtus IV.* to Five *Lustrums*, or Twenty-five Years. And thus, since their Time, every Twenty-fifth Year has been, and still is, the *Holy Year*, or the Year of the *Jubile*.

Year of
Christ 1300.

From the Indulgences that were granted so liberally to others *Boniface* excluded, by a particular Bull or Diploma, *Frideric*, the Usurper of the Crown of *Sicily*, with all his Adherents; all who supplied the *Saracens* with warlike Stores or Provisions; and the *Colonna* Family in all its Branches. *Petrarch*, speaking of the mortal Hatred *Boniface* bore to that Family, tells us, that his Holiness hearing that the Wife of *Agapetus Colonna* was big with Child, and concluding from thence that he was or had been in *Rome*, ordered her to be brought before him. She was nearly related to the Pope, but suspecting why he had sent for her, she went wrapt up in a wide Mantle, to conceal her Pregnancy. But at her first appearing, *throw aside your Mantle, you Whore*, said *Boniface*, with a stern Look, *and tell me who is the Father of the Child you are big with.* *Holy Father*, she answered without the least Hesitation, *you have taken my Husband from me. I am young, and having among the many Pilgrims, whom this holy Year has drawn to Rome, observed One the very Picture of my Husband, I invited him to pass a Night with me; and your Holiness sees what is come of it.* The Pope smiled and dismissed her without any further Enquiry, but caused diligent Search to be made after *Agapetus* and the rest of the Family.

Who excluded
from the In-
dulgences of
the Jubile.

John Villani, the *Florentine* Historian, who went to *Rome* on this Occasion, tells us, that during the whole Year the Number of Strangers in that City amounted at least to 200,000; that the Streets were constantly so thronged that he always walked in a Crowd, and yet that they were all plentifully supplied with Provisions at very reasonable Rates*. And Cardinal *Caictan* assures us, that the Offerings made at the Tombs of the Two Apostles in Brass Money, and consequently by the

People flock
from all
Parts to
Rome, to
gain the In-
dulgences.

* Villani, l. 8. c. 36.

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Christ 1300.

poorer Sort of People, amounted to the Value of 50,000 Florins of Gold, and leaves us to judge from thence of the immense Sums that were collected in Gold and Silver ⁷. As the Holy Year ended on *Christmas-day*, the Pope by a special Bull granted the same Indulgences to such as had been prevented by Sicknefs, or any other lawful Impediment, from performing, before that Time, the Conditions that were required to gain them. By the same Bull he declared, that by the Year were meant Twelve Months, beginning and ending, according to the Style of the *Roman Church*, on *Christmas-day*. For at this time the Year began in *France* on *Easter-day*, and in several other Places on *Lady-day*; which some Chronologers not attending to, have puzzled, in their Computations, both themselves and others. On the First Day of the Jubile *Boniface* appeared, if the Abbot of *Ursperg* is to be credited, in the gorgeous Attire of High Pontiff, blessing the People, and shewed himself to them on the Second Day in an Imperial Mantle, Two Swords being carried before him, and those who carried them crying out aloud, *Behold here are Two Swords*, which was assuming to himself the supreme Temporal as well as Spiritual Power ².

The War re-
newed in Si-
cily.

Year of
Christ 1301.

Boniface being now disengaged from the Functions of the Holy Year, bent all his Thoughts upon driving *Frideric* of *Arragon* out of *Sicily*, and putting *Charles*, surnamed the *Lame*, the Son of the late King *Charles*, in Possession of that Kingdom. *James*, King of *Arragon*, the Brother of *Frideric*, had, pursuant to the Articles of the Treaty mentioned above, recalled all his Subjects in the Service of his Brother, and had, besides, fitted out a powerful Fleet to invade jointly with *Charles* the Island of *Sicily*, and oblige the *Sicilians* by Dint of Arms to receive him for their lawful Sovereign. *Charles* too had on his Side equipped a numerous Fleet; and the Two Fleets being joined off *Naples*, they sailed with a great Number of Land Forces on board to the Coast of *Sicily*. The Command both of the Fleet and Army was given to *Charles de Valois*, Brother to *Philip the Fair*, King of *France*, whom the Pope, hearing of his excellent Qualities and great Experience in War, had invited for that Purpose into *Italy*. *Charles* on his landing met with little or no Opposition; and finding that the Enemy durst not face him in the Field, he began to look upon the whole Island as already conquered. He reduced indeed several strong

⁷ Apud Raynald. ad ann. 1300.

² Ursperg. Paralip. p. 37.

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Holds, but with great Loss of Men, the *Sicilians* defending them with incredible Bravery, and *Frideric* in the mean time intercepting with a flying Army all their Convoys. Thus a Famine, and a great Mortality ever attending it, began to rage in the *French* Camp; inso-much that *Charles*, finding that his Army daily diminished, that the *Sicilians* took daily new Courage, and seemed unalterably determined to support their new King at all Events, thought it adviseable to put an End to so destructive a War by way of Negotiation rather than by Bloodshed and Arms. As both Parties were tired of the War a Truce was soon agreed to by both, and Persons of Distinction being sent to negotiate a Peace, a Peace was concluded in a few Conferences upon the following Terms.

Year of
Christ 1301.

I. That *Frideric* should marry *Eleonora*, the Daughter of *Charles*, King of *Sicily*. II. That all the Places possessed by King *Charles* in *Sicily* should be restored to *Frideric*; and, on the other hand, all the Places possessed by *Frideric* on the Continent of *Italy* should be restored to *Charles*. III. That on both Sides all Prisoners should be set at Liberty without Ransom. IV. That *Frideric* should hold the Island of *Sicily* and the adjacent Islands, till he acquired, with the Permission and Assistance of the Pope, the Kingdom of *Sardinia* or some other Kingdom. V. That upon the Death of *Frideric* the Island of *Sicily* and the adjacent Islands should devolve to *Charles* and his Heirs, upon their paying to the Heirs of *Frideric* an Hundred thousand Ounces of Gold. Lastly, That *Frideric* should stile himself King of *Trinacria* and not of *Sicily*. These Articles were agreed to on the last Day of *August* 1302, and confirmed by *Boniface* the following Year, upon *Frideric's* promising, in the Presence of the Legate Cardinal *Gerald*, to pay yearly, on *St. Peter's* Day, Three thousand Ounces of Gold to the Apostolic See, and to leave the Church in the full Enjoyment of all its Rights and Privileges^a. Thus was *Frideric* acknowledged by the Pope King of *Trinacria*, the *Sicilians* were absolved from the Censures they had incurred, the Interdict was taken off, and Peace restored after so long a War.

Peace con-
cluded with
Frideric of
Arragon.

Year of
Christ 1302.

The most remarkable Event of *Boniface's* Pontificate was his Quarrel with *Philip the Fair*, King of *France*, a Quarrel that created infinite Trouble to the King, and occasioned in the End the Death of the Pope.

Quarrel be-
tween *Boni-
face* and
*Philip the
Fair*, King
of *France*.

^a Villani, l. 8. c. 49. Raynald, &c.

Of.

Year of
Christ 1302.

*The King's
Manifesto
against the
Pope's Con-
stitution.*

*The Pope's
Answer to it.*

Of that famous Contest the contemporary Writers give us the following Account. As large Sums were daily levied in *France*, and transmitted under various Pretences to *Rome*, and *Philip* stood in great Want of Money to defray the Expences of the War, which he was carrying on against *Edward* King of *England*, *Adolph* King of the *Romans*, the Dukes of *Austria* and *Brabant*, and the Earl of *Flanders*, he published an Ordinance on the 17th of *August* 1296, strictly forbidding any Gold or Silver, coined or uncoined, to be carried out of the Kingdom without his Permission. This *Boniface* highly resented, and in his Turn issued on the 20th of *October* of the same Year the famous Constitution *Clericis Laicos*, forbidding Secular Princes to exact and the Clergy to pay any Sum or Sums whatsoever out of their Ecclesiastical Revenues without previously acquainting him therewith and obtaining his Permission. That Constitution, though it extended to all Princes, *Philip* looked upon as levelled chiefly against him, and in Answer to it published a Manifesto, declaring, that the Clergy were bound as well as the Laity to contribute to the Defence of the State; that to forbid them to defend the State was forbidding them to defend themselves, since they would be the first to suffer, and would suffer the most, should the Enemy prevail; that the Clergy had in all Times and in all Kingdoms, especially in the Kingdom of *France*, contributed out of their Revenues to the Exigences of the State. He added, that it could not but give great Offence to see the Vicar of Christ forbidding the Clergy to pay the Tribute that all, without Distinction, were enjoined by Christ himself to pay to *Cæsar*, while they were allowed to squander away their Revenues upon their Relations, nay and upon Comedians b.

In Answer to this Manifesto the Pope declared, that by his Constitution the Clergy were no Ways restrained from contributing to the Exigences of the State, but only forbidden to do it without his Permission, and that with no other View but to put a Stop to the heavy and unnecessary Exactions which they were daily loaded with by Princes or their Ministers; that he would readily allow even the Chalice and other sacred Vessels to be disposed of, if wanted, to defend a Kingdom so dear to the Apostolic See as that of *France*; but that at present was not the Case; for the neighbouring Princes all complained, and not

▷ Raynald. ad ann. 1296.

without Reason, of the Encroachments of that Crown; and it was, in effect, to maintain and improve those unjust Usurpations that immense Sums were daily levied on the Clergy, and not, as was pretended, to defend the King or the Kingdom. With this Declaration the Pope dispatched *William*, Bishop of *Vivianes*, into *France*, charging him to let the King know, that the Apostolic See would never suffer the Revenues that had been originally given for pious Uses only, to be employed by Christian Princes in the Wars they made upon one another. In the mean time the *Gallican* Bishops, apprehending the dreadful Consequences of an open Rupture between the Pope and the King, resolved, at a private Meeting they had among themselves, to apply to the Pope for an Explanation of his Constitution *Clericis Laicos*, that might, in some Degree, moderate its Rigour and appease the King. They sent accordingly some of their Body to represent to his Holiness the many Evils that would inevitably attend their observing his late Constitution in its full Rigour; and at the same time to beg he would either revoke it, or so explain it that they might comply with it without offending the King. *Boniface* received the Deputies with particular Marks of Kindness; and on the 9th of *February* of the following Year he issued a Bull, declaring, that his Constitution, forbidding the Clergy to contribute to the Expences of the State without his Permission, did not extend to Free Gifts, which they were at full Liberty to grant, even when demanded, provided no Force was used. He added, that upon any urgent Occasion the King might even exact and the Clergy pay what Sums were judged necessary without the previous Permission of the Apostolic See.

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Christ 1302.

Moderates
the Rigour
of his Consti-
tution.

With this Declaration the King was satisfied. But in 1301 new Differences arose between him and *Boniface*, on the following Occasion. *Cassanus*, King of the *Tartars*, having, after embracing the Christian Religion, made War upon the *Saracens*, and gained a compleat Victory over the Sultan of *Egypt*, *Boniface* upon the News of that Victory dispatched Nuncios to acquaint all the Christian Princes with it, and procure Subsidies to enable the King of the *Tartars* to pursue his Victory. *Philip* received the Pope's Nuncio with the greatest Protestations of Respect and Esteem for his Holiness, but begged he would excuse, for the present, his not suffering any Men or Money to be le-

The Quarrel
renewed.

Year of
Christ 1302.

*Insolent Behaviour of
the Pope's
Nuncio.*

*Who is ar-
rested.*

*Another
Nuncio sent,
but banished
the Kingdom.*

vied in his Dominions for a War abroad, while he was engaged in so dangerous and expensive a War at home. This Answer, and the King's receiving about the same time and entertaining at his Court Two of the *Colonna* Family, provoked the Pope beyond all Measure, and he immediately dispatched *Bernard de Saisset*, Bishop of *Pamiers*, into *France*, to require the King to put an End to the War in which he was engaged, and forbid the Ecclesiastics any Ways to contribute towards defraying the Expences of it. He was besides ordered to let the King know, that he had no Right to dispose of the Revenues of the vacant Sees, nor to fill them without the Consent and Approbation of the Apostolic See. The Bishop of *Pamiers* was a Man intirely devoted to the Pope, who for his Sake had erected the Abbey of *St. Antoine* at *Pamiers*, of which he was Abbot, into a Bishopric, and nominated him, without consulting the King, to that Bishopric, though he knew him to be no Favourite at Court. Trusting therefore in the Protection of the Pope, he not only delivered his Message to the King with great Haughtiness, but threatened him with Deposition if he did not obey the Commands of his Holiness, in whom was vested all Power both Spiritual and Temporal. He added, according to some Authors, that though the City of *Pamiers* was subject to the King, he himself was subject to none but the Pope, and acknowledged no Power upon Earth, either Spiritual or Temporal, but what was subordinate to or depended upon his. The King heard him with great Composure, and instead of returning any Answer commanded him to be arrested, and delivered up to the Archbishop of *Narbonne*, his Metropolitan, in order to be judged by him and the other Bishops of the Province, and punished according to his Deserts d.

Boniface, hearing of the Arrest of the Bishop of *Pamiers*, dispatched, without Delay, *James de Normandis*, Archdeacon of *Narbonne* and Notary of the Apostolic See, to the Court of *France*, with Orders to require, in his Name, the immediate Release of the Bishop of *Pamiers*; and, if the King complied not with that Request, to declare his Kingdom devolved, by his Disobedience, to the Apostolic See, to absolve his Subjects from their Allegiance, and to summon all the *Gallican* Bishops to appear at *Rome* on the 1st Day of *Novemeber* of the ensuing Year 1302, in order to settle with his Holiness the Affairs of the King-

d Apud Raynald. ad ann. 1300, & Spondan. Num. 6.

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Christ 1302.

dom, and assist him with their Advice in redressing the many Abuses introduced by the King and his Ministers. The Archdeacon having, on his Arrival at *Paris*, acquainted the King with his Commission, and addressed him in the same haughty and imperious Stile as the Bishop of *Pamiers* had done, being One of much the same Temper (and indeed *Boniface* employed no other) the Letters he was charged with for the Bishops were taken from him, were thrown by the Earl of *Artois* into the Fire, and he was ordered immediately to quit the Kingdom, together with the Bishop of *Pamiers*, whom the King at the same time set at Liberty and banished. Upon their Departure the King, having convened the Three States of the Kingdom, acquainted them with what had passed till that Time between him and the Pope, laid before them the wild Pretensions and Claims of *Boniface*, arrogating to himself an unlimited Power, in Temporals as well as in Spirituals, over all the Kings and Kingdoms of the Earth; told them of the insolent Summons he had sent to all the Bishops in his Dominions, and desired to be advised by them how to proceed at so critical a Juncture. The Barons The King supported by the Three States of the Kingdom. thanked the King for opposing, and encouraged him to oppose for the future, with the same Firmness, the Claims, or rather the Usurpations, of the Pope, lest by yielding to them he should, by Degrees, be brought to the servile Condition of the petty Princes of *Italy*; declared that they acknowledged no Temporal Power upon Earth superior to his; that he held his Crown of God alone; that God alone could deprive him of it; and that they were all ready to stand by him with their Lives and Fortunes in resenting, as he ought, the Affront offered to him by the Pope pretending that he had forfeited his Kingdom by his Disobedience to him. Such were the Sentiments of the Barons. The Bishops begged Time to deliberate among themselves before they delivered theirs. But their Request being rejected both by the King and the Barons, they all declared, that they thought themselves bound to defend the King, and maintain, even at the Expence of their Lives, the Liberties of the *Gallican* Church, and the absolute Independence of the Crown. However they applied to the King for Leave to repair to *Rome* in Compliance with the Pope's Summons; but the King, by the Advice of the Barons, would not allow them to stir out of the Kingdom. The Third State was not behind-hand with the Barons and the Bishops

Year of in their Expressions of Loyalty and Zeal for the Honour of the
 Christ 1302. Crown c.

*Behaviour of
 Peter Flotte,
 the King's
 Ambassador
 at Rome.*

The King, finding himself thus supported by the Three States of the Kingdom, resolved to keep no Measures with the Pope, as the Pope kept none with him. He accordingly renewed, and extended to the Court of *Rome* in particular, the Prohibition of carrying any Money out of the Kingdom; forbad, upon the severest Penalties, any Ecclesiastic in his Dominions to go to *Rome* under any Pretence whatever; placed Guards upon all the public Roads to prevent any Letters being brought from thence into the Kingdom, and sent *Peter Flotte*, Lord of *Revel*, who had espoused with great Warmth the Cause of the King in the present Dispute, to notify these his Resolutions to the Pope, and at the same time to acquaint him with what had passed in the Assembly of the States. *Flotte* on his Arrival at *Rome* discharged his Commission with great Firmness and Intrepidity, spoke with the same Boldness to the Pope as the Bishop of *Pamiers* and the Archdeacon of *Narbonne* had done to the King; and upon the Pope's threatening to employ the Sword and cut off from the Body of the Church all, without Distinction, who did not own her Authority, *Your Sword, holy Father*, he replied, *is only verbal, but my Master's is real*.

*The Pope re-
 vokes all the
 Privileges
 granted to
 the King.*

Boniface dismissing *Flotte* with bitter Reproaches and some severe Reflections upon the King, published a Constitution the next Day, by which he suspended all the Privileges and Favours granted to the King, or his Successors, or to any, whether Clerks or Laymen, of his Council, revoked the Permission of levying the Tenths of all Ecclesiastical Revenues, forbad the Clergy to contribute, without an express Command from him, towards the Expences of the present unjust and unnecessary War, and summoned anew all the Bishops of the *Gallican* Church to attend the Council, which he had appointed to meet at *Rome* on the 1st of *November* of the following Year, for the better regulating the Affairs of the Kingdom, and rescuing them from the Oppression they had so long groaned under, no Distinction being made by the King and his Ministers between them and the Laity. This Constitution is dated the 3d of *December*, in the Seventh Year of *Boniface's* Pontificate; that is, in 1301, and Two Days after he is said to have written in the Height of his Resentment the following Letter to the

^c Raynald. *ibid.* Num. 30. Villani, l. 8. c. 62, &c.

^f Chron. S. Dionys.

King himself. Boniface Bishop, Servant of the Servants of God, to Philip, the French King. *Fear God and keep his Commandments. We will have you to know, that you are subject to us both in Spirituals and Temporals. The Collation of no Benefices or Prebends belongs to you. If you are trusted with the Care of such as are vacant, you are to reserve the Fruits for the Successors. If you have collated any, we declare your Collation to be null, and revoke the Possession that has thereupon ensued. We deem all Heretics who do not believe so. Given at the Lateran Palace the 5th of December in the 7th Year of our Pontificate.* To this Letter Philip returned the following Answer. Philip by the Grace of God ^{Year of Christ 1302.} ^{His Letter to the King.} King of the Franks, to Boniface, acting as Pope, little or no Health. ^{The King's Answer.} Know, you great Fool (*Sciat tua maxima fatuitas*) that in Temporals we are subject to nobody; that the Collation of vacant Churches and Benefices belongs to us by a Right inherent in our Crown; that we can appropriate to ourselves the Fruits so long as they remain vacant; that the Collations we have made, or shall make for the future, are and shall be valid; that we will maintain those in Possession who hold them, and deem all Fools or Madmen who do not believe so. The Genuineness of these Letters is suspected, and not undeservedly, not only by Spondanus but by Paulus Æmilius, who, speaking of them in his Annals, calls them Letters altogether unworthy both of the Pope and the King, and adds, *if they were really written by them, and not forged by others, which is the more probable of the two* ^b.

Be that as it may, certain it is that Boniface wrote at this Time a very sharp Monitory to the King, telling him, with the Words of *Jeremiah*, ^{The Pope's Monitory to the King.} that he, as Successor of St. Peter, has been set over the Nations and over the Kingdoms to root up and pull down, &c. that the Temporal Power must be judged by the Spiritual, to which it is subject; and that it is altogether necessary to Salvation for every human Creature to be subject to the Roman Pontiff, as Christ's Vicar upon Earth; that they who would make him believe, that he has no Superior upon Earth, are either Fools or Infidels, &c. He then exhorts him, to reform his Manners, to correct the many enormous Abuses which he encourages or connives at in his Ministers, and summons him either to assist in Person, or to send proper Persons to represent him, at the Council which

^a Nichol. Gellius in Annal. ad hunc ann.

^b Paul. Æmil. Annal. Franc. l. 8.

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Christ 1302.

he has appointed to meet on the 1st Day of *November* of the following Year i. On the other Hand, the King renewed the Prohibition of carrying any Money out of the Kingdom, forbad anew the Bishops and the Clergy in general to obey the Pope's Summons calling them to *Rome*, on Pain of being looked upon as public Enemies, as Traitors and Rebels, acknowledging a Power superior to his, and ordered the Bishop of *Auxerre* to write to the Pope, and let him know, that if they complied not with his Summons, it was owing, not to them, but to him (the King), and consequently that his Holiness ought, in Justice, to proceed only against him ^k.

Cardinal Le
Moine sent
into France.

Boniface, finding that the King, supported by the Three States of the Kingdom, paid no Regard either to his Menaces or his Exhortations, dispatched *John le Moine*, Cardinal Presbyter of *St. Peter* and *St. Marcellinus*, a Native of *France*, to propose Terms of Agreement between him and the Apostolic See. But the Demands, which the Cardinal was charged with, were so exorbitant, that the Treaty was soon broken off. For among the Terms that the Cardinal was absolutely to insist upon were the following. I. That the King should permit the Bishops as well as other Ecclesiastics of all Ranks to go to *Rome*, when called thither by the Pope or by their own private Affairs. II. That he should own the Pope alone to have a Right of collating Benefices *vacantes in curia*, that is, vacant in the Court of *Rome*, as well as Benefices vacant any-where else. When an Ecclesiastic possessed of any Benefice died at *Rome*, or within Forty Miles of that City, in going to it or coming from it, the Benefice was said to be *vacans in curia*, and the Pope claimed the Right of disposing of it to whom he pleased. III. That the King should acknowledge the Pope for the Supreme Administrator of all the Estates that belong to the Church; so that he may dispose of them as he thinks fit, and appropriate to himself what Share he may judge necessary for the Service of the Church Universal. IV. That the King should not dispose of the Revenues of vacant Benefices, but reserve them intire for the Successors, deducting the Expences he had been at in taking Care of them. As these Terms were rejected by the King, *Boniface*, hearing it, wrote to the Cardinal Legate, commanding him to let the King know, that he had incurred the Sentence of Excommunication denounced every *Maundy-*

Terms of
Agreement
proposed by
the Cardinal.

ⁱ Apud Raynald. Num. 31.

^k Idem ibid.

Thursday

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Thursday against all who hindered any Persons from going, or Money from being carried, to *Rome*; and that, as to the Privileges and Exemptions that his Predecessors had granted to the Kings of *France*, and the present King might plead against that general Sentence, he had revoked all such Privileges and Exemptions, and declared them null. The Legate was further ordered to notify to the Clergy, that whoever administered the Sacraments to the King, or celebrated Mass in his Presence, was *ipso facto* excommunicated, and to summon the King's Confessor, Friar *Nicholas*, a *Dominican*, to appear at *Rome* in Person, and the *Gallican* Bishops either in Person or by their Deputies, within the Term of Three Months. The Friar had been charged by the Bishop of *Pamiers* and likewise by the Archdeacon of *Narbonne* with diverting the King from complying with the Demands of the Pope, and upholding him in his Wickedness; that is, in the Resolution he had taken to maintain the just Rights and Prerogatives of his Crown.

With these Orders the Pope dispatched *Nicholas de Benefræct*, Archdeacon of *Coutances* in *Normandy*. But as Guards had been placed upon all the Roads, to intercept any Letters that might be brought from *Rome*, the Archdeacon was arrested at *Troyes*, his Letters were all taken from him, and he himself was kept, by the King's Order, closely confined. The Cardinal applied to the King's Officers and to the King himself for his Release; but instead of obtaining it he was himself ordered to be narrowly watched, and all who treated or conversed with him, whether Ecclesiastics or Laymen. As the Letters, which the Archdeacon was charged with, left no Room to doubt that the Pope would soon proceed to Extremities, the King resolved to be before hand with him. And he accordingly appointed the Three States to meet at the *Louvre* on the 13th of *April* 1303; which the Cardinal no sooner heard, than, dreading the Resolutions of such an Assembly, he privately withdrew in order to return to *Rome*, lest he should incur the Displeasure of the King if he did, or that of the Pope if he did not oppose them.

The States met at the Time appointed, when many heavy Complaints and Accusations were brought against the Pope by *William de Plessis*, Lord of *Vezenobre*, seconded by *Lewis*, Count of *Eureux*, *Guido*, Count of *St. Paul*, and *John*, Count of *Dreux*, all Men of the first Rank in the Kingdom. The chief Heads of the Charge were, that Boniface charged with many Crimes in an Assembly of the States of France.

Boni-

Year of
Christ 1303.



*They appeal
to a General
Council.*

*Bull to be
published
against the
King.*

Boniface, abusing the Simplicity of *Celestine*, had persuaded him to resign, and then murdered him to maintain himself in the Possession of his ill-gotten Power; that he did not believe the real Presence in the Eucharist, nor the Immortality of the Soul; that he held Fornication to be no Sin; that he was guilty of the utmost Cruelty, which he could prove with many incontestable Instances; that he had consulted, upon several Occasions, Sorcerers and Diviners; that there was no Wickedness which he might not be justly arraigned of, and convicted too upon the least Inquiry into his Life and Conversation, &c. *De Plessis* ended his Speech, or rather Invective, with appealing from the pretended Pope to a true one, and to a General Council, which he begged the King, as Protector of the Church, to assemble, since he had advanced nothing but what he could prove to the intire Satisfaction of all the Bishops who should compose it. The Assembly heard him with great Attention; and when he had done speaking, the King owned the assembling of a General Council to be absolutely necessary in the present distressed Condition of the Church, promised to leave nothing unattempted to get the Proposal approved by other Nations and Princes, and in the mean time to screen himself from the Anathemas, which he knew *Boniface* would thunder out against him, he appealed from him to the future Pope and Council. His Example was followed by the Barons and the Third State, and lastly by such of the Clergy as were present; viz. Five Archbishops, Twenty-one Bishops, and Eleven Abbots, *saving the Reverence and Honour they owed to the Holy Roman Church, from which they never would depart*. At the same time the King forbade any of his Subjects to acknowledge *Boniface* for lawful Pope, to obey him as such, or to receive any Messages or Letters from him.

Boniface, being informed of what had passed in the Assembly of the States at the *Louvre*, called a Consistory of all the Cardinals then at *Anagni*, where he resided, laid the Whole before them, and, after a most bitter Invective against the King, cleared himself, by a solemn Oath, from every Crime laid to his Charge. A few Days after he assembled the Cardinals anew, and caused the Bull to be read to them, which he had drawn up, and intended to publish against the King, if he did not repent of his Wickedness, and give the Apostolic See due Satisfaction. In the Bull the King was excommunicated by Name,

his

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his Subjects were forbidden, on Pain of Excommunication, to acknowledge or obey him as King, all Alliances with him were declared null, the whole Kingdom was laid under an Interdict, the Clergy, who had consented to the Appeal, were all suspended from the Functions of their Office, and the Universities deprived of all their Privileges. The Bull being approved by the Cardinals who were present, *Boniface* wrote, before he published it, to *Albert of Austria*, who having killed in Battle *Adolph of Nassau* in 1298, had been elected King of the *Romans* in his Room, offering him the Kingdom of *France*, and pressing him to come and conquer it, which he said might be easily accomplished, the *French* being generally discontented and ready to revolt. He wrote at the same Time to the King of *England* and the Earl of *Flanders*, encouraging them to pursue with new Vigour the War against *France*, and promising to support them, with all the Power and Authority of the Apostolic See, in the Possession of such Places belonging to that Crown as they should conquer.

The Machinations of the Pope were not unknown to the King, and to prevent him from carrying into Execution the Designs he had formed against him and his Kingdom, he dispatched into *Italy* *William de Nogaret*, Baron of *Cauvillon* and Lord of *Tamerlet*, One of his chief Counsellors, with the Character of his Ambassador to the Apostolic See. *Nogaret* took with him *Sciarra Colonna*, whom the King had redeemed from Slavery, as has been said above, and entertained at his Court. Upon their Arrival in *Italy* *Nogaret* stopped some time at a Place called *Staggia*, in the Neighbourhood of *Siena*, giving out that he was sent by the King to negotiate a Reconciliation between him and the Pope. But as *Boniface* was then at *Anagni*, in *Campania*, distant 32 Miles from *Rome*, their real Design was to seize him there, and either oblige him to resign, or to carry him Prisoner into *France*, and get him deposed by the General Council, which the King was using his utmost Endeavours to have assembled at *Lions*. *Sciarra*, whom all suppose to have been the Author and Contriver of this Attempt, knew that the Nobility of *Campania*, to many of whom he was nearly related, were all highly dissatisfied with the arbitrary Government of *Boniface*, that the cruel Persecution of the *Colonna* Family had shocked and alarmed them all, and that they would readily concur in any Measures calculated to deliver them from the Tyranny of so lawless.

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less a Tyrant. To them therefore he communicated his Design, employing for that Purpose such Persons as he knew he could confide in. As the Pope was universally hated, the Nobility of *Campania* not only engaged in the Plot, such of them especially as were allied to the *Colonnas*, but being plentifully supplied with Money by *Nogaret*, gained over to their Party several of the chief Citizens of *Anagni*, several of the Pope's own Domestics, and even some Cardinals of the *Gibelline* Faction. When the Design was ripe for Execution *Nogaret* and *Sciarra*, leaving *Staggia*, pursued their Journey to *Anagni*, and being joined as they approached that City by a Body of about 300 Horse and some Foot, raised by the Nobility privy to their Design, they entered it, crying aloud, *Muoia Papa Bonifacio, e viva il Re di Francia*.

Boniface taken and his Palace plundered.

As Authors differ in the Account they give us of this memorable Event, I shall relate what the contemporary Writers have recorded of it in their own Words: *In the same Year, 1303, says Bernardus Guidonis, who lived at this Time, and wrote in 1323, and on the Eve of the Nativity of the blessed Virgin Mary, that is, on the 7th of September, while Pope Boniface resided with his Court at Anagni, his native City, and amongst his own People, he was there betrayed, taken, and detained, some of his own Domestics being privy to it: The Treasure of the Church was plundered and carried off. The Cardinals left him, and all fled but Two, viz. Peter, Bishop of Sabina, a Spaniard, and Nicholas, Bishop of Ostia. Of this wicked Deed William de Nogaret of St. Felix, in the Diocese of Toulouse, was the chief Author, having the Colonnas for his Abettors and Accomplices, Two of whom Boniface had deprived of their Hats (decapellaverat). Boniface therefore, who had made Kings, Bishops, Religious, and the whole Clergy as well as the People fear and tremble, was himself seized with Fear and Trembling, and thirsting too much after Gold, lost his Treasure, that Prelates may learn from his Example not to rule proudly over the Clergy and People, but to cherish them, and strive to be rather loved than feared* ⁿ. *St. Antonine, who flourished in 1450, but copied, as he declares, what he writ from the contemporary Authors, sets the Behaviour of the Pope on this Occasion in a very different Light. Boniface, says he, finding the City was taken, and his Palace too, concluded himself a dead Man (judicavit se mortuum); but*

* Apud Raynald. et Papebroch in Conatu Chron. Hist.

being

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being a Man of great Resolution, Since I have been taken by Treachery, he said undaunted, as was our Lord Jesus Christ, and am delivered up into the Hands of my Enemies to be put to Death, I will die like a Pope. He caused himself accordingly to be attired in his Pontifical Ornaments with the Pall or Mantle of St. Peter, and having on his Head the golden Crown given by the Emperor Constantine to Pope Sylvester, in one Hand the Cross, and the Keys in the other, he placed himself upon the Papal Throne. Sciarra however was not restrained by his majestic Appearance from insulting him, and the Pontiff himself, as well as they who attended him, were but Objects of Derision to that Miscreant and his Accomplices. Among the Rest William de Lunghareto, (that is, de Nogareto) who acted in this Affair for the King of France, threatened to carry him in Bonds to Lions, to be there deposed by a General Council. The Pope answered without betraying the least Concern, "I shall rather think it an Honour than a Disgrace to be condemned and deposed by the Patereni." As Nogaret was one of that Sect (the Sect of the Albigenses, who were so called) and some of his Ancestors had been burnt alive for professing it, the Pope's Answer mortified and silenced him. Though he was now in the Power of his sworn Enemies, and intirely at their Mercy, yet not One of them had the Presumption to lay violent Hands upon him, or so much as to touch him, but left him under a strong Guard, clad in his Pontificals as they found him; and, greedy of Booty, plundered his Palace, and seized on his Treasures and those of the Church°. Such is the Account St. Antonine gives us of that bold Attempt, and the Behaviour of the Pope on that Occasion; and it is, as Raymundus assures us, much the same with the Account given by the Two contemporary Writers, Ptolemy of Lucca and Jordanus, in their Manuscript Histories lodged in the Vatican Library. No Notice is taken by them, nor by any other Author, who lived at the Time or near it, of what we read in more modern Writers; viz. that Sciarra insisted upon Boniface's abdicating, and that upon his declaring he would sooner part with his Life than his Dignity, Sciarra struck him on the Face with his Gantlet, and would have killed him, had not Nogaret interposed; that he was treated with the utmost Barbarity by his Guards; and that Nogaret and Sciarra were so intirely taken up in plundering and ransacking his Palace, as never to think of giving him any Food during the Three Days of his Captivity.

° Antonin. par. 3. tit. 20. c. 8.

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Whether the
King was
privy to that
Attempt.

Spondanus, and other Writers after him, are of Opinion that the King was no Ways concerned in this Attempt, but that it was contrived by *Nogaret*, *De Plessis*, and *Sciarra*, all Three *Boniface's* most bitter Enemies, and executed without the King's Knowledge. Indeed the Continuator of *Nangius* tells us in exprefs Terms, that *Nogaret* was sent by the King only to acquaint *Boniface* with the Result of the Assembly held at the *Louvre*, and demand his Consent to the Assembling of a General Council p. But it seems altogether incredible that *Nogaret* would have dared so far to exceed his Commission, or, if he had, that the King would not have called him to an Account for it, which it does not appear he ever did.

Boniface delivered by
the People of
Anagni.

Be that as it may, the People of *Anagni* returning to themselves on the Third Day of the Pope's Captivity, and ashamed of having thus tamely suffered the High Pontiff to be taken and imprisoned by a Handful of Men in his own native City, flew to Arms, and crying out, *Viva il Papa, e muoiano i Traditori*, fell upon those who guarded him, took some, killed others, and drove the Rest, with *Nogaret* and *Sciarra*, out of the City. *Boniface*, thus delivered out of the Hands of his Enemies, set out the same Day, attended by a numerous Body of the Citizens of *Anagni*, on his Return to *Rome*, and was there received with the greatest Demonstrations of Joy by the Nobility, the Clergy, and the People flocking from all Parts to congratulate him upon his happy Deliverance^q. *James Stephanescus*, Cardinal of *St. George ad Velum Aureum*, tells us, in the Poem he wrote about the Year 1320, upon the Canonization of *Celestine*, that the People of *Anagni* took many of *Boniface's* Enemies, and among the Rest his greatest Enemy, whom he generously forgave and dismissed unhurt^r; but the Cardinal does not name him.

Returns to
Rome and
dies.

Boniface returned to *Rome*, says *St. Antonine*, with a Design to assemble a Council, and avenge the Injury done to him by the King of *France*, and in him to the Church; but being in the mean time overcome with Grief, he died of a broken Heart Thirty-three Days after he was delivered from his Captivity; that is, on the 11th of *October* 1303, when he had held the See, reckoning from the Day of his Election, Seven Years Nine Months and Eighteen Days. Some say

^p Continuat. Nangii ad ann. 1303.
Celestin. c. 11.

^q Antonin. ubi supra.

^r De Canoniz.

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that he was seized with a Delirium; that in the Height of his Rage and Despair he often attempted to knock out his Brains against the Wall, and expired with dreadful Curses in his Mouth against the King of *France* and his Ministers. But no Mention is made of his supposed Delirium by *Villani* in the Account he gives us of his Death, though that Writer lived at this very Time, and was perhaps at *Rome* when the Pope died; nor is it taken Notice of by any of the more ancient Writers. *Boniface* was buried in *St. Peter's Church*, and in 1605, when they opened his Tomb in order to remove his Remains, with those of the other Popes, from the old Church to the present stately Basilic, his Body, except the Nose and Lips that were corrupted, appeared intire as well as his whole Pontifical Apparel, and were, for several Days, exposed to public View. Thus *Spondanus*, an Eye-witness of what he relates †. No Man, who reflects upon the Conduct of *Boniface* during the whole Time of his Pontificate, can in the present Case look upon the Preserving of the Body from Corruption as a Proof of Sanctity, and it ought therefore in no other Case to be looked upon in that Light.

As to the Character of *Boniface*, *Villani* gives us it in the following *His Character* Words: *Boniface*, says he, *was cruel, ambitious, worldly-minded, sorter. didly avaricious, wholly intent upon accumulating Riches to exalt the Church and aggrandize his Relations, heaping Honours and Dignities upon them both Ecclesiastic and Secular.* He allows him to have been a Man of great Learning, of great Resolution, Intrepidity, and Experience in public Affairs, and to have befriended Men of Genius and Abilities ‡. *Dinas de Mugello*, Archdeacon of *Bologna*, who lived in 1299, and was reputed One of the most learned Canonists of his Time, speaking of *Boniface* in his Comments upon the Sixth Book of the Decretals, says, *that no Man of better Parts ever sat in the Fisherman's Chair*; and he was personally acquainted with him. *Petrarch* calls him the Wonder of the World †. *Paulus Jovius* speaks of him as One *eminently distinguished by his Knowledge of the Law* ‡; and *Jordanus*, a contemporary Writer, extols him for his uncommon Knowledge and Abilities, but at the same time charges him with Pride, Arrogance, and Presumption, with entertaining a very high Opinion of himself, and despising every

† Spondan. ad ann. 1303. Num. 16.
Religioso, l. 2.

‡ In Vir. Illustri. Elog.

• Villani, l. 8. c. 65.

† De Ocio

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Body else w. The famous Prophecy concerning this Pope, ascribed to *Celestine* his immediate Predecessor, *he will enter like a Fox, will reign like a Lion, and die like a Dog*, was first recorded by *Walsingham* in his Life of *Edward*, written about the Year 1440; but no Notice is taken of it by any of the more ancient or contemporary Writers; and it is therefore looked upon by *Genebrard* as an Invention of *Boniface's* Enemies. But whether it was foretold before or forged after his Promotion, it was certainly in great Measure verified.

His Writings.

Boniface caused the Sixth Book of the *Decretals* to be published, and wrote himself a Treatise, intituled, *De Regulis Juris*. We have Two Sermons of his, preached on Occasion of the Canonization of *Lewis IX.* King of *France*, who died in 1270, and was by him canonized in 1297. In One of these Sermons he tells his Audience, that he was personally acquainted with that holy Prince, and could himself witness his extraordinary Sanctity; and in the other, that Sixty-three Miracles, wrought by him, had been examined over and over again, and allowed by all to be true Miracles, and that more had been written on that Subject than one Ass could carry x. *Boniface* was the Author of the Two famous Prayers, the One to our Saviour, beginning with these Words, *Deus qui pro Redemptione, &c.* the other addressed to the Virgin *Mary* in the following well-known Words, *Ave, Virgo gloriosa, &c.* Besides his Constitution relating to the Jubile; or the Holy Year, and several others, he published One granting many Privileges to the Students and Professors in the University of *Rome*, which he is supposed to have founded as well as that of *Fermo*, in the March of *Ancona* y.

Was a most
furious party
man.

I must add, that *Boniface* was a most violent and furious Stickler for the *Guelf* Faction, and that his irreconcilable Aversion to, and cruel Persecution of the *Colonna* Family was, in a great Measure, owing to their Attachment to the opposite Party, that of the *Gibellines*. Of his Party *Zeal Flavius Blondus*, and after him several others, give us the following Instance: As *Porcbetus Spinola*, Archbishop of *Genoa*, kneeled down before him on *Ash-Wednesday*, to receive the Ashes at his Hands, the Pope, supposing him to be a *Gibelline* in his Principles, as his Countrymen commonly were, instead of putting the Ashes

x Apud Raynald. ad ann. 1294. Num. 23.
y Victorel. in Notis ad Ciacon.

z Duchesne. tom. 5. p. 481.

upon:

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upon his Forehead, and saying, as is prescribed by the Ritual, *Remember, Man, that Dust thou art, and into Dust thou shalt return*, threw them into the Archbishop's Eyes, saying, *Remember, Man, that a Gibelline thou art, and with the Gibellines into Dust thou shalt return*. Many most shocking Instances of this Pope's Impiety and Irreligion, of his Cruelty, Ambition, Avarice, Tyranny, &c. occur in the more modern Writers, which I have omitted, as no Notice has been taken of them by the Authors who lived in those Times, or near to them.

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Christ 1303.

ANDRONICUS jun.
Emperor of the East.

BENEDICT XI.

ALBERT of Austria,
Emperor of the West.

The Hundred and Ninety-first BISHOP of Rome.

AS the Constitution of Gregory X. concerning the Conclave, had been revived and confirmed both by Celestine and Boniface, the Cardinals, shutting themselves up in the Vatican Palace, where the late Pope died, on the Tenth Day after his Decease, that is, on the 21st of October, chose the very next Day Nicholas Bocasini, Cardinal Bishop of Ostia; and he was crowned, with the usual Solemnity, on the 27th of the same Month, which in 1303 fell on a Sunday. On that Occasion he took the Name of Benedict, the Christian Name of his Predecessor Boniface, who had preferred him to the Dignity of Cardinal, and the Bishopric of Ostia. He was, in Truth, but the Tenth Pope of that Name, John of Veletri, who about the Middle of the Eleventh Century intruded himself into the See under the Name of Benedict X. having never been acknowledged for lawful Pope: He is however reckoned by all the Historians the Eleventh Pope of that Name, being so called by his immediate Successor Clement V.^a

Election of
Benedict XI.

He was a Native of Trevigi, in the present State of Venice, the Son of a Shepherd, or, as others tell us, of a Notary. He earned for some time a Livelihood by teaching Children at Venice; but entering afterwards into the Order of the Preaching Friars, or Dominicans, he

His Birth,
Education,
Preferments,
&c.

^a Blond. Decad. 2. l. 9.

^a Apud Raymund. ad ann. 1304.

studied.

The History of the P O P E S, or Benedict XI.

...the First Fourteen Years, taught other Fourteen Years, and was
...space of Fourteen Years more employed in the great Offices of
...Order. He was General in 1298, when *Boniface VIII.* created him
Cardinal Bishop of *Sabina*, from which Bishopric he soon after translated
him to the vacant See of *Ostia*. He discharged several Legations with
great Reputation, and being returned from *Hungary* when *Boniface*
was taken and imprisoned in his own Palace at *Anagni*, he was One
of the Two Cardinals that remained with him while all the others
fled b.

*Grants Absolu-
tion to the
King of
France.*

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Christ 1304.

*And annuls
all the De-
crees of Boni-
face against
him.*

Benedict received soon after his Election a Letter from *Philip*, King
of *France*, that gave him the greatest Satisfaction : For in that Letter the
King congratulated him, in Terms of the highest Respect, upon his
Promotion, expressed an inviolable Attachment to the Apostolic See ;
and, recommending himself, his Subjects, and the *Gallican* Church to
his Holiness's Protection, declared, that he had nothing more at Heart
than to see the Union, that had so long subsisted between his and his
Holiness's Predecessors, happily re-established. With this Letter were
sent by the King *Berrald*, Lord of *Mercauil*, *William de Plessis*, and
Peter de Belle-perche, Canon of *Chartres*, One of the ablest Civilians of
his Time. They were ordered to acquaint *Benedict* with the pacific
Disposition of the King, and to compose with him, in an amicable
Manner, the late Differences between the Apostolic See and the Church
as well as the Kingdom of *France*. *Benedict* received the Embassadors
with all possible Marks of Distinction, and in their Presence absolved
the King, as soon as he had read his Letter, from any Excommunica-
tion he might have incurred, though he had not applied for it in his
Letter, nor had his Embassadors c. A few Days after the new Pope
issued several Bulls, annulling all the Proceedings of his Predecessor
Boniface against the King of *France*, his Kingdom, and his Subjects,
whether Secular or Ecclesiastic, and reinstating them in all the Privi-
leges they had ever enjoyed. *Nogaret* alone was excepted ; and him
the Pope summoned to appear at the Tribunal of the Apostolic See, as
being reputed the chief Author and Promoter of the Attempt upon his
Predecessor, and of all the Disorders committed by those who were
concerned in that Attempt. These Bulls are dated the 13th, 19th, and
20th of *May* of the present Year 1304.

^b Raynald. Papebroc. &c.

^c Apud Raynald. ad ann. 1304.

The good Pope, sensible that *Boniface* had been rather actuated in all his Proceedings by Motives of Revenge than Justice, not only restored all Things in *France* to the Condition they were in at the Beginning of that fatal Quarrel, but, at the Intercession of the King, forgave the *Colonna* Family, received them into Favour. and re-instated them in all their Dignities, Honours, and Possessions ^{d.} The Two Cardinals however, though restored to their Dignity, were forbidden ever to appear in their Scarlet Robes. *Sciarra* was excepted in the general Pardon granted to the rest of that Family, and summoned to appear with *Nogaret* in a limited Time at *Rome*. But with that Summons neither complied, and they were therefore both solemnly excommunicated and given up to Satan, with all their Accomplices, by a Bull, dated the 7th of *June* of the present Year ^{e.}

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Christ 1304.
Restores the
Colonna Fa-
mily.

*Sciarra and
Nogaret ex-
communi-
cated.*

As Two new Factions sprung up about this Time in *Tuscany*, especially at *Florence* and *Pistoia*, distinguished by the Names of *Bianchi* and *Neri*, that is, of *White* and *Black*, the *Bianchi* being joined by the *Gibellines*, and the *Neri* by the *Guelfs*, *Benedict*, affected with the many Murders that were daily committed by the contending Parties, and the deplorable Condition to which the whole Country was reduced by their intestine Divisions, dispatched Cardinal *Nicholas*, a Native of *Prato* in *Tuscany*, to *Florence*, to reconcile the Two Parties, vesting him for that Purpose with all his Authority. But the Endeavours of the Cardinal proving all unsuccessful, he left the City, having first laid it under an Interdict and excommunicated the Inhabitants. This Sentence the Pope extended to the Cities of *Lucca* and *Prato*, where some Violence had been offered to the Cardinal, as appears from the Bull of Excommunication dated at *Perugia* the 21st of *June* ^{f.}

Boniface had, as has been related in that Pope's Life, confirmed the Agreement between *Charles the Lame*, King of *Sicily*, and *Frideric* of *Arragon*, King of *Trinacria*, upon Condition the latter paid yearly on *St. Peter's Day* Three thousand Ounces of Gold into the Apostolic Chamber, and took an Oath of Fidelity to every new Pope, acknowledging thereby, that he held his Kingdom of the Apostolic See. As *Frideric* was bound to pay that Tribute yearly on Pain of Excommunication, but had not paid it in the last Year of *Boniface's* Pontificate, he

*Instance of
Benedict's
Disinterest-
edness.*

^d Constit. cap. Dudun de Schismaticis.
l. 8. c. 61. Leonard. Aretin Hist. Florent. l. 4.

^e Raymund. ad ann. 1304.

^f Villani,

sent,

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Christ 1304.

sent, upon the Election of *Benedict*, *Conrado Doria* with the Character of his Ambassador to take the usual Oath to the new Pope in his Name, and at the same time to obtain an Absolution from the Excommunication he had incurred. The Pope very readily absolved him from the Excommunication, upon Condition he paid the Whole upon or before the 1st of *May*; but he was satisfied with his paying Two-thirds of the Sum 3.

His Death.

Benedict made it his Study to quiet the Disturbances that his Predecessor had raised not only in *France* but in most other Kingdoms, and to regain by a humble and mild Deportment those whom the haughty and imperious Behaviour of his Predecessor had estranged from the Apostolic See. But his Pontificate was short. He was elected on the 22d of *October* 1303, and died on the 6th of *July* 1304, not without Suspicion of Poison. For *Villani*, *Matthew of Westminster*, and others, tell us, that while he was at Dinner at *Perugia* a young Man came into the Room in the Disguise of a Woman, and, pretending to be a Servant Maid of the Nuns of *St. Petronilla*, presented to his Holiness a Silver Basin with some fresh Figs, his favourite Fruit; that he eat very freely of them, and died soon after. The Figs are supposed to have been poisoned, but by whom is not agreed among the contemporary Writers, some ascribing it to the Relations of *Boniface*, provoked at *Benedict's* receiving that Pope's Enemies into Favour, especially the *Colonnas*, while others charge it upon the *Florentines*, whom he had excommunicated, and laid their City under an Interdict. Be that as it

And Character.

may, the Writers of those Times all speak of him as a Man of a most exemplary Life, of great Prudence and Discretion, as One of whom great Things were expected, and who neither wanted the Will, nor the Abilities to answer the public Expectation. He seemed no-ways inclined to enrich or aggrandize his own Family, or even to raise them from their original Obscurity. For his Mother coming in a very rich Apparel to see him soon after his Promotion, he pretended not to know her, and turning away from her, *My Mother*, he said, *is not a Princess, but a poor Woman*, and thus dismissed her. But the next Day, when she returned in her own poor vulgar Dress, he owned her for his Mother, tenderly embraced her, and thenceforth treated her with all possible Marks of Respect, but would not allow her to receive any Presents, or

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concern herself at all with public Affairs ^b. He was buried the Day after his Death in the Church of the Preaching Friars at *Perugia*, and, at his own Request, laid like others in the Ground. But over his Remains was afterwards built a stately Monument, which is to be seen to this Day, with an Epitaph in Verse, recording his several Employments in the Order, his Legations, his Promotion to the Papal Dignity, and the Time of his Death, which is there said to have happened on the 6th of July 1304, in the following Lines :

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Christ 1304.

*Leſtor habe menti, currebant mille trecenti
Quatuor appenſis dum tranſiit hic homo mitis,
Menſe, die ſexta, Julii ſunt tabia geſta.*

Benedict wrote Comments upon the Gospel of St. *Matthew*, upon *His Writings*. the Book of *Job* and the *Revelations*, beſides ſeveral Sermons, and Letters to the King of *France* and other Princes, about reforming the Abuses that had crept into the Church in their reſpective Kingdoms. Among theſe is One addreſſed to *Charles*, King of *Sicily*, to thank him for driving the *Saracens* out of the City of *Lucera*, where they had been allowed to reſide by the Princes of the *Swabian* Family, whom they had ſerved with great Fidelity in all their Wars. *Charles*, having expelled the *Saracens*, rebuilt the Cathedral, and increaſed the Canonries to the Number of Twenty, allowing to each Canon Five Ounces of Gold yearly out of his Royal Revenues, and reſerving to himſelf and his Succeſſors the Right of preſenting to thoſe Benefices, when they became vacant, alternately with the Biſhop. To the Dean he allotted Thirty Ounces of Gold a Year, and Thirty to the Archdeacon, to the Treafurer, and the Chantor, which Dignities were to be all in the Royal Gift. The Biſhop was to be elected by the Chapter, but was not to be ordained till the King had conſented to his Election. All this we learn from a Bull of the preſent Pope, mentioning theſe Particulars and confirming them with the higheſt Commendations of the Piety and Generoſity of the King. The Bull is dated the 28th of *November* 1303ⁱ.

^b Leander de viris illuſtribus Ordin. Prædicat. l. 3. Krantzius Metropol. l. 8. c. 46.

ⁱ Apud Thomafin Vet. & Nova Eccleſ. Diſciplin. l. 2. c. 35.

Year of
Christ 1304.

ANDRONICUS the
Younger,
Emperor of the East.

CLEMENT V.

ALBERT of Austria,
HENRY of Luxembourg,
LEWIS of Bavaria,
Emperors of the West.

The Hundred and Ninety-second BISHOP of Rome.

The Cardinals
divided into
Two Parties.

BENEDICT dying on the 6th of July 1304, the Cardinals shut themselves up in the Conclave at *Perugia*, where he died, the Tenth Day after his Decease, pursuant to the Constitution of *Gregory X.* in order to proceed to a new Election. But they were immediately divided into Two Parties, equal in Power as well as in Number, and neither could be brought to yield to the other. At the Head of the One Party were Cardinal *Matthew Rossi*, of the Family of the *Ursini*, Dean of the Cardinal Deacons, and *Francis Caietan*, the Nephew of *Boniface VIII.* and Cardinal Deacon of *St. Mary in Cosmedin*. These were for electing an *Italian*, and One favourable to the Friends and Relations of *Boniface*. The opposite Party was headed by *Neapoleon*, likewise of the Family of the *Ursini*, Cardinal Deacon of *St. Hadrian*, and Cardinal *Nicholas de Prato*, whom the late Pope had created Cardinal, and preferred to the See of *Ostia*. These wanted a Pope who was either a Native of *France*, or a known Friend to *Philip the Fair*, and the *Colonna* Family, whose Protection that Prince had undertaken with uncommon Zeal. These different Views kept the Cardinals divided the remaining Part of the Year 1304 and about Four Months of the following Year 1305, when Cardinal *Nicholas*, Bishop of *Ostia*, proposed the following Temperament to Cardinal *Caietan*, viz. that his Party (Cardinal *Caietan's*) should name Three *Frenchmen*, or *Transalpines*, duly qualified for so high an Office, and that the opposite Party should be bound to elect One of the Three in the Term of Forty Days. This Proposal being agreed to by the Cardinals of both Parties, Cardinal *Caietan's* Party nominated Three Archbishops, who had been all created by *Boniface VIII.* and were known to be sworn Enemies to King *Philip*. The First of the Three was *Bertrand de Got*, a Creature of *Boniface*, who had preferred him first to the See of *Comminges*, and Five Years after to the Archiepiscopal See of *Bordeaux*. He was most zealously attached to the Memory of his Benefactor, and had

Agreement
between the
Two Parties.

had on many Occasions given remarkable Instances of his Aversion to the King. However Cardinal *Nicholas*, knowing him to be a Man of an unbounded Ambition, and One who would readily quit his own and join the *French Party*, to prevent any Opposition from that Nation or the King to his Promotion, thought it adviseable to consent to his Election. The Cardinals of his Party fell in with him, and he thereupon dispatched, with the utmost Secrecy, a trusty Messenger to acquaint the King with the Whole, and advise him to be reconciled with the Archbishop, who was yet quite ignorant of what passed in the Conclave.

Year of
Christ 1304.

The King wrote immediately a most friendly Letter to the Archbishop, desiring a private Interview with him, and appointing an Abbey in a Wood near *St. John d'Angeli* for the Place of their Meeting. Thither they both repaired at the Time agreed on, and the King, after exacting of the Archbishop an Oath of Secrecy, told him, that he had it in his Power to make him Pope; that his Consent alone was wanting to place him in the Pontifical Chair; and that he would consent to it provided he promised upon Oath to grant him Six Favours. At these Words the Archbishop threw himself, in the utmost Confusion, at the King's Feet, and begging Pardon for his past undutiful Behaviour, assured him, that since his Majesty was disposed, with unexampled Generosity, to return Good for Evil, he should think it his Duty, if raised by his Means to so high a Station, to employ the whole Power attending it in Behalf of him to whom he owed it. The King raised him, and, embracing him, specified the Favours he expected in Return for his Interest. These were, I. That he should grant the King a full and unlimited Absolution from all the Censures he might have incurred in the late Dispute with *Boniface*. II. That he should receive into Favour all who were any-ways concerned in the Proceedings against that Pope. III. That he should grant him the Tenths of all the Ecclesiastical Revenues in his Kingdom for the Space of Five Years, to make Amends for the Expences of his *Flanders War*. IV. That he should condemn the Memory of *Boniface*. V. That he should re-instate the Two Cardinals of the *Colonna Family*, should restore them to their former Condition, and create some of the King's Friends Cardinals. As for the Sixth Favour, the King would not specify it then, but would wait, he said, for a more proper Season, as it was to be kept inviolably se-

The Archbishop of Bourdeaux engages the King in his Interest.

What he promised to obtain the Pontificate.

Year of
Christ 1304.

cret. The Archbishop bound himself, by an Oath upon the Eucharist, to perform all and each of these Articles, delivering up to the King his own Brother and his Two Nephews as Hostages for his faithfully fulfilling them. The King, on his Side, bound himself by the like Oath to promote, to the utmost of his Power, his Election. And thus they parted good Friends.

Is elected.
Year of
Christ 1305.

The King upon his Return to *Paris* immediately dispatched a Messenger to Cardinal *Nicholas*, to acquaint him with what had passed in his Interview with the Archbishop, and desire him to communicate the Whole to the Cardinals of his Party, and proceed without Delay to the Election. The Cardinal let all of his Party into the Secret; and it was agreed, that they should hasten the Election, and should all concur with their Suffrages in electing the Archbishop of *Bordeaux*. The Cardinal notified accordingly to his Brethren of the opposite Party, that he and all of his Party were ready to proceed to the Election of One of the Three whom they had nominated. They all met the very next Day, when Cardinal *Nicholas*, after a short Discourse suited to the Occasion (in which no Mention, I suppose, was made of the Holy Ghost) elected in the Name of all of his Party *Bertrand de Got*, Archbishop of *Bordeaux*, the First of the Three they had nominated. His Election was applauded by both Parties, but out of very different Motives, the One believing him to be an Enemy, and the other knowing him to be a Friend, to the *French* King and his Kingdom; the *Te Deum*, &c. was sung by all with great Joy, and the new Pope proclaimed on *Whit-sunday* Eve, which in 1305 fell on the 5th of *June*. Such is the Account *John Villani* gives us of this Election in his History of *Florence*^k, and it has been translated out of the original *Italian* into *Latin* by St. *Antonine*^l.

His Birth,
Parentage,
Employ-
ments, &c.

The new Pope was the Son of *Berald de Got*, a Nobleman of *Aquitain*, and Lord of *Villardrau*, in the Diocese of *Bordeaux*, where the Archbishop was born. His Brother *Berald* was created Cardinal by *Celestine*, and translated from the See of *Lions* to that of *Albano*. *Boniface* VIII. sent him with the Character of his Legate à latere to conclude a Peace between the Kings of *France* and *England*. The present Pope was preferred by the same *Boniface* to the See of *Comminges* in 1295, and in the latter End of the Year 1299 translated to the See of

^k Lib. 8. c. 80.

^l Tit. 1. c. 1. part. 3.

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Bourdeaux. As he owed his chief Preferments to *Boniface*, the Friends of that Pope did not at all doubt but he would, if raised to the Apostolic See, revenge the Treatment his Benefactor had met with from the French King and Nation; the rather as his Family had been treated with great Severity by *Charles de Valois*, the King's Brother, in the War carried on by the Prince of *Aquitain* against the King of *England*, whose Subjects they were. But Cardinal *Nicholas*, who was well acquainted with him, knew he would sacrifice Friendship and Enmity as well as Gratitude to his Ambition.

Year of
Christ 1305.

The Archbishop was in *Poitou*, visiting his Diocese, when he received the News of his Election, but from thence he returned to *Bourdeaux* as soon as he received it, and entered that City on the 15th of *July*, attended by the neighbouring Bishops and Nobility, come to congratulate him upon his Promotion. As he had not yet received the Decree of his Election he continued to act only as Archbishop. But the Decree being brought and delivered to him on the 23d of *July*, he caused it to be published the next Day, and shewed himself to the People in all his Pontifical Ornaments, taking on that Occasion the Name of *Clement V*^m. The Decree was dated at *Perugia* the 5th of *June*, and with it was delivered a Letter from the College of Cardinals, dated the 8th of the same Month, begging his Holiness to come with all convenient Speed to *Perugia*, where they would all continue till his Arrival in order to be present at his Coronation. In answer to their Letter *Clement*, finding *Italy* was at this Time rent into so many Parties and Factions, and most of the States there engaged in War among themselves or with the neighbouring States, desired the Cardinals would dispense with his coming to *Perugia*, and at the same time ordered them to repair to *Lions*, to assist there at his Coronation. This Command greatly alarmed all the Cardinals, more especially the Friends of *Boniface* and Enemies of King *Philip*, as they now found that they had been over-reached by the opposite Party. For from the Pope's chusing to be crowned in *France* they concluded he intended to continue there; and consequently would strive to oblige in all Things that King. The Cardinals however all complied with the Order, except Two, whom their great Age prevented from undertaking so long a Journey. We are told, that Cardinal *Matthew Rossi*, One of the

Takes the
Name of
Clement V.

Orders the
Cardinals to
repair to
Lions.

^m Raymund. ad ann. 1305, Num. 5. Bernard. Guidonis ad eundem ann.

Heads.

Year of
Christ 1305.

H^eads of *Boniface's* Party, said in a private Conversation with Cardinal *Nicholas* while they were both upon the Point of setting out for *Lions*, *You have accomplished your Design of carrying the Court beyond the Mountains: I am acquainted with the Temper of the Gascons, and will venture to foretell that it will not return in haste to Italy* ⁿ.

Is crowned
at Lions.

The new Pope immediately acquainted, by his circulatory Letters, the Bishops and all the Christian Princes with his Promotion, and at the same time invited the Kings of *France*, *England*, and *Arragon*, to assist at his Coronation. St. *Antonine* supposes those Princes to have been present at that Ceremony; but he was certainly misinformed, no mention being made by the contemporary Writers of any King but *Philip* of *France*. In the latter End of *August* the Pope repaired to *Lions*, and, Two of the Cardinals having died on their Journey, he was there received by the rest. The King of *France* came some time after with his Brother *Charles de Valois*, and the Dukes of *Britany*, *Burgundy*, and *Lorrain*. The Ceremony was performed on the 14th of *November* in the Church of *St. Justus* at *Lions*, and from thence the Pope returned to his Palace on Horse-back with the Crown on his Head, his Horse being led first, a little Way, by the King on Foot, and afterwards by *Charles de Valois* and the Duke of *Britany*, likewise on Foot.

Several Per-
sally killed on
that Occasion.

But the pompous Procession was unexpectedly disturbed, and the Joy that appeared on every Face turned into Grief, by the Fall of an old ruinous Wall, upon which more People had crowded to see the Show than it could bear. The Wall fell just as the Pope passed by it, killed *Galard*, One of his Brothers, upon the Spot, and so bruised the Duke of *Britany*, *John II.* that he died in a few Days, as did many other Persons of Distinction, and great Numbers of the common People. *Charles de Valois* was very much hurt, but recovered. The King, who rode close by the Pope, and the Pope himself, had the good Luck to escape unhurt. But his Holiness in the Fright fell from his Horse, and the Crown being struck off his Head by the Fall, a Carbuncle of inestimable Value was lost ^o. Under such Auspices, say the *Italian* Writers, was the Holy See translated from *Italy* to *France*, from *Rome* to *Avignon*, where it remained for the Space of Seventy Years and upwards. The Stay of the Popes there proved very prejudicial to *Italy*, and is therefore stiled by the *Italians* the *Babylonish Captivity*; and it lasted

ⁿ Antoninus ubi supra.

^o Bernard. Guido. ibid.

the same Number of Years. On *St. Clement's Day*, the 23d of *November*, the Pope celebrated Mass with great Solemnity, and gave a grand Entertainment to the Cardinals, which ended not much better than the Procession: For a Quarrel arising between the Attendants of the Pope and those of the Cardinals, a great Deal of Blood was shed on both Sides. This too, says *Matthew of Westminster*, was looked upon as prognosticating some great Evil. That Author adds, that *Edward*, King of *England*, presented the new Pope with all the Utenfils for his Chamber and his Table of the purest Gold p.

Year of
Christ 1305.

Clement's first and chief Care, after his Coronation, was faithfully to perform the Promises he had made to the *French King*, and he began with granting him a full and unlimited Absolution from all the Censures he might have incurred, on any Account whatever, in his Dispute with *Boniface*. This was the First of the Six Favours the King had demanded; and the Pope soon after granted him the Fourth, creating, on the 15th of *December* of the present Year 1305, Ten Cardinals, all Natives of *France*, except One *Englishman*, *Thomas*, King *Edward's* Confessor, and restoring the Two Cardinal *Colonnas* to their former Condition, or rather creating them anew, and declaring them capable of being even raised to the Pontifical Dignity q. From *Clement's* Letters it appears, that in Process of Time he conferred on Cardinal *James Colonna* the Dignity of Archpriest of *St. Mary the Greater*, and that of Archpriest of *St. John Lateran* on *Peter Colonna*, his Nephew.

Absolves the
King, creates
Ten Cardi-
nals, all
Frenchmen,
and restores
the *Colonnas*.

In the Beginning of the following Year 1306 the Pope granted to the King, pursuant to his Promise, the Tenths of all the Ecclesiastical Revenues in his Kingdom for the Space of Five Years; which was the Third Favour *Philip* had asked. On the 1st of *February* of the same Year he revoked and declared null the Bull of *Boniface Clericis Laicos*, &c. spoken of above, and with it the Bull *Unum Sanctum*; by which it was pronounced, defined, and declared, that the Kingdom of *France*, and of course all other Kingdoms, was subject to the See of *Rome* in Temporals as well as in Spirituals r. He likewise absolved the King from all Obligation of restoring what he or his Ministers had extorted from the Clergy, during his War in *Flanders*, for the Defence of the Kingdom s.

Other Fa-
vours grant-
ed to the
King.

Year of
Christ 1306.

p Westmonast Hist. ad ann. 1305.
cil. Lab. tom. 11. p. 1499.

q Bernard. Guido in Vit. Clement.

r Con-

s Ibid.

Year of
Christ 1307.

The Pope re-
moves from
Bordeaux
to Poitiers.

The King
urges the
Condemna-
tion of the
Memory of
Boniface.

In 1307 the Pope removed with his Court and all the Cardinals from *Bordeaux* to *Poitiers*, and there resided from the Month of *March* of the present Year to the latter End of *August* 1308. During his Stay in that City the King desired a private Interview with him upon Affairs, he said in his Letter, of the utmost Importance. As the King offered to come in Person to *Poitiers*, the Pope appointed the 1st of *April* for the Time of their Meeting, when he should have dispatched the Affairs which he was then engaged in, and be at Leisure to attend his Majesty. But being in the mean time taken ill, he put off the Conference till the 7th of the same Month, when the King came and privately disclosed to him the Sixth Favour, which he had not yet specified, but his Holiness had before his Promotion bound himself by a solemn Oath to grant. The Favour was, that he should cause the Name of *Boniface VIII.* to be erased out of the Catalogue of Popes, his Body to be taken out of the Grave and publicly burnt, as it could be proved by the Testimony of his own Clerks that he was infected with Heresy, and besides guilty of many enormous Crimes. This Demand alarmed beyond Expression the Pope and the Cardinals, but most of all the Pope, apprehending, that his secret Intrigues and Agreement with the King, which he had industriously concealed, might come to light. He therefore advised with Cardinal *Nicholas*, who was, as we have seen, privy to the Whole, how to proceed at so nice and critical a Juncture; and, by his Advice, as the Cardinal never wanted Expedients, he returned the following Answer to the King; that to condemn *Boniface* as a Heretic would be declaring the Promotion of the Cardinals whom that Pope had created, and by whom he himself had been elected, to be null, as well as all his other Acts, and that his own Election would thus be disputed, and the Validity of all his Bulls in Favour of the King and the Kingdom of *France* be called in Question. He added, that a Pope could not be condemned till he was lawfully accused and convicted before a General Council, which he would soon assemble, that the Condemnation of *Boniface*, should he be found guilty, might redound to his greater Ignominy, and the King's greater Glory. Thus *Villani*, and after him *St. Antonine*†. But concerning this Demand the many Writers of this Pope's Life are all quite silent, some supposing the Sixth Favour asked by the King and promised by the Pope to have been, the Suppressing

† Villani, l. 8. c. 91. & Antonin. part. 3. tit. 21. c. 1.

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of the Order of the *Knights Templars*, which was done, as we shall see, at the Pursuit of the King in the Council of *Vienne*. Others will have the reserved Favour or Demand to have been the Translating of the Empire from the *Germans* to the *French* in the Person of *Charles de Valois*, the King's Brother. But *Ptolomy* of *Lucca*, who lived at this Time, seems to confirm what we read in *Villani*, saying the King demanded what he had no Right or Title, even as a King, to demand; which Words have been understood by the modern Writers as alluding to the Condemnation of the Pope. Be that as it may, the Pope, to keep the King in good Humour, issued a Bull, dated at *Poitiers* the 1st of *June*, in the Second Year of his Pontificate, that is, in the present Year 1307, whereby he not only granted him a more full Absolution from all the Censures he might have incurred till that Time, but forgave and absolved *Nogaret*, and a Knight named *Reginald Supinus*, who had been concerned with him in seizing and imprisoning *Boniface*, upon Condition they expiated their Crime, by humbly submitting to the Penance that Three Cardinals, whom he names, should impose upon them^t.

Year of
Christ 1307.

A full Ab-
solutio granted
to the
King.

The following Year 1308 *Albert* of *Austria*, Emperor, or King of the *Romans*, being treacherously killed by the Duke of *Suevia*, his own Nephew, *Philip* wanting to have the Empire translated from the *Germans* to the *French*, as it had been transferred from the *French* to the *Germans*, resolved to apply to the Pope in Behalf of his Brother *Charles de Valois*. This Resolution was approved in the King's Council, and it was agreed that it should be kept secret, and the King should repair in Person to *Poitiers* with his Brother, attended by the chief Nobility of the Kingdom, and propose the Affair to the Pope before he had the least Notice of it, or could be biassed by the Enemies of *France* against it. But the Whole was privately discovered to the Pope, who had his Spies in all Courts, by One of the King's own Council. *Clement* was, on the one Hand, unwilling to disoblige the King and the whole *French* Nation. On the other he apprehended, and not without Reason, that should the *French*, already a very powerful Nation and Lords of *Sicily*, become Masters of the Empire, the Liberty of the States of *Italy*, and above all of the Ecclesiastical State, would be in much greater Danger from them than from the less powerful *Germans*. Be-

*Albert, King
of the Ro-
mans, mur-
dered.*

Year of
Christ 1308.

^t Apud Raynald. ad ann. 1307.

Year of
Christ 1308.

*The Duke of
Luxem-
bourg, re-
commended
by Clement,
is elected in
his Room.*

*The Lateran
Church
burnt; but
rebuilt by
Clement.*

ing therefore at a Loss what Party to take, he had Recourse to his Oracle Cardinal *Nicholas*; and the Advice the Cardinal gave him was, to write privately to the Electors, who had met some time before, but could not agree among themselves, to recommend to them *Henry*, Duke of *Luxembourg*, and command them to proceed, without further Delay, to the Election. Thus was the Duke elected by a great Majority within the Term of Eight Days after they received the Pope's Command. The unexpected News of the Election surprised the King, and he complained of it to the Pope, discovering to him on that Occasion his Design. But *Clement* threw the whole Blame upon the King; who had not acquainted him with it sooner^u. However the King, adds the Historian, suspecting the Pope had not dealt fairly with him, was never afterwards perfectly reconciled with him.

While *Clement* still continued at *Poitiers*, he was informed by several Letters from *Rome*, that in the Night preceding the 6th of *May*, the *Lateran* Basilic, and the Patriarchal Palace adjoining to it, had been destroyed by Fire, nothing remaining of that stately Temple but the Chapel, called *Sancta Sanctorum*, where were kept the Heads of the Apostles *St. Peter* and *St. Paul*^w. The Pope immediately dispatched *Isarnus*, Archbishop of *Thebes*, to *Rome*, with an immense Sum of Money, charging him, and with him Cardinal *James Colonna* and the other Cardinals then at *Rome*, to spare no Expences in rebuilding that Church and restoring it to its ancient Splendor. His Letter to Cardinal *Colonna* is dated at *Poitiers* the 11th of *August* 1308^x. He wrote at the same time to *Charles*, King of *Sicily*, requiring him to cause what Timber should be wanted to be cut in the Forests that belonged to the Church in his *Italian* Dominions, and order it to be conveyed to *Rome*^y. He likewise granted great Indulgences to all who should any-ways assist in carrying on the Work, or contribute to it. Thus was the Loss in a very short Time repaired, and a new Church built far more magnificent than the old One. *Ptolomy* of *Lucca*, who lived at this Time, tells us, that the *Roman* Matrons distinguished themselves on that Occasion in a very remarkable Manner, drawing, with the Assistance of some religious Men, the Carriages loaded with the necessary Materials into the Church, lest it should be profaned by the Brute Animals^z.

^u Villani, ubi supra, c. 100. ^w Idem ibid. c. 97. ^x Raymund. ad eund ann. 8.
^y Bzovius in Vit. Clement. Num. 12. ^z Ptol. Luc. in Vit. Clement.

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Clement was taken dangerously ill, as has been said, at *Poitiers*. But fortunately for him *Henry*, Duke of *Luxembourg*, afterwards Emperor, had sent a very skilful Physician, named *Peter*, to obtain of his Holiness the then vacant See of *Mentz* for *Baldwin*, the Duke's own Brother. By him the Pope was attended in his Illness, and being perfectly recovered, preferred his Physician to the Archiepiscopal See, alleging that *Baldwin* was too young to be trusted with so great a Charge, and it was fit that the Cure of Souls should be committed to one so expert at curing the Body, the rather, as *Peter* was a Man in other Respects of an unblemished Character. However, to satisfy the Duke, he some Time after raised his Brother to the Archiepiscopal See of *Treves*.

Year of
Christ 1308.

Clement
raises a Phy-
sician to the
See of *Mentz*.

In the End of the present Year the Pope resolved to quit the Dominions of King *Philip*, in order to redeem himself from the Importunity of that Prince applying daily to him for new Grants and Favours, and fix his Residence at *Avignon*, at that Time subject to *Charles*, King of *Sicily*. He accordingly ordered the Cardinals to repair to that City by the Octave of the *Epiphany*, or the 13th of *January* of the following Year 1309, and in the mean time dismissed them, and gave them Leave to retire whither they pleased. He returned himself to *Bordeaux*, as appears from several of his Letters written in the Months of *September*, *October*, and *December*, dated at different Places of that Diocese. He kept his *Christmas* at *Toulouse*; went from thence to *Comminges*, of which City he had been formerly Bishop, and there, on the 16th of *January* 1309, translated, with great Pomp and Solemnity, the Remains of *St. Bertrand*, who had been Bishop of the same City, had died in 1123, and had been canonized. The Pope himself carried the Remains of the holy Bishop in his Arms, and deposited them near the high Altar in a Coffin which he had caused to be made, and to be very richly adorned at his own Expence. From *Comminges* he proceeded to *Avignon*, and arriving in that City early in the Spring, found all the Cardinals there.

Transfers
his See to
Avignon.

Year of
Christ 1309.

The First Exploit of *Clement* after his Arrival at *Avignon* was to excommunicate the *Venetians*, and that on the following Occasion. *Azo d'Este*, Marquis of *Ferrara*, dying in the Beginning of *August* 1308

The Veneti-
ans seize the
City of *Fer-
rara*.

* Serarius. Hist. Mogunt. l. 3.

Year of
Christ 1309.

Are excom-
municated by
the Pope.

Their Army
defeated, and
the City reco-
vered.

without lawful Issue; his Brother *Francis d'Este* and his natural Son *Fliscus* quarrelled about the Succession, and by their Quarrel divided the whole City into two opposite Parties. The *Venetians* availed themselves of that Division, and attacking unexpectedly the Place, made themselves Masters of it. But the Ground upon which the City stood had originally belonged to the Apostolic See, and the City itself had been subject, said the Pope in his Bull, ever since its Foundation, to the *Roman Pontiffs*. *Clement* therefore, thinking it his Duty to ascertain the Rights of his See, after several Monitories, to which no Regard was paid by the *Venetians*, ordered them at last, on Pain of Excommunication, to withdraw their Troops from the City and its Territory within the Term of Thirty Days. But the *Venetians* paying no more Regard to this than to his Holiness's other Monitories, the Pope on *Maundy Thursday*, which in 1309 fell on the 27th of *March*, thundered out a most dreadful Bull against them. For by that Bull the *Venetians* were all excommunicated with their Doge and other Magistrates; their City and all the Places subject to the Republic on the Continent were put under an Interdict; the Inhabitants were declared infamous and incapable of making any Will; their Dominions, Territories, and Possessions were given to any who should seize on them; their Subjects were absolved from their Allegiance; all were forbidden, on Pain of Excommunication, to sell any thing to them, even the Necessaries of Life, or to buy any thing of them, or to enter into any Alliance offensive or defensive with them; all the Privileges granted to them by the Apostolic See were revoked; their Descendents were excluded to the Fourth Generation from all Ecclesiastical Offices, Dignities, and Preferments; and lastly, the Bishops and the Clergy, both secular and regular, were commanded to withdraw from the Territories of the Republic in Ten Days, leaving only a small Number of Priests to administer Baptism to the Infants, and absolve the Adult at the Point of Death ^b. The Pope wrote at the same time to the Kings of *Sicily*, *Spain*, *France*, and *England*, to seize on the Persons as well as the Effects of all the *Venetians* in their Dominions.

But these were all *Bruta Fulmina*. The *Venetians* still kept *Ferrara*, nay and grossly insulted the Pope's Nuncio, treating him as a Spy,

^b Bernard. Guid. in vit. Clement. et apud Raynald, ad ann. 1309. num. 8. et Bzovium, num. 2.

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and driving him as such out of the City. His Holiness therefore, finding his spiritual Arms proved so ineffectual, resolved to employ the temporal. He caused accordingly a Crusade to be preached in *France*, with the usual Indulgences, against the *Venetians*, as Enemies to the Church; and having by that Means raised a considerable Body of Troops, he sent them into *Italy* under the Command of *Arnold de Pelagrué*, Cardinal of *St. Mary in Porticu*, a near Relation of his. The Cardinal, on his Arrival in *Lombardy*, prevailed upon most of the Cities there, jealous of the growing Power of the *Venetians*, and likewise upon the *Florentines*, to join him against them. His Army being thus greatly reinforced, he marched against the Enemy then encamped at *Francolino* on the Banks of the *Po*, attacked them and put them to Flight, with the Loss of Five or Six thousand of their best Troops. From the Field of Battle the Cardinal led his victorious Army against the City of *Ferrara*, and, notwithstanding the obstinate Resistance he met with, took it by Storm on *St. Austin's Day*, the 28th of *August*, and obliged the Inhabitants to acknowledge themselves Vassals of the Apostolic See, and swear Allegiance to *Clement*, and his lawful Successors in that See.

Year of
Christ 1309.

The following Year 1310 died on the 5th of *May* *Charles II.* King of *Sicily*, and upon his Death a Dispute arose about the Succession between *Robert* the deceased King's Son, and *Charles* or *Carobert*, the Son of *Charles Martel*, King of *Hungary*. As *Charles Martel* was King *Charles's* eldest Son, and had, as such, an undoubted Right to the Kingdom, *Carobert* claimed it as that Prince's eldest Son, and consequently Heir to all his Rights and Dominions. The Case was disputed at *Avignon* before the Pope and the College of Cardinals by the ablest Civilians of the Time, and their Pleadings are to be met with among the Works of *Lucas di Penna* and *Matthew d'Afflitto*. But the Pope and the Cardinals, paying no Regard to the Arguments in Favour of *Carobert* founded upon hereditary Right, adjudged the Kingdom to *Robert*, then Duke of *Calabria*, for the Two following Reasons: 1. Because it was expedient for the Peace of *Italy* and the Good of the Church, that the Kingdom of *Sicily* should be governed by a Prince, who had distinguished himself both in Peace and War, and was perfectly well acquainted with the Temper and the Manners

Robert the
Son of
Charles the
Lame crown-
ed by the
Pope King of
Sicily.

Year of
Christ 1310.

• Villani, l. 8. c. 103. 115. et Ptol. Luc. in vit. Clement.

• In tit. de Success.

Year of
Christ 1310.

of his Subjects, and not by a Child (for *Carobert* was yet very young) utterly unacquainted with both. They added, that as the *Hungarians* would not suffer their King to reside out of their Kingdom, he would be obliged to commit the Government of *Sicily* to his Ministers, which would probably be attended with great Disturbances. Their other Reason was, that in 1292 *Boniface VIII.* had decreed, with the Consent and Approbation of the late King, that to prevent the Disturbances that the Princes of the Blood Royal might raise upon his Demise about the Succession, the eldest of those who were then the next of Kin to him should succeed as lawful Heir to the Crown. *Charles* left Three Sons behind him, viz. *Robert*, Duke of *Calabria*, and the Two Princes of *Taranto* and *Achaia*; and it was chiefly in virtue of that Constitution that the Duke of *Calabria*, the eldest of the Three, claimed the Crown and obtained it. The Point in Dispute being thus decided, *Robert* was crowned at *Avignon*, by the Pope himself, on the First Sunday of *August* of the present Year, taking the same Oaths as his Father and Grandfather had taken on the same Occasion *. It is observable, that King *Robert*, in all his Edicts and other public Writings, constantly stiled himself *Robertus Primogenitus*, &c. to shew that the Crown had fallen to him as the eldest of the late King's surviving Sons, and nearer of Kin to him than *Carobert*.

King Philip
urges anew
the Condem-
nation of *Boniface*.

In the mean time the King of *France* revived his Prosecution against the Memory of *Boniface*, pressing the Pope anew to expunge his Name out of the Catalogue of Popes, as it could be proved by unexceptionable Witnesses that he had been guilty of many most enormous Crimes, and among the rest of Heresy. *Clement* therefore, finding the King could by no Means be prevailed upon to drop the Prosecution, summoned, by a Bull dated the 13th of *September*, the Accusers of *Boniface*, as well as his Advocates and Defenders, to appear at *Avignon* on the First Sunday in *Lent* of the following Year 1310. The chief Accusers of *Boniface* were *Nogaret* and *de Pleffis*, and both appearing at the Time appointed, charged him with Heresy, Simony, Murder, unnatural Lust, and many other shocking Crimes, producing a great Number of Witnesses to prove them. On the other hand, Cardinal *Caictan*, the accused Pope's Nephew, undertaking his Defence, produced as many Witnesses of his Innocence as his Prosecutors had

His Accusers
and Defend-
ers heard by
the Pope and
the College of
Cardinals.

* Bernard. Guidon. et Raymund. num. 19. Villani, l. 8. p. 112.

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done of his Guilt, charging them at the same time with the Murders they had committed at *Anagni*, when they seized the Pope, with plundering his Palace, and carrying off the Treasure of the Church. The Trial lasted till the latter End of the Year 1310, when the Pope, unwilling to condemn *Boniface*, on Account of the Scandal it would give to the whole Christian World, and loth to absolve him, lest he should thereby disoblige the King, wrote most pressing Letters to *Philip*, entreating him, as he tendered the Honour, Welfare, and Peace of the Church, to suffer the Whole to be for ever buried in Oblivion. The King yielded at last, and by a Letter dated at *Fons-bliaudi*, or *Fontainebleau*, in *February* 1311, left the whole Affair to be determined by his Holiness, in what Manner he should think best, promising to acquiesce in his Judgment and Decision. In Answer to this Letter the Pope, after bestowing the highest Commendations upon the King, ascribes his Proceedings against *Boniface* to his Zeal for the Purity of the Catholic Faith; excuses him as having been no ways concerned in the taking and imprisoning of that Pope, which, he says, was done without his Command, and quite unknown to him; revokes anew and annuls all Decrees and Constitutions that had been issued from the Beginning of the Dispute till that Time, and might be in the least prejudicial to the King, the Kingdom, or the Subjects of *France*, and restores all Things to the Condition they were in at the Commencement of the Quarrel. He farther ordered all Writings relating to that Controversy, whether for or against *Boniface*, to be expunged out of the Registers of the *Roman* Church; and all who had any such Writings in their Possession, whether Copies or Originals, to destroy them, on Pain of Excommunication, within the Term of Four Months, without communicating them in the mean Time to, or suffering them to be transcribed by others. This Letter, or rather Diploma, is dated at *Avignon* the 27th of *May*, in the Sixth Year of *Clement's* Pontificate, that is, in 1311^f. Thus were all the original Pieces relating to that Controversy destroyed; and hence those that were published at *Paris* in 1655, from an antient Manuscript in the Library of *St. Victor* in that City, are by many looked upon as spurious.

Year of
Christ 1310.

The King prevailed upon
to refer the
whole Affair
to the Pope.
Year of
Christ 1311.

† Apud Raynald. ad hunc ann. num. 26. et Bernard. Guid. in vit. Clement.

The

Year of
Christ 1311.
Nogaret ab-
solved.
What Pe-
nance imposed
upon him.

The Pope in all his Bulls, granting Absolution to such as had been accessory to the Violences committed against *Boniface*, had excepted *Nogaret*, *Sciarra Colonna*, and all who had been immediately concerned in seizing the Pope, and plundering his Palace. However, to gratify the King, interceding in Behalf of *Nogaret*, he absolved him by a Bull, dated the 28th of *May*, from all the Censures he might have incurred, enjoining him, by way of Penance, to go in Pilgrimage to Seven Sanctuaries, all mentioned in the Bull, and among the rest to *St. James of Compostella*, and then to pass over with Horses and Arms to the Holy Land, and serve there the rest of his Life, unless he obtained Leave of the Apostolic See to return. The King, says *Ptolomy of Lucca* who lived at this Time, was so well pleased with the whole Conduct of the Pope, that he ordered 100,000 Florins to be paid into the Apostolic Chamber to reward him for the Trouble this Affair had given him, and the Pains he had taken happily to determine so long a Dispute to the Satisfaction of both Parties ^b.

Second Pro-
motion of
Cardinals.

Clement, to oblige the King still more, created about this Time Five new Cardinals, all *Gascons* recommended to him by the King; which gave no small Offence to the *Italians*, not one of that Nation having yet been preferred by him to that Dignity.

The Council
of Vienne the
Fifteenth
General
Council.

The Pope, when pressed by the King to condemn the Memory of *Boniface*, had alleged, as we have seen, that a Pope could not be condemned, unless accused and convicted in a General Council; and to gratify the King, he had, by his Letters dated at *Poitiers* the 12th of *August* 1308, appointed one to meet at *Vienne* in *Dauphiny* on the 1st of *October* 1310. But being employed all that Year in settling the Affair of *Boniface* with the King, to avoid its being canvassed in a General Council, he put off their Meeting till the 1st of *October* of the following Year 1311. As the City of *Vienne* was not then subject to the *French* King, the Pope chose it, says *Villani*, that the Fathers, being under no Awe from that Prince, might speak their Minds more freely ^c.

First Session.

The Council consisted, according to some, of Three hundred Bishops and upwards; but, according to others, of no more than One hundred and Fourteen, among whom were the Two *Latin* Patriarchs of *Alexandria* and *Antioch*. Most of the Bishops, who assisted not in Person,

^a *Idem* *ibid.* et *Ptol. Luc.* in vit. *Clement.* ^b *Idem.* *ibid.* ^c *Villani*, l. 8. c. 91.

sent their Deputies, and most of the Princes their Embassadors. The ^{Year of} Kings of *France* and *Navarre* were present in Person after the First ^{Christ 1311.} Session, attended by the Flower of the Nobility of both Kingdoms. The Pope repaired from *Avignon* to *Vienne* about the Middle of *September*, and on the 16th of *October* opened the Council with a Speech, acquainting the Fathers with the Motives that had induced him to assemble them: And these were, 1. To determine, with their Advice, the Affair of the *Knights Templars*, charged with many enormous Crimes. 2. To procure immediate Relief and Supplies for the Christians in the Holy Land. 3. To reform the Manners of the Ecclesiastics, and restore the decayed Discipline of the Church.

The Second Session was not held till the 3d. of *April* of the following Year 1312, the Pope and the Cardinals being entirely taken ^{Second Ses-} up, during the whole Winter, in examining the Accusations and the ^{sion.} Proofs of the Accusations brought against the *Knights Templars*. That ^{Year of} military Order was founded in 1118 by the Two Knights *Hugh de* ^{Christ 1312.} *Paganis* and *Geoffery* of *St. Omer*, and in 1128 approved and confirmed by the Council of *Troyes*. When they were yet but few in Number, *Baldwin II.* King of *Jerusalem*, allowed them an Habitation in the Palace near the Temple, and from thence they were stiled *Knights of the Temple*, or *Knights Templars*. They were instituted to guard the Roads, and protect the Pilgrims that went to visit the Temple, and other holy Places at *Jerusalem*. They soon became very numerous, ^{Charge} and as they distinguished themselves in a very eminent Manner in all ^{brought a-} the Wars with the Infidels, immense Legacies were left them, and ^{gainst the} Houses built for them in all Christian Kingdoms. Being thus possessed ^{Knights} of great Wealth, all the Vices that naturally attend Wealth and Power ^{Templars.} crept by Degrees into the Order, and many gross Abuses and Irregularities prevailed among them. However, as their Order was looked upon as a Bulwark against the Infidels, the Vices of Particulars were connived at by the Popes and the secular Princes. But in the very Beginning of *Clement's* Pontificate the whole Order was accused of the most shocking Crimes, Their Accusers were Two of their own Body, the Prior of *Montsaucon* in the Province of *Toulouse*, and One called *Natto-Dei*, a Native of *Florence*. These being condemned for

* Idem, l. 9. c. 22. Marius Belga et continuator Nangii ad ann. 1311.

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their Crimes, turned Informers against their Brethren, hoping to escape by that Means, as they actually did, the Punishment which they had been sentenced to undergo. The Crimes they declared and attested upon Oath, as common to the whole Order, appeared at first to King *Philip*, their chief Prosecutor, to exceed all Belief. However, spurred on by his Aversion to the *Templars* in general, and to *John Molay* the Grand Master in particular, pretending they had under-hand encouraged an Insurrection during his War in *Flanders*, he ordered the Two Informers to be strictly examined, and their Depositions to be committed to Writing. They deposed, that every Knight was required, when admitted into the Order, to deny Christ, to spit upon the Crucifix, and adore an Idol presented to him for that Purpose by the Person who received him, that all Commerce with Women was forbidden, but unnatural Lust, in the Order, permitted, approved, and encouraged. The other secret Rules of the Order, as well as the Ceremonies, said to have been practised by every Knight at the Time of his Admission, are such as no one can hear or read without Horror. The King, in his Letter to the Pope, owned the Crimes to be too atrocious to deserve Credit, but at the same Time sent a private Order to the Magistrates, in the different Provinces throughout the Kingdom, to arrest all the *Templars*; and they were all accordingly arrested on the same Day.

*They are all
arrested on
the same Day
in France.*

*The Charge
owned by
many.*

The next Step the King took in this Affair was to have the Prisoners separately examined with respect to the Heads of the complicated Charge brought against them; and that Business he committed to *William Paris*, a *Dominican* Friar, and Inquisitor-General for the Kingdom of *France*. Several hundreds were examined at *Paris* by the Inquisitor himself, and by his Deputies in the different Provinces; and all but Seventy-four confessed most of the Crimes their Order was charged with. The renouncing of Christ at the Time of their Admission was denied even by some who had owned every other Article of the Charge. But one *Gonneville*, who had been admitted into the Order in *England*, being interrogated upon that Head, declared, that at the Time of his Admission he was required to deny Christ, and that upon his appearing not a little shocked at such a Request, the Superior told him, that it was a Custom approved by the Order; that it had been introduced by a Grand Master, who having been unfortunately taken Prisoner by the Sultan, could obtain his Liberty upon no other Condition; and that

that it might therefore be safely complied with. In a Provincial Council held at *Paris* by the Archbishop of *Sens*, One hundred and Thirty-one Knights were examined, and most of them pleaded guilty, confessing the Crimes which their Order was accused of. But Fifty-nine afterwards retracted their Confession, declaring that they knew nothing amiss of the Order; that it was innocent of the Crimes which it had been charged with by Two base Renegadoes, who, to earn Impunity for themselves, had impeached all their Brethren; that every Article of the Charge was absolutely false, and entirely groundless; and that they themselves, knowing them to be so, had nevertheless attested them as true, to avoid the Punishment they were threatened with if they denied them. As they persisted in their Retraction, the Council sentenced them to be burnt alive as relapsed Heretics; and that cruel Punishment they underwent with the greatest Firmness and Constancy, declaring amidst the Flames the Innocence of their Order, begging Pardon of God and the World for the Injustice they were guilty of in defaming their innocent Brethren, and hoping that their dying for the Truth would, in some Degree, atone for their witnessing so many Falshoods.

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Christ 1312.

*Some retract
their Confes-
sion, and per-
sist in their
Retraction.*

The King had from the Beginning acquainted the Pope with the Depositions of the Two Informers, and with his having caused all the Templars throughout his Dominions to be thereupon arrested, in order to their being examined by proper Judges concerning the Crimes deposited against them. The Charge appeared at first to the Pope and the whole College of Cardinals altogether incredible; nay, it was even suggested by some of the Cardinals that, as the King was known to be no Friend to the Templars, he might be actuated, in proceeding against them, by very different Motives from those of Justice or Religion; that it was repugnant both to Justice and Religion to arrest and confine, as guilty, a whole Order of Men, upon no better Evidence than that of Two Criminals unworthy of Credit, as being themselves convicted of most enormous Crimes, and that in Consideration of the eminent Services they had rendered to the Christian Religion, his Holiness ought to take them into the Protection of the Apostolic See, till the Crimes alleged against them were proved by more unexceptionable Witnesses. The Pope seemed inclined, in Compliance with this Advice, to put a Stop, for the present, to the Prosecution. But in the

*The Sentiments of some
Cardinals
concerning
this Prosecution.*

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*The Pope
gained over
by the French
King.*

mean Time one of the Templars, a Man of Rank, who had been arrested with the rest, being privately examined by the King himself, owned the Charge, with respect to the principal Articles, to be true. The King sent him immediately to the Pope, in whose Presence he confirmed, being examined by his Holiness himself and Five Cardinals, what he had declared to the King. We are told that a Knight Templar of the Pope's own Court, finding the Irregularities of the Order were come to Light, ingenuously confessed them to his Holiness, and obtained Absolution. However that be, the Pope resolved to have the Affair thoroughly examined, and in order thereunto empowered first the Inquisitors, and afterwards the Bishops to proceed against them in their respective Provinces, reserving to himself the Trial of the Grand Master, and of some other Persons, whom he named, of great Distinction in the Order. In *France* most of them owned the enormous Crimes alleged against them; but some died in the Flames, as we have seen, protesting against the Depositions of their Brethren, as extorted by Fear or Promises, and declaring, with their last Breath, their own Innocence, and that of the Order.

*The Templars
every where
arrested.*

The Prosecution was carried on, by the Pope's Order, in other Countries and Kingdoms, as well as in *France*. In *England* the Templars were all arrested on the same Day, and being examined in a Synod that was held at *London*, and sat Two whole Months, many of them confessed the Crimes they were charged with. They were in like Manner arrested, at the pressing Instances of the Pope and the *French* King, in the different States of *Italy*, and the different Kingdoms of *Spain*. But when examined by the Inquisitors and the Bishops, most of them every where solemnly declared, that they knew nothing of the many Crimes and execrable Practices that were said to be not only permitted, but approved by the Order; that their being required, at the Time of their Admission, to deny Christ, and worship an Idol, was a mere Invention of their Enemies; that they had ever distinguished themselves above all others in the Defence of Christ and his holy Religion; that no Order of Men was so much dreaded as theirs by the Enemies of both; that many Thousands of them had defended, and all were ready to defend, the Christian Religion at the Expence of their Lives; that many of their Brethren were kept at that very Time in Slavery amongst the Infidels, from which they might redeem themselves by denying

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denying *Christ*, but chose rather to live and die in Chains and Misery than purchase their Liberty at so dear a Rate, &c. These Reasons were hearkened to by their Judges, and thought to over-balance all the Depositions against them. However, as a General Council was soon to meet, they thought it adviseable to leave the final Determination of the whole Affair to that Council. It appeared, on Occasion of these Enquiries, that many of the *Templars* led most lewd and debauched Lives; perhaps not more lewd and debauched than are led by another Military Order still subsisting; but the Charge lay against the Order in general, and not against Particulars.

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In most
Places plead
not guilty,
and the Af-
fair referred
to the Coun-
cil.

The Council met, as has been said, at *Vienne* on the 1st of October 1311, and the First Session being held on the 16th of the same Month, the Pope, the Cardinals, and some of the Bishops were wholly employed from that Time to the 3d of April 1312 in examining the Proceedings that had been transmitted to them from the different Provinces and Kingdoms against the *Templars*. As the Accused had, in most Places, appealed to the Council, some of the Bishops, admitted to these private Conferences, were of Opinion, that they ought to be heard, as well as their Accusers, by the Fathers of the Council, and the whole Affair left to their Determination, as that was One of the Motives that had induced his Holiness to assemble them. But others, and amongst the rest *William Durant*, Bishop of *Mende*, a Man universally esteemed for his Learning, thinking the Crimes charged upon the Order sufficiently proved, were for the Pope's suppressing it by his own Authority, as they were, being a Religious Order, immediately subject to the Apostolic See. During these Consultations arrived at *Vienne* King *Philip*, with his Three Sons, *Lewis*, King of *Navarre*, *Philip*, and *Charles*, and most of the Nobles of the first Rank in the Kingdom. He had several private Conferences with the Pope, the Result of which was a Bull, destroying and annihilating for ever, to use the Expression of the Historian, the Order of the *Templars*!

The Order
suppressed by
the Pope in a
private Con-
sistory.

The Bull was dated the 22d of *March*, but was not published till the 3d of *April*, the Time appointed for the Second Session. The Bishops being met, the Pope gave them a succinct, but very partial, Account of the Proceedings against the *Templars*, pretended the Crimes they were charged with, atrocious and incredible as they were, to have been

The Bull sup-
pressing it
communicated
to the
Council.

¹ Bernard Guid. ad ann. 1312.

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proved by unexceptionable Witnesses and owned by themselves, exaggerated the Scandal they had given to the whole Christian World, nay, and to the very Enemies of the Christian Name; and then, without consulting the Bishops, ordered his Bull to be read, saying, he did not doubt but they would concur with him in the Resolution he had taken of delivering the Church from so wicked, so dangerous, and so hurtful a Set of Men. As the King, who had that Affair greatly at Heart, says the Historian, was present at this Session with his Three Sons, the Bull was received with great Applause, and approved by the whole Assembly^m.

What ordained
by that
Bull.

By that Bull all were forbidden, upon Pain of Excommunication, to enter thenceforth into the Order of the *Knights Templars*, or to wear their Habit; such as persisted in denying the Crimes charged upon them were to be judged by the Bishops in their Provincial Synods, and punished according to the Nature of the said Crimes; but they who confessed them, and seemed truly penitent, were to be forgiven, and to be maintained, quitting their Habit, in the Houses where they had made their Profession, out of the Revenues of the said Houses. As for the immense Wealth the Order was possessed of throughout Christendom, their Immovables, or real Estates, were, by a Bull dated the 2d of *May*, given to the *Knights Hospitalers*; and it was ordained, that they should in the Term of One Month be every-where put in Possession of them, except in the Kingdoms of *Castile*, *Aragon*, *Portugal*, and *Majorca*, where the Princes were allowed to enjoy the Revenues of those Estates till they had driven the *Moors* out of their respective Kingdoms.

The cruel
Fate of the
Grand Master.

As the Pope had reserved to himself the Judging of the Grand Master, and Three other Knights of high Rank, who had been arrested at *Paris* with the rest, he sent Two Cardinals to pronounce Sentence against them, in his Name, and see it executed. The Cardinals, on their Arrival at *Paris*, caused a Scaffold to be erected before the great Gate of the Church of *Notre-Dame*, and having ordered the supposed Criminals to be brought thither, they read to them the Judgment his Holiness had given against them, which was Deposition and Imprisonment for Life. The Grand Master and another, the Brother of the Dauphin of *Vienne*, on hearing the Sentence read, declared, in the most

^m Bernard Guid. ad ann. 1312.

solemn Manner, that they as well as the Order were innocent of the Crimes for which they were condemned ; that, if any of their Brethren had confessed them, their Confession must have been extorted by Fear or Promises ; and that, as for themselves, they were ready to undergo all the Torments Cruelty itself could inflict in Defence of their own Innocence and that of their Order. But the Cardinals, declaring that they were not sent to judge them, but only to pronounce the Judgment his Holiness had given against them, delivered them up, after degrading them, to the Provost of *Paris*. The King thought the Punishment too slight ; and he therefore ordered the Grand Master and the Dauphin's Brother, who had maintained their Innocence, to be burnt alive, as obstinate and irretrievable Heretics. They both denied to the last the Crimes for which they suffered, and died appealing for their Innocence to the just and all-knowing Judge, at whose Tribunal they were that Moment to appear. As the Two other Knights said nothing in Favour of themselves or their Order, knowing it would stand them in no Stead, the King, willing to construe their Silence into a tacit Acknowledgement of their Guilt, granted them their Lives ».

Thus, in the Year 1312, was the famous Order of the *Knights Templars* every-where intirely suppressed, when they had served for the Space of 184 Years, with great Reputation, in all the Wars against the Infidels in the East. But whether they were justly or unjustly condemned is a Question that has divided the Historians both ancient and modern. That many Irregularities prevailed in that as well as in most other Religious Orders is not denied even by their Advocates. But that they were guilty of the enormous Crimes, that drew upon them their final Destruction, must, I think, still appear as incredible to every considering Man as it did at first to the King and to his Holiness himself. For, in the first Place, that the Crimes they were charged with exceeded all Belief was owned both by the Pope and the King. And upon what Evidence were Crimes exceeding all Belief believed by both ? Why, they were at first believed by the King upon no better Evidence than that of Two Criminals condemned for their Crimes, and unworthy of Credit : For it was upon their Testimony alone that the *Knights* were arrested by the King's Order throughout his Dominions and their Estates sequestered, both real and personal. *Philip* himself

*Whether the
Templars
justly or un-
justly con-
demned.*

*Their Confes-
sion extorted.*

• Vide Spondan. ad annos 1307. 1311. & Baluz in Notis ad Vit. Pap. Ave 1.

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was, it seems, sensible of the Injustice of such Proceeding, and to excuse it pretended to have taken that Step to prevent the *Templars*, who were very numerous, powerful, and rich, and had great Connexions, from kindling a War in the Bowels of the Kingdom, and obstructing by that Means all further Enquiries. It is indeed true, that in *France* most of those unhappy Men owned the Crimes they were charged with. But it must be observed, that all who did so met with the kindest Treatment, were dismissed with some slight Penance, or even rewarded; while they who denied them were treated with the utmost Barbarity, were most inhumanly tortured, and either burnt alive or condemned to a Dungeon for Life, if they still continued to deny them; and yet that some still continued to maintain their Innocence, nay and several, who had pleaded guilty upon the Rack, or to avoid it, retracted afterwards their Confession, declaring, that it had been extorted by the Torments they had been threatened with or had undergone, and died proclaiming amidst the Flames their own Innocence and that of the Order. And who can suppose, that, had the Charge been true, so many would have persisted to the last in denying it, and died with a Lie in their Mouths, when they could have redeemed themselves from the most cruel Deaths by owning the Truth! What but their being conscious to themselves of their Innocence could have inspired them with so much Resolution, Constancy, and Fortitude? As *Philip* was, according to all the contemporary Historians, intirely bent upon the Destruction of the Order, it seemed to be a greater Crime with him to deny the Enormities they were charged with than to have committed them. In the Province of *Ravenna* the Archbishop caused the *Knights* to be all arrested in One Night, in Compliance with an Order from the Pope, But as he would not suffer them to be tempted by Promises nor awed by Fear, they all to a Man maintained the Innocence of the Order, charging, at the same time, their Bretheren in *France* with having owned what they knew to be false to gratify the King, who sought their Destruction.

*The Charge
altogether
incredible.*

The Improbability of the Charge may, in the Second Place, be urged as a Proof, and indeed an incontestable One, of its Falsity. For is it not highly improbable, altogether incredible, and next to impossible, that a whole Society of Men, of so many different Nations and Conditions, some of the highest Rank, spread all over the Christian World, should

should have all and every-where renounced the Religion, which they were bound by their Profession to defend, and fallen into all the most abominable Crimes that human Nature is capable of in its greatest Depravity? That such unheard-of Wickedness and Impiety should have been kept concealed from the World for the Space of near an Hundred Years, though many had left the Order during that Time, and many had been turned out of it for their Misbehaviour. That none, who, deserting from the Order, had fled over to the *Saracens*, and embraced their Religion, should never have offered to justify their Apostasy by alleging the Abominations that were allowed and even approved by the Order, if any such had really been allowed and approved; and, lastly, that none, who out of a Motive of Piety and Religion presented themselves to be admitted into the Order, as we may well suppose many to have done, should have scrupled to renounce *Christ* and adore an Idol, which was required of all, as was pretended, at the Time of their Admission? The Ceremonies (if I may call them so) said to have been practised by all, on Occasion of their Admission, were such as no Man could submit to who was not lost to all Sense of Honour and Shame as well as Religion. And can we suppose all to have been so, who for the Space of about an Hundred Years were admitted into the Order! Is it credible, that none, during that Time, should have withdrawn, shocked at their Impiety and Obscenities, and discovered them to the World! Of these Objections Father *Pagi* was aware, and therefore could not help owning, that the Crimes charged upon the *Templars* would be credited by none, if it did not appear from the Diplomas of the Pope and the strictest Enquiries that the Charge was not groundless. But how those Enquiries were carried on we have seen: They who confessed those Crimes earned Impunity by their Confession, while they who denied them were tortured to Death or burnt alive as impenitent Heretics. As to the Pope's Diplomas, they are all grounded upon Depositions and Confessions extorted by Fear or Promises. Indeed it appears from some of the Pope's Letters, that he would have willingly waved this Affair, which could only be owing to his being sensible of the Injustice of such a Prosecution. However, upon the King's promising to leave the Estates of the *Templars* at the Disposal of the Apostolic See, should they be found guilty, his Holiness, caught

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* *Pagi*, Breviar. Pont. Rom. l. 4. p. 30.

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with that Bait, not only joined in the Prosecution carried on against them in *France*, but extended it, upon the same Condition, to all other Kingdoms.

The Proceed-
ings against
them illegal.

But that he really did not believe them to be guilty of the Crimes they were charged with appears, I think, pretty plain from the Manner in which he proceeded in the final Sentence itself. For though the Accused had every-where appealed to the General Council that was soon to meet, yet he would not suffer the Affair to be examined and determined by the Fathers of that Assembly, but condemned them in a private Consistory of the Cardinals, and a few Bishops, who he knew would concur with him in any Measures to gratify the King. In that Consistory, or private Meeting, a Bull was drawn up to extirpate the Order; but the Pope did not communicate it to the Council till the Arrival of the King with his Three Sons and the chief Nobility of the Kingdom, not doubting but the Fathers of the Assembly would be awed by their Presence into an Approbation of it; and so it happened.

Owne'd to be
so by the Pope
himself.

It is observable, that the Pope himself owne'd in his Bull, that according to the Enquiries that had been made and the Processes or Method of Proceeding in the Cause of the *Templars*, he could not legally pronounce a definitive Sentence; *non per modum definitivæ sententiæ, cum eam super hoc secundum inquisitiones et processus super his habitos non possemus ferre de jure*; and therefore by way of Provision rather than Condemnation, *per provisionis potius quam condemnationis viam*, he suppressed the Order and abolished it for ever, reserving their Persons and Estates to be disposed of by himself and the Church. If he could not *de jure*, or according to Law, proceed to a definitive Sentence, and abolish the Order by Way of Condemnation, he evidently could not, according to Law, abolish it by Way of Provision, or by any other Way whatever; so that the Abolishing of it was arbitrary and illegal; and his Holiness acted therein like a Judge who should declare, that, according to Law, he could not condemn the Person accused at his Tribunal, and yet should sentence him to be executed by Way of Provision.

The Council
orders a new
Crusade to be
preached.

The Third Session of the present Council was held on the 6th of May, when it was resolved, that a new Crusade should be preached throughout *Christendom*, and great Indulgences were granted to all who should engage in it. King *Philip* promised to take the Cross in a

Twelve-

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Twelve-month's Time from the 1st of *March* of the present Year, and within the Term of Six Years to pass over in Person to the Holy Land with his Three Sons, his Brothers, and all the Nobility of the Kingdom. At the same time his eldest Son bound himself to perform what his Father had promised, should he be prevented by Death or any lawful Impediment from performing it himself. The Council therefore, in order to enable them to make the necessary Preparations for that Expedition, granted them, with the Approbation of the Pope, the Tenths of all the Benefices in the Kingdom for the Space of Six Years : But the Promise never was performed by either p.

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In the same Session were condemned the *Beguardi* and the *Beguinae*, The Errors of the *Beguardi* and *Beguinae* condemned. a Sect of Men and Women lately sprung up in *Germany*. The Doctrines they taught and the Council condemned were ; I. That a Man may in this Life attain to such a Degree of Perfection as to become impeccable, and incapable of acquiring any new Perfection ; for if he could, said they, daily improve in Grace and Perfection, he might in the End become more perfect than *Christ* himself. II. That when a Man is arrived at that Degree of Perfection, it is needless for him to fast or pray, Sensuality being then so intirely subdued by Reason and the Spirit, that a Man may indulge the Body as he pleases. III. That at that Height of Perfection and Liberty of Spirit one owes no Obedience to any human Creature, nor is he bound to observe the Commandments of the Church ; for where the Spirit of the Lord is there is Liberty. IV. That to practise Acts of Virtue is the Part of a Man still imperfect ; for he who is perfect has nothing to do with Virtues. V. That to kiss a Woman is a mortal Sin when you are not prompted to it by Inclination, but that no sensual Act can be sinful when your Inclination leads or tempts you to it. VI. That at the Elevation of the Host the Man who is perfect ought not to rise up nor pay any Reverence to it, it being an Imperfection to descend from the Purity and Sublimity of Contemplation to employ your Thoughts about the Eucharist, or the Sufferings of *Christ's* human Nature. These and some other Aburdities held and taught by the above-mentioned Sectaries were condemned in the present Council, and the Inquisitors ordered to proceed every-where against them with the utmost Severity⁹. Whence they were called *Beguards* and *Beguines* is uncertain, but certain it is

^p Continuator Nang. ad ann. 1312.

⁹ Raynald. ad ann. 1313. Num. 17.

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Christ 1312.

that they were very different from the *Beguines* who still subsist at *Liege*, and in several Places in *Flanders*. They are an Order of Nuns, instituted about the Middle of the 12th Century, by a devout Priest of *Liege* called *Lambert*, and from his Stammering surnamed *Le Begue*, whence they took the Name of *Beguines*. They lead a religious Life, but may return to the World and marry. *John XXII.* the immediate Successor of *Clement*, declared by his Bull *Recta ratio*, &c. that the Bull of his Predecessor and the Sentence pronounced by the Council of *Kienne* against those, who bore the same Name with them, did not extend to them.

The Cause of
Boniface not
heard in the
Council.

Villani mis-
taken in as-
serting that
it was.

The Constitution of *Gregory X.* relating to the Conclave, confirmed by *Celestine V.* and *Boniface VIII.* was confirmed anew by the present Council; and it was further ordained, that no Cardinal under any Pretence of Excommunication, Suspension, or Interdict whatever should be excluded from the Election. *Villani* writes, that the Cause of *Boniface* was heard in this Council, and it was declared, that he had been lawful Pope, and never had been infected with any Heresy. He adds, that Two *Catalan* Knights offered in the Council to maintain the Innocence of *Boniface* by single Combat against any Two Knights the *French* King should name. Thus *Villani* *. But though he lived at this very Time, and we may safely rely, generally speaking, upon the Accounts he gives us of the Affairs of *Italy*, where he wrote, he was often misled by the Informations of others with respect to what happened in other Countries; nay some of his Mistakes are quite unaccountable. Thus, for Instance, he tells us, that the present Council was held on the 1st of *November*, when from the Pope's circulatory Letter to the Bishops it appears, that they were summoned to meet on the 1st of *October*, and in the Acts of the Council the First Session is said to have been held on the 16th of that Month. He likewise supposes *St. Lewis*, the Son of *Charles II.* King of *Sicily* and Bishop of *Toulouse*, to have been canonized by *Clement* in this Council, when it is manifest from the Bull of his Canonization, that the Honour of Saintship was conferred upon him by *John XXII.* on the 7th of *April* 1317; and it is no less manifest from the Bull of the Canonization of Pope *Celestine V.* that he was sainted by *Clement* on the 5th of *May* 1313, and

* Vit. John XXII. apud Baluz.

† Villani, l. 9. c. 22.

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not, as *Villani* wrote†, by *John XXII.* in 1328. The same Writer will have *Clement* to have returned to *Bordeaux* upon his dismissing the Council. But we have several Diplomas of his dated at different Places on the Road from *Vienne* to *Avignon*, a few Days after the breaking up of the Council. As *Villani* therefore, though living and writing at this very Time, was misinformed with respect to these Particulars, he might have been so too with respect to the above Declaration of the Council in Favour of *Boniface*. Indeed that he was so is manifest from the Acts of the Council, no Mention being made there of any such Decree or Declaration, which we may well suppose would not have been omitted: And why should it had it ever passed? Add to this the Testimony of all the other contemporary Historians, telling us, that the Pope, being unwilling to have the Affair of *Boniface* canvassed by the Council, had the Address to settle it privately with the King before the Council met. If what *Villani* says of the Two *Catalan* Champions be true, it must have happened, not in the Council, but on some other Occasion.

The Council broke up on the 6th of *May*, and the Pope, leaving *Vienne*, set out soon after with his Court on his Return to *Avignon* ^{Year of Christ 1312.} where he remained all this and the greater Part of the following Year. He there canonized *Celestine V.* on the 5th of *May* 1313, styling him in his Bull *St. Peter*, which was his Christian Name, and not *St. Celestine*, the Name he took upon his Promotion to the Pontificate, to shew that at the Time of his Death he was not Pope *Celestine* but *Peter de Murrone*, and thus declared his Resignation to have been valid; which many questioned. However he is now every-where honoured and invoked under the Title of *St. Celestine*, Pope and Confessor.

Henry, Duke of *Luxemburg*, had been elected King of the *Romans* ^{Henry VII. crowned Emperor at Rome.} in 1308, had been crowned at *Aix-la-Chapelle* on the 6th of *January* 1309, and *Clement* had not only confirmed his Election, but by a Letter dated at *Avignon*, the 26th. of *July* of the same Year, had promised him the Imperial Crown. That Promise *Henry* challenged in 1312, having then settled his Affairs in *Germany*, and Five Cardinals were thereupon ordered by the Pope to repair to *Rome* and perform the Ceremony. Among these were *Arnold* Bishop of *Sabina*, and *Nicholas* Bishop of *Osia*; and both claimed the Honour of placing the Crown

† *Villani*, l. 8. c. 5.

▪ *Amalric* in ejus *Vit.* & *Bernard. Guido.*

upon

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upon the Emperor's Head, the Bishop of *Sabina* pretending that it belonged to him, as he stood next to the Pope when he crowned the Emperor, and held the Imperial Crown till it was placed by his Holiness upon the Emperor's Head. On the other Hand it was alleged by the Bishop of *Ostia*, that, as he crowned the Pope, no other could have a Right to crown the Emperor in the Absence of the Pope. But that Dispute the Pope decided in Favour of the Bishop of *Sabina*, as being at the Head of the Legation and representing his Person; which was declaring that he was on that Account alone to perform the Ceremony, but that it belonged of Right to the Bishop of *Ostia* to perform it. Thus both were satisfied, and on the 29th of *June 1312* *Henry* was anointed by the Bishop of *Ostia*, and crowned, after taking the usual Oaths, by the Bishop of *Sabina* w. No Emperor had taken the Imperial Crown since the Time of *Frideric II.* crowned by *Honorius III.* on the 22d of *November 1220*, and therefore all who succeeded *Frideric* till the Time of the present Emperor *Henry VII.* are by most Historians only stiled Kings of the *Romans* or Kings of *Germany*.

Effouses the
Cause of the
Gibellines.

The Ceremony of the Coronation was not performed, as was usual, in the Church of *St. Peter*, but in the *Lateran*, and that happened on the following Occasion. *Henry* had declared that he would humble the *Guelf* Faction in *Italy*, looking upon those of that Party as the Disturbers of the public Peace. He accordingly sent a considerable Body of Troops to *Rome*, to join there the *Colonnas* and the other *Gibellines*, and jointly with them drive the *Ursini* and the rest of the *Guelfs* out of the City. Daily Skirmishes happened between the Two Parties, and a great Deal of Blood was shed. But the *Guelfs*, though driven out of *Rome*, kept, in Spite of all the Efforts of the opposite Party, the *Leonine* City, with the Church of *St. Peter* and the *Vatican* Palace; so that the Ceremony of the Coronation could not be performed there. In the mean time *Robert*, King of *Sicily*, whom the Pope had appointed Vicar of the Ecclesiastic State, hearing of these Disturbances, and being at the same time informed that the King of *Germany* was advancing to *Rome* with a numerous Body of *German* Troops to receive the Imperial Crown, sent his Brother, *John*, Duke of *Achaia*, with the Flower of his Army to do Honour to the Emperor, as he pretended, and attend him at his Coronation, but, in Truth, to prevent him from

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making himself Master of *Rome* in the Absence of the Pope, which he apprehended was his real Design. *Henry*, on his Arrival at *Rome*, attempted to drive the *Guelfs* from the *Leonine* City ; but being obliged by the Duke of *Achaia*, who had joined them, to abandon the Attempt, he declared the King of *Sicily*, by whose Command the Duke had acted, an Enemy to the Empire, and before he left *Rome* concluded an Alliance with *Frideric*, King of *Trinacria*, against him *. Year of Christ 1313. Quarrels with the King of Sicily.

The Pope hearing of this Quarrel wrote to the Cardinals, whom he had sent to *Rome* to crown the Emperor, requiring them to interpose in his Name, and reconcile the Two Princes, representing to them that they were both, in a particular Manner, Sons of the *Roman* Church ; that both were bound, by the Oath of Fidelity they had taken, to defend her ; and that instead of quarrelling with one another, they ought to join, and jointly undertake her Defence against all who should presume to encroach upon her Rights. When the Pope's Letter was communicated to the Emperor by the Cardinals, he expressed the greatest Indignation at its being said there that he had taken an Oath of Fidelity to the *Roman* Church, and sending for several Notaries, he declared in their Presence that he had taken no such Oath, and ordered them to register that his Answer, that he might not be reproached with debasing the Imperial Dignity, by acknowledging any superior Power upon Earth. He added, that no Oath of Fidelity had been ever taken by any of his Predecessors in the Empire, and that the Words, which he and they were required to pronounce on Occasion of their taking the Imperial Crown, were mere Sounds without any Meaning. This gave Occasion to a Constitution, declaring the Oath that *Henry* had taken, and all his Predecessors before him, to be a true Oath of Fidelity and Obedience, and not mere Words or Sounds, having no Meaning annexed to them. That Constitution *Clement* caused to be inserted into the Seventh Book of the Decretals, or among the *Clementines*, of which I shall speak hereafter y. Will not allow the Oath he had taken to be an Oath of Fidelity.

The Emperor, despairing of being able to reduce the *Leonine* City, left *Rome*, and marching into *Tuscany*, stopped at *Pisa*, being well received there by some of the leading Men of that Republic, no Friends to the King of *Sicily*. During his Stay in that City, he de- Declares the King of Sicily an Enemy to the Empire.

* Villani, l. 9. c. 38. Baluz. vit. Paparum, Aven. tom. 1. p. 18. et seq. y. Apud Baynard. ad ann. 1312. num. 40. et seq.

clared.

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clared *Robert*, King of *Sicily*, an Enemy and Traitor to the Empire, proscribed him as such, deprived him of his Kingdom, and forbade him, on Pain of Death, to set Foot in the Territories of the Empire. This Sentence he published at *Pisa* on the 25th of *April* 1313, and caused Copies of it to be dispersed all over *Italy*, exhorting the *Gibellines* to join him against the avowed Enemy of their Party, and enable him to carry the Sentence he had given into Execution. On the other hand the Pope, espousing the Cause of King *Robert*, thundered out the Sentence of Excommunication against any, by what Dignity soever distinguished, whether *Pontifical*, *Imperial*, or *Royal*, who should invade the Dominions of the King of *Sicily*. This Sentence is dated at *Neufchatel* in the Diocese of *Avignon* the 12th of *April* 1313². However, the Emperor being joined by powerful Reinforcements from the *Gibelline* Cities, set out from *Pisa* on his March to *Apulia*, declaring that he marched against the King, whom he intended to chastise, and not against his Dominions; and consequently that the Pope's Sentence, excommunicating any who invaded the King's Dominions, could not affect him. *Clement* therefore, by another Constitution of the 6th of *September* of the same Year, excommunicated any who should enter the Kingdom of *Apulia* armed, or in a hostile Manner³. But in the mean time the Emperor pursuing his March, died on the 24th of *August* at a Place called *Buonconvento*, twelve Miles from *Siena*. His Death is by most Writers said to have been occasioned by Poison, administered to him in a consecrated Host by a *Dominican* Friar, whom his Enemies had gained. But whether it was owing to Poison, or, as some will have it, to a Fever, occasioned by the pestilent Air of the Place where he died, the Pope no sooner heard of it, than he declared his Sentence against *Robert*, King of *Sicily*, void and null, as that Prince had not been lawfully summoned, nor had he been previously heard, and besides was no Subject of the Empire, but under the immediate Jurisdiction of the *Roman* Church, the absolute, independent, and supreme Mistress of the Kingdom of *Sicily*, and all its Appurtenances; pronounced and defined the *Roman* Pontiffs, lawfully elected, to be alone the supreme Lords of the said Kingdom, and revoked and annulled all the Proceedings, as

Dies.

His Sentence
annulled by
the Pope.

² Ibid. num. 21.

³ Ibid. num. 23. et Ptol. Luc. in secunda vit. Clement.

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well as the Sentence against *Robert*, King of *Sicily*, as Encroachments upon the Authority and undoubted Rights of the Apostolic See ^{b.}

Year of
Christ 1313.

In the same Year 1313, the Pope created *Robert* Senator of *Rome*, and the following Year appointed him Vicar of the Empire in *Italy*, obliging him to promise upon Oath to resign that Dignity, with all the Power annexed to it, as soon as a new Emperor was elected, and his Election approved by the Apostolic See ^{c.} The Constitution, vesting that Dignity in the King of *Sicily*, is dated at *Montil* in the Diocese of *Carpentras* the 19th of *March* 1314.

The King of
Sicily created
Senator of
Rome, and
Vicar of the
Empire.

The Pope had for some Time been greatly indisposed, and therefore finding all other Remedies proved ineffectual, he resolved to repair to *Bordeaux* for the Benefit of his native Air. But his Complaints encreasing daily, for he had long laboured under a Complication of Diseases, he died on the Way at a Place called *Roquemaure*, in the Diocese of *Nimes*. His Death happened on the 20th of *April* 1314, when he had held the See, from the Day of his Election, the 5th of *June* 1305, Eight Years Ten Months and Fifteen Days ^{d.} His Body was translated from *Roquemaure* to *Carpentras*, where his Court then resided, and from thence in the following *August* to a Village in *Gascony* called *Uzeffe*, as he had desired to be buried in the Church he had built there in Honour of the Virgin *Mary*. His Nephew *Guillardus de Mata*, Cardinal Deacon of *St. Lucia*, began a magnificent Monument of Alabaster in Honour of his Uncle. But as he died in the mean time, he ordered, by his last Will, his Heirs and Executors to complete it. It was not, however, quite finished till the Year 1359, when the Remains of the deceased Pope were translated to it in a Silver Coffin, richly adorned with precious Stones, which had cost Count *Bertrand*, another of *Clement's* Nephews, an immense Sum ^{e.} In 1577 that noble Monument was plundered and destroyed, and the Remains of the Pope burnt by some of *Calvin's* Disciples, not actuated by Zeal according to Knowledge.

Clement dies.
Year of
Christ 1314.

As for the Character of *Clement*, *Villani* charges him with an unbounded Avarice, with Simony, and a criminal Commerce with the beautiful Countess of *Perigord*, the Daughter of Count *de Foix*. That Writer adds, that wanting to know what was become of the departed Soul of one of his Nephews, he had Recourse to Magic ^{f.} But as

His Character.

^b Ibid. num. 16. et seq. ^c Ptol. Luc. in ejus vit. et apud Raynald. ad ann. 1314. num. 2. ^d Bernard. Guid. et Ptol. Luc. in vit. ^e Bzovius ad ann. 1330. ^f Villani, l. 6. c. 58.

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Christ 1314.

we have Six Lives of this Pope, written by Authors who lived in those Times, or near them, and no Notice is taken by any of them of what we read in *Villani*, *Baluzius* and *Spondanus* suppose that Writer, as well as the Poet *Dante*'s placing *Clement* in his Hell, to have been misinformed, and, being provoked at his translating his See from *Italy* to *France*, to have credited and related every idle Tale they heard to his Disadvantage. However that be, certain it is, if we may rely upon the Accounts of the contemporary Writers, that his Election had too much of human Policy and Deceit for the Holy Ghost to be any-ways concerned in it, that his Ambition knew no Bounds, that he sacrificed to it all other Regards, and acted during the whole Time of his Pontificate as a mere Tool of the *French* King, to whom he owed his Promotion.

His Writings. *Clement* wrote many Constitutions relating to different Subjects, and ordered them to be called *The Seventh Book of the Decretals*. They have been known since his Time by the Name of *The Clementines*, were approved by the Council of *Vienne*, and published by *Clement* at *Montil* not long before his Death, that is, on the 21st of *March* 1314. As he was prevented by his Illness and Death, that soon ensued, from sending them to the Universities, they remained in a Manner suspended till the Year 1317, when his Successor *John XXII.* sent authentic Copies of them to all the Universities, ordering them not only to be taught in the Schools, but to be quoted, as standing Laws, in the Courts of Justice.

ANDRONICUS,
Emperor of the East.

J O H N XXII.

LEWIS of Bavaria,
FREDERIC of Austria,
Kings of Germany.

The Hundred and Ninety-third BISHOP of Rome.

Year of
Christ 1314.

The Cardi-
nals enter
into the Con-
clave.

CLEMENT died, as has been said, at *Roquemaure*, in his Way to *Bordeaux*. But as the Court resided at the Time of his Death at *Carpentras*, the Cardinals, in all Twenty-three, shut themselves up in the Episcopal Palace of that City, in order to proceed to the Election of a new Pope. But the *Italian* Cardinals being all for electing an *Italian*, or one who promised to fix his Residence at *Rome*, while the *French*

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French and the *Gascons* strove to promote a Native of *France* or *Gascony*, who should reside in *France*, they continued in the Conclave without coming to any Agreement till the 24th of *July*, when the *Gascons*, finding they could not succeed in raising one of their own Countrymen to the Papal Chair, and no longer able to bear the Inconveniences of the Conclave (for they were all kept closely confined, and their Subsistence was daily lessened) set Fire to the Palace, which consumed great Part of the City. Thus the *Italian* Cardinals in their circulatory Letter dated at *Valence* the 8th of *October* 8. But *Bernardus Guido*, and *Amalricus Stugerius*, both contemporary Writers, seem to impute the Firing of the City to the Domestics of the Cardinals, and not to the Cardinals themselves. For the Domestics of the Cardinals, say they, quarrelling while their Masters were shut up in the Conclave, great Disorders were committed, the Merchants Houses were plundered, and the City was set on Fire ^h. The *Italian* Cardinals add in their Letter, that while they were quietly attending to the Business for which they had met, the Rabble, headed by *Bertrand*, Count of *Lomagne*, and *Raymond*, the deceased Pope's Two Nephews, surrounded the Conclave, threatening them (the *Italian* Cardinals) with immediate Death, if they did not dispatch the Election. These Disorders obliged the Cardinals to quit the City of *Carpentras* and disperse, some retiring to one Place, and some to another.

The *Italian* Cardinals, at their First entering the Conclave, nominated *William de Mandagoto*, formerly Archbishop of *Aix*, and at that Time Cardinal Bishop of *Palestrina*, having been preferred by the late Pope to that Dignity in 1312. He was a Native of *France*, was One of the most learned Men of his Time, and his Character was in every Respect unexceptionable. However, his Election was strenuously opposed by the *Gascon* Cardinals, who formed a considerable Party in the Conclave, *Clement* having raised many of his Countrymen to that Dignity.

The Cardinals, upon their withdrawing from *Carpentras*, had agreed to meet again in a short Time; but as they could not agree about the Place where they should meet, the *Italians* insisting upon the Election being made at *Rome*, and the *French* as well as the *Gascons* urging

8 Apud Baluz. vit. Paparum, Aven. tom. 2. p. 286. Pont. Rom. et Amalric. in vit. Clement V.

^h Bernard. Guid. in Chron.

Year of
Christ 1314.

The Conclave
set on Fire,
and the Car-
dinals dis-
persed.

The Election
of the Bishop
of Palestrina
opposed.

The Cardinals
quarrel for
Two whole
Years about
the Place
where they
should meet.

Year of
Christ 1314.

the Constitution of *Gregory X.* for their re-assembling at *Carpentras*, or, if they thought not themselves safe there, at *Avignon*, Two whole Years passed before they could settle that Point. In the latter End of the Year 1314 the *Italian* Cardinals gave up their Pretension, and instead of *Rome* chose the City of *Lions*, where Two General Councils had been held, and where they had no Reason to apprehend the Violence and Insults they had met with at *Carpentras*, and would, probably, meet with at *Avignon*. The Proposal was approved by *Philip the Fair*, and he wrote to the Two *French* Cardinals *Berengarius*, Bishop of *Tusculum*, and *Arnald*, Cardinal Deacon of *St. Mary in Porticu*, exhorting them to acquiesce in it as altogether reasonable. But *Philip* dying in the latter End of *November* 1314, the Cardinals remained dispersed all the following Year 1315.

How brought
at last to meet
at Lions.

Year of
Christ 1316.

But in 1316 *Lewis X.* who had succeeded *Philip*, offended at the scandalous Division of the Cardinals, and thinking the City of *Lions* the most proper Place for their re-assembling, sent his Brother *Philip*, Earl of *Poitiers*, to *Lions*, with private Instructions to invite all the Cardinals to that City, but each of them separately, and unknown to the rest. Having thus assembled them, he represented to them the Evils attending so long a Vacancy, exhorted them, since they had all met, to proceed without further Delay to the Election, and lest they should object to their being shut up, promised upon Oath to leave them at full Liberty. The Cardinals met daily, and after voting returned to their respective Habitations. But in the mean time King *Lewis* died on the 5th of *June*, which greatly embarrassed his Brother *Philip*. For, on the one hand, he was unwilling to leave the Work unfinished, which he had undertaken, and had much at Heart. On the other, his Presence was, at so critical a Juncture, absolutely necessary at *Paris*. He knew that the Cardinals, if left at Liberty, would in his Absence only quarrel and wrangle among themselves, and he scrupled to confine them, apprehending it to be a Breach of his Oath. But the *Casuits* of those Days, whom he consulted, assuring him that the Oath he had taken was unlawful, and consequently not binding, he appointed the Cardinals to meet him in the Convent of the Preaching Friars, and when they were all come, he let them know that they were not to depart from thence, till they had filled the so long vacant See. He then ordered Guards to be placed at all the Avenues to the
Convent,

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Convent, and exhorting the Cardinals to proceed, without further Delay, to the Election for their own Sake, as well as for that of the Church, he set out on his Return to *Paris* ⁱ. Year of
Christ 1316.

The Cardinals, though thus shut up and closely confined, still continued divided for the Space of Forty Days, that is, from the 28th of *June* till the 7th of *August*, when they unanimously elected *James de Ossa*, or rather *de Eusa*, who took the Name of *John XXII* ^k. We are told by *Rebdorsius* and *Villani*, both ancient Writers, that the Cardinals, after spending Forty Days in useless and warm Debates, agreed in the End among themselves to receive for lawful Pope the Person whom Cardinal *de Eusa*, then Bishop of *Porto*, should nominate, and that thereupon he nominated himself. But though his Enemies, and among them the Emperor *Lewis* of *Bavaria*, have charged him with many Crimes, and even with Heresy, exerting their utmost Endeavours to prejudice the World against him, yet not one of them has ever reproached him with his having thus obtained the Pontificate, which we may well suppose they would have done, if what we read in those Writers had had any Foundation in Truth. Besides, *John* himself, in his circulatory Letter, acquainting the Princes and the Prelates of the Church with his Promotion, tells them, that though unanimously elected by the Cardinals, he remained for some Time in Suspence whether he should undertake so important and so arduous a Charge. Now *Baluzius* thinks it altogether incredible that he should have had the Imprudence, or rather the Impudence, to write thus, had he nominated himself to so arduous and so important a Charge ^l. Add to this the Testimony of *Alvarus Pelagius*, who begins his Book *de Planctu Ecclesiæ*, written at this very Time, with the following Words, *It is certain and notorious to the whole World, that Lord Pope John was unanimously elected by all the Cardinals* ^m. John XXII.
chosen.
Whether he
nominated
himself.

Cardinal *de Eusa*, to gain the *Italian* Cardinals, had promised upon Oath to Cardinal *Neapoleo Urfini*, the leading Man of that Party, never to mount a Horse or Mule, but in order to go to *Rome*. Thus *Ciaconius*, who adds, that, lest he should be charged with a Breach of his Oath, he never mounted Horse or Mule after his Coronation, but went by Water from *Lions* to *Avignon*, walked from the Water-side He eludes
the Oath, he
had taken to
go to Rome.

ⁱ Apud Baluz. tom. 2. p. 293.

^k Bernard. Guid. in Chron. Pont. Roman.

^l Baluz. in Notis ad vit. Papar. Aven. p. 717.

^m Idem. ibid.

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Christ 1316.

to the Palace, and never stirred from it during the Eighteen Years of his Pontificate, unless it was to go to the Cathedral that stood at a very small Distance from the Palace. As *Ciaconius* is but a modern Writer, *Spondanus* supposes him to write without sufficient Authority. But what he wrote he copied from *Ptolemy* of *Lucca*, a contemporary Historian, often quoted by *Spondanus* himself; nay, that Historian further tells us, that Cardinal *Neapoleo*, highly offended at the Pope's having thus broken or evaded his Oath, would not attend him, when at the Point of Death, though he was then in *Avignon*, and was sent for, nor would he be present when his Will was opened, nor assist at his Exequies ⁿ.

Is crowned
at Lions.

John, though elected, as has been said, on the 7th of *August*, was not crowned till the 5th of *September*, that pompous Ceremony having been put off first for a Fortnight, and again for Eight Days more at the Request of *Philip*, Regent of *France* and *Navarre*, desirous to see it. *Philip* begged a further Delay of Eight Days. But the Pope ordered Cardinal *Arnald* to write to the Regent in his Name, and satisfy him, that the present State of the Church did not allow him to defer his Coronation any longer, as he could not dispatch many important Affairs, nor send Nuncios to the different Courts, till that Ceremony was performed. The Cardinal added in his Letter, that the City of *Lions* was crowded with Princes, with Prelates, and Nobility, come from distant Countries to see that Solemnity, and his Holiness was unwilling to keep them any longer at a great Expence from Home. This Letter is dated at *Lions* the 29th of *August*, and the Pope was crowned with the usual Pomp and Solemnity Eight Days after, that is, on the 5th of *September*, which in 1316 fell on a *Sunday*.

His Birth,
Education,
Employ-
ments, &c.
before his
Promotion.

John XXII. of that Name was a Native of *Cabors*, the Son of a Tavern-keeper, according to *Villani*, and, according to St. *Antonin*, of a Cobler. But *Albertus Argentinenfis*, his Contemporary, says that he was descended from a noble Family, *de militari progenie* ^o. He had been employed in State-Affairs by *Charles II.* King of *Sicily*, and Count of *Provence*, and had acquitted himself in them with the Reputation of an able Minister. King *Robert* raised him to the Dignity of Chancellor of the Kingdom of *Sicily*, and by the great Interest he had at the Court of *Clement V.* got him preferred to the Bishopric of *Frejus*,

^a Ptol. Luc. in ejus vit. apud Baluz. p. 178.

^o Albert. Argentin. p. 125.

and

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and from thence translated to the See of *Avignon*. In 1312 he was created Cardinal upon the Recommendation of the same powerful Patron, and soon after translated from the See of *Avignon* to that of *Porto*, which he held at the Time of his Promotion to the Pontificate. *He was little in Stature, but great in Knowledge and Abilities*, says *John*, Canon of *St. Victor* at *Paris*, who was his Contemporary; and *Petrarch* mentions him as One wholly addicted to Study, and taking in nothing so much Delight as in Reading ¹.

Year of
Christ 1316.

At the Time of *John's* Election a bloody War was carried on in *Germany* by the Two Pretenders to that Crown. For the Emperor *Henry of Luxemburg* dying, as has been said, in *August* 1314, the Electors were divided, and a double Election thereupon ensued. By the Archbishops of *Mentz* and *Treves*, by *John*, King of *Bohemia*, and *Wolkmar*, Marquis of *Brandenbourg*, was elected *Lewis*, Duke of *Bavaria*, and by the Archbishop of *Cologne*, and *Rudolph*, Count *Palatine*, was nominated *Frideric*, Duke of *Austria*. Both were crowned, *Lewis* at *Aix-la-Chapelle*, by the Archbishop of *Mentz*, and *Frideric* at *Bonne*, by the Archbishop of *Cologne*. Thus some of the *German* States and Princes espousing the Cause of the one, and some that of the other, an obstinate and destructive War was kindled in the Bowels of their Country. The new Pope undertook, as soon as raised to the Papal Chair, to compose the Differences of the Two Competitors, and prevent the War from extending, as he apprehended it soon would, to *Italy*. With that View he wrote on the 5th of *September*, the very Day of his Coronation, to both, exhorting them to adjust their Differences in an amicable Manner, and forbear the shedding of more Christian Blood ².

Writes to the
Two Pre-
tenders to the
Empire.

The Pope in the mean time leaving *Lions* in the latter End of *September*, set out by Water, to avoid the Breach of the Oath he had made, on his Return to *Avignon*. He arrived in that City on the 2d of *October*, and on the 27th of *December* created there Eight new Cardinals, of whom Seven were *Gascons*, and One an *Italian*, viz. *John Caietan* of the *Ursini* Family, and by Birth a *Roman*.

Fixes his See
at Avignon.

As the Diocese of *Toulouse* was of an immense Extent, the Pope erected that City into an Archiepiscopal See, and exempting it from the Jurisdiction of the See of *Narbonne*, to which it had been subject.

Divides several
Bishop-
rics.

¹ Petrarch. Rerum memorand. l. 2.

² In vit. Johan. ad ann. 1316.

Year of
Christ 1317.
and erects
new ones.

ever since its Foundation, he divided its extensive Diocese into Five Bishoprics, all under the Jurisdiction of the new Metropolitan. At the same time he removed the Bishop of *Toulouse* from that See, *Gaillardus de Pressaco*, Nephew to the late Pope by his Sister, thinking him unworthy of the Metropolitan Dignity, as he had squandered away the immense Revenues of his See in vain Pomp and Ostentation. He offered him however a small Bishopric, which he refused, and thus remained a Bishop without a Bishopric. The Pope divided in like Manner many other Dioceses, erecting every-where new Bishoprics, and thus providing for his Creatures and Dependents. These new Bishoprics were all erected in the Months of *July* and *August* 1317.

Proceeds a-
gainst the
Bishop of
Cahors.

In the same Year many heavy Complaints were brought to the Pope against *Hugh Gerald*, Bishop of *Cahors*, who had, for some time, led a most exemplary Life. The Pope did not credit them, but nevertheless, for the Satisfaction of the Complainants, and to give the Bishop an Opportunity of vindicating his Character in the most public Manner, he ordered him to be imprisoned and strictly examined. Upon Examination he was found guilty of many most enormous Crimes, and among the rest of having formed a Design of poisoning the Pope and several of the Cardinals, and having actually prepared a powerful Poison for that Purpose, which he only waited for an Opportunity to administer. He was therefore degraded in a formal Manner by *Berengarius Fredole*, Cardinal Bishop of *Tusculum*, and then delivered up to the Secular Power, or the civil Magistrates of *Avignon*, who sentenced him to be dragged through the City, and, being first flay'd, to be burnt alive. The Pope suffering, as he did, a Sentence of such unheard-of Barbarity to be carried into Execution before his Eyes is alone sufficient to shew, that he has not been wronged by those who have painted him as a Man void of all Humanity. The Bishop was likewise charged with applying himself to the Study of Magic and Necromancy, and Cardinal *de Viva*, the Pope's Nephew, dying at this Time, the lingering Distemper of which he died was supposed to have been the Effect of the Bishop's Magic, and his Intercourse with the Infernal Spirits.

Who is con-
demned to a
most cruel
Death.

Forbids the
Study of Ma-
gic, in vogue
at this Time.

From several of the Pope's Letters it appears, that the Study of Magic was in vogue at this Time. For in One of his Letters he orders several Persons, whom he names, to be strictly examined, as he has

* Bernard. Guid. Amalric in Vit. Johan. apud Baluz. p. 737.

been informed that, by a damnable Curiosity, they apply themselves to the Study of Magic and Necromancy; that they frequently make use of Looking-glasses and Images consecrated after their Manner; that placing themselves in Circles they invoke the Demons, and pretend to afflict with Maladies or destroy whom they please; that they confine by their Magic the Infernal Spirits to Looking-glasses, Rings, and Circles to interrogate them not only concerning past but future Events, and thus enable themselves to foretell what will happen; and, lastly, that by making Images of Wax, by provoking and tormenting them, they prick, torment, and destroy the Persons whom these Images represent. The Pope adds, that they had thus attempted to take his Life away, but he had been providentially preserved, and Three of their Images had fallen into his Hands ^t. The Pope believed, it seems, all the wonderous Effects of Magic, else he would not have ascribed his Preservation to a particular Providence. But whether he believed them or not, he forbade the Practice of those Arts as highly criminal, and ordered, all who practised them, to be punished with the utmost Severity, whether Ecclesiastics or Laymen.

Year of
Christ 1317.

As the Two Competitors for the Imperial Crown paid no Regard to the Pope's Letter, exhorting them to adjust their Differences by some other Means than by Arms, as in War Fortune often declared for the worst Cause, he sent to both in the Beginning of *March* of the present Year 1317, a peremptory Summons to appear in Person, or by their Deputies, at the Tribunal of the Apostolic See, and lay their different Claims before the only true and lawful Judge of the Controversy. But to that Summons no greater Regard being shewn by either than they had shewn to his Exhortations, he declared by a Constitution, dated the last Day of *March*, the Empire vacant, and himself Vicar of the Empire till a new Emperor was elected, and his Election approved by him. However he afterwards confirmed the Constitution of *Clement*, appointing *Robert*, King of *Sicily*, Vicar of the Empire during the Vacancy of the Imperial Throne.

Declares
himself Vicar
of the Em-
pire.

The Pope was wholly employed during the remaining Part of the present Year in striving to reconcile the Friars *Minorites*, quarrelling among themselves about the true Meaning of some of the Rules of the

The Friars
Minorites
quarrel a-
mong them-
selves.

^t Apud Raynald. ad ann. 1317. Numb. 51—55.

Year of
Christ 1317.

The refractory Friars punished as Heretics.

Order. This Quarrel began in the latter End of the preceding Century, some of them pretending the Habit they then wore to be different from that of their Founder St. *Francis* and his first Disciples. They likewise maintained, that it was absolutely inconsistent with the Poverty they professed to keep in their Granaries the Grain, or in their Cellars the Wine, which they had got by begging in Harvest and Vintage Time. The Pope to put an End to such vain and unprofitable Disputes, as he stiled them, by a Constitution, dated at *Avignon* the 13th of *April*, referred the Whole to the Determination of the General and other Superiors of the Order, excommunicating all who did not acquiesce in their Decision with respect to their Habit as well as their Vow of Poverty. The Reformers, or the *Spiritual Brethren*, the Name they assumed, instead of complying with the Pope's Constitution, publicly opposed it, and separating from those who received it formed a new Order. As they maintained, that the Pope could no more alter the Rule of St. *Francis* than he could the Gospel upon which it was grounded, that by his Constitution he had condemned the Doctrine which Christ and his Apostles had taught and practised, and that to obey him was to disobey them, the Pope ordered the Inquisitors to proceed against them as Heretics. Pursuant to that Order Five of the Ring-leaders among them were apprehended by the Inquisitor of *Provence* and *Languedoc*, and Four of them, upon their refusing to acknowledge the Power of the Pope, were burnt alive at *Marseilles*. The Fifth recanted, and was only condemned to close and perpetual Imprisonment. The cruel Treatment these met with did not intimidate the rest; nay, they publicly inveighed against the Pope as the Antichrist, or the Fore-runner of the Antichrist, and against the *Roman* Church as the Synagogue of Satan, honoured their Brethren who had suffered with the Title of Martyrs, and, invoking them as such, presented themselves to the Inquisitors, that they might have the Happiness of dying as they had done in the Flames. Great Numbers of them died so, with as much Firmness and Constancy as any of the primitive Martyrs. The rest, wherever found, were closely confined, without any Sustenance but Bread and Water^u. And thus was the new Order utterly extirpated in a very short Time, and the *Spiritual Brethren* were no more heard of.

^u Apud Raynald. ad ann. 1317.

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I find nothing recorded of the present Pope in the Two following Years 1318, 1319, besides his dividing some of the more extensive Dioceses of *Spain*, and founding new Bishoprics there, as he had done in *France*, his canonizing *Thomas de Cantilupe*, who died Bishop of *Hereford* in 1282, his confirming the Order of *Mount Olivet*, founded by *Bernard Ptolomeo*, a Nobleman of *Siena*, his creating Seven new Cardinals, all Natives of *France* or *Gascony*, and his erecting *Cambridge*, at the Request of King *Edward*, into an University. The Pope's Letter or Diploma, ordaining that there should be thenceforth for ever a General Study at *Cambridge*, that the College of Masters and Scholars of the said Study should be reputed an University, and should enjoy all the Rights that any University lawfully instituted can or ought to enjoy, is dated at *Avignon* the 9th of *June* in the Second Year of his Pontificate, that is in 1318 w. Year of Christ 1318.
 Cambridge erected into an University.
 Year of Christ 1318.

In 1320 the Pope condemned the following Propositions, advanced by *John de Poliaco*, Professor of Divinity in the University of *Paris*: The Doctrine of John de Poliaco condemned.
 Year of Christ 1320.
I. That they who confessed their Sins to the Religious, or to Men of any religious Order, were bound to confess them anew to their Parish-Priest. II. That the Faithful were all bound to confess their Sins once a Year to the Priest who was charged with the Cure of their Souls: And, III. That the Pope could not absolve them from that Obligation. These Three Propositions the Pope condemned as false, erroneous, and deviating from the Doctrine of the Church; forbade them to be taught by any for the future, and ordered *John de Poliaco* publicly to retract them and teach the opposite Doctrine; which Order he readily complied with, apprehending he might otherwise meet with the same Treatment as the *Spiritual Brethren* had lately done *.

In 1321 a new Dispute arose between some Divines, Men of great Learning, and the whole *Franciscan* Order, concerning the Poverty they professed. One of these, called *Beguini* or *Fraticelli*, having publicly maintained, that neither *Christ* nor his Apostles had any Property either in particular or in common, the Archbishop of *Narbonne* and the Inquisitor in those Parts had caused him to be arrested, in order to proceed against him as a Heretic. But *Berengarius*, Professor in the Convent of the *Franciscans* or *Minorites* at *Narbonne*, undertook to prove Disputes concerning the Poverty professed by the Minorites.
 Year of Christ 1321.

* Raynald. ad ann. 1318. Num. 46.

‡ Extravagant. l. 5. & Raynald. ad ann. 1320.

Year of
Christ 1321.

the Doctrine, which they were about to condemn as heretical, to have been defined by Pope *Nicholas III.* and consequently to be intirely orthodox, nay and an Article of the Catholic Faith. The Inquisitor ordered him to recant; but he, appealing to the Judgment of the Apostolic See, repaired to *Avignon*, and acquainted the Pope with the State of the Question, urging the *Decretal* of his Predecessor *Nicholas III.* in Favour of his Opinion. For that Pope had declared in his *Decretal*, *Exiit qui seminat*, that the Perfection of Poverty consisted in the renouncing of all common as well as private Property. From thence *Berengarius* concluded that *Christ* and his Apostles, who practised the most perfect Poverty, had no Property either in private or in common. The present Pope, not trusting to his own Infallibility in a Point of such infinite Consequence, wrote to all the Universities, and to every Man in particular in any Reputation at that Time for his Learning, requiring them to examine the Point in Dispute, and let him know, whether in their Opinion it was or was not Heresy, to assert that *Christ* and his Apostles had possessed nothing in private or in common that they could call their own.

Their Doctrine
condemned by
the Pope.

Year of
Christ 1322.

In the mean time a General Chapter of the *Minorites* being held at *Perugia* the following Year 1322, under *Michael of Cesena*, General of the Order, it was declared, that to assert that *Christ* and the Apostles possessed nothing in private or in common, was no Heresy, but sound catholic Doctrine, having been received as such by Pope *Nicholas III.* They further declared, that they themselves possessed nothing either in private or in common; that the Property of the Things they used was lodged in the Apostolic See, and they had only the bare Use of them. The Pope, provoked at their deciding a Controversy which they had left to be decided by him, deposed the General, and on the 8th of *December* published his *Decretal Ad Conditorem Canonum*, distinguishing between Things that were, and Things that were not consumed by Use. The latter, such as Books, Houses, Furniture, &c. were, he said, the Property of the Apostolic See: But as to the former, that is, to what they eat and drank, he maintained, and alleged many subtil Arguments to prove that the Use and Property were one and the same Thing, and consequently that if they had the Use they had the Property, or if they had not the Property they could not have the Use, and must die of Hunger to observe the Rule of their Founder.

As

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As to the Decretal of his Predecessor *Nicholas III.* declaring the Property of every Thing the *Minorites* had or used to be vested in the Apostolic See, he understood and explained it as extending to such Things only as were not consumed by Use. For who in his right Senses, says he, can believe, *Quis sanæ mentis credere poterit*, that it was the Intention of so great a Man, meaning *Nicholas III.* to declare, that the Property of one Egg, of a Bit of Cheese, or a Crust of Bread, given to the Friars to be immediately consumed by them, is vested in the Apostolic See. He therefore renounced that Property, and by a Constitution of the 10th of *November* forbade the Friars to teach for the future such a Doctrine on Pain of being reputed Rebels to the *Roman Church* &c. As to the Proposition, *that neither Christ nor his Apostles had any Property in private or in common*, he condemned it as erroneous and heretical &c. The Reason he alleged for condemning and proscribing the said Proposition was, that if the Things, which *Christ* and his Apostles used and consumed by Use, were not their own, it would follow from thence that the Use they made of them was unjust, it being unlawful and unjust for a Man to destroy what is not his own. Pope *Nicholas* had declared in his Constitution *Exiit qui seminat*, that the renouncing of all Property whatever both in private and in common was highly meritorious; that *Christ* and his Apostles had taught and practised it, and excommunicated all who should presume to maintain the contrary Opinion. The present Pope not only maintained but defined the contrary Opinion. And thus did the Two Popes, both infallible, evidently contradict one another, and what was Heresy in the Opinion of the one was an Article of Faith in the Opinion of the other. One of the Two must have therefore erred, but which, it is not worth our while to enquire.

Year of
Christ 1322.

Though it
had been de-
fined by an-
other Pope.

The Pope had, during the rest of his Pontificate, a more powerful Enemy to contend with than the poor *Minorites*. He had sent, as has been said, a peremptory Summons to the Two Competitors for the Empire, *Lewis of Bavaria* and *Frideric of Austria*, to appear in Person or by their Deputies at his Tribunal, and leave the Controversy to be decided by the Apostolic See. To that Summons no Regard was had by either. But *Lewis* having gained a complete Victory over *Frideric* in 1322, and even taken him Prisoner, he immediately wrote

*Lewis of Ba-
varia defeats
Frideric of
Austria, and
acts as King.*

¹ Inter Extravagantes Tit. de Verborum Significatione. nonnullis.

² Ibid. cap. Cum inter

Year of
Christ 1322.

to the Pope to acquaint him with his Success. The Pope, instead of congratulating him upon it, returned Answer, that he was ready to hear both, and determine the Controversy agreeably to the Laws of Justice and Equity. But *Lewis*, looking upon the Controversy as already determined, began to act, without any further Application to the Apostolic See, as King and Emperor. That the Pope could not bear, and being besides provoked at *Lewis's* protecting *Galeazzi Visconti*, Duke of *Milan*, whom he had excommunicated, and at his countenancing the *Gibellines* in *Lombardy*, he published the following most insolent Monitory against him.

The Pope's
Monitory
against him.

Year of
Christ 1323.

“ The *Roman* Empire having been in former Times translated by the
“ Apostolic See from the *Greeks* to the *French*, and from the *French* to
“ the *Germans*, the Election of an Emperor was committed to certain
“ Princes. These upon the Death of *Henry* of *Luxemburg* have been
“ divided among themselves, some having elected *Lewis*, Duke of
“ *Bavaria*, and some *Frideric*, Duke of *Austria*. *Lewis* has assumed
“ the Title of King of the *Romans*, without waiting till we had ex-
“ amined and confirmed his Election, which belongs to us alone. Not
“ content with the Title, he has taken upon him the Administration,
“ in Contempt of the *Roman* Church, which alone has a Right to go-
“ vern the Empire during the Vacancy of the Imperial Throne. He
“ has obliged the Vassals of the Empire to swear Allegiance to him, the
“ Ecclesiastics as well as the Laity; has disposed, at his Pleasure, of
“ the Honours and Employments of the Empire; and has, besides,
“ undertaken the Protection and Defence of *Galeazzo Visconti*, though
“ condemned as a Heretic. To obviate therefore such Attempts for
“ the future, and vindicate the Rights of the *Roman* Church, we ad-
“ monish him by these Presents, and command him on Pain of Ex-
“ communication to be incurred, *ipso Facto*, to relinquish, in the
“ Term of Three Months; the Administration of the Empire, to
“ abandon the Protection of the Enemies of the Church (meaning the
“ Duke of *Milan* and the other *Gibellines*) and to revoke and annul
“ all he has done since he assumed the Title of King. If he complies
“ not with this our Injunction, we shall think it incumbent upon
“ us to employ the Power that has been put into our Hands, in
“ Defence of the Rights of our See. In the mean time we forbid
“ all Bishops and other Ecclesiastics on Pain of Suspension, all Cities,
“ Communities, and secular Persons of whatsoever Rank and Condi-

tion

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“ tion on Pain of Excommunication upon their Persons, of Interdict
 “ upon their Territories, and the Loss of all their Privileges, to obey
 “ *Lewis of Bavaria* in any Thing relating to the Government of the
 “ Empire, or to acknowledge him either for King of the *Romans* or
 “ for Emperor”^a. This Monitory is dated at *Avignon* the 8th of
October in the Eighth Year of *John's* Pontificate, or in 1323, and
 Copies of it were sent to all the Archbishops and Bishops of *Ger-*
many, Italy, France, England, Hungary, and of all other Christian
 Kingdoms.

Year of
Christ 1323.

Gakazzo Visconti, mentioned in the Monitory, was at the Head of
 the *Gibellines* in *Lombardy*; had driven the *Guelfs* out of the Cities they
 held there, and obliged the Army, which the Pope had sent to besiege
 the City of *Milan*, to raise the Siege, the Legate himself, *Bertrand de*
Poiet, who commanded the Army, having narrowly escaped falling
 into his Hands. He likewise encouraged several Cities in the *March of*
Ancona to revolt from the Pope, and declare themselves free. At *Re-*
canati the Governor placed there by the Pope was inhumanly mur-
 dered, and none was spared who did not join in the Revolt. The Ex-
 ample of *Recanati* was followed by the Cities of *Osimo*, of *Fermo*, of
Camerino, and most other Cities in that Neighbourhood. The City of
Macerata alone continued in those Parts faithful to the Pope; who, to
 reward their Fidelity and at the same time to punish the rebellious *Reca-*
natese, transferred the Episcopal See from *Recanati* to *Macerata*^b. As the
 Duke of *Milan* was supposed to be at the Bottom of all these Disturb-
 ances, the Pope caused a Crusade to be preached against him as a He-
 retic, pretending that he denied the Resurrection, and commanded
Lewis, who supported him, to abandon his Protection.

The Duke of
Milan excom-
municated.

Lewis was not a little surprised at the hasty Conduct of the Pope, and upon the First Notice he had of the Monitory he immediately dis-
 patched *Albert*, Grand Master of the *Knights Hospitallars* in *Germany*,
Ernestus, Archdeacon of *Wirtzburg*, and *Henry*, Canon of *Prague*,
 to know of his Holiness himself what had given Occasion to his late
 Monitory, and to beg he would put off the Execution of the Sentence
 to a further Term. This Commission is dated at *Nuremberg* the 4th
 of *November*. The Embassadors arrived at *Avignon* on the 4th of *Ja-*
nuary 1324, and the Pope in Compliance with their Request granted

Embassy from
the King to
the Pope.

^a Apud Raynald. ad ann. 1323. num. 30. ^b Ughell. Italia Sacra. tom. 2. p. 808.

Year of
Christ 1323.

to the King a Two Months Delay from the 7th of that Month, not to answer or argue, but to repent and obey the Monitory; which if he delayed beyond that Time, the Punishments contained in the said Monitory would *ipso facto* take place, as being due to his enormous and unrepented Crimes. These enormous Crimes were, his taking upon him the Administration of the Empire, and his stiling himself King, when he had been elected, according to most of the contemporary Writers, by a Majority, and had now no Rival to contend with.

*The King
appeals to
a General
Council.*

The King did not wait for the Return of the Embassadors; but taking it for granted that the Pope would not depart from his former Resolution, he assembled some of the chief Princes of the Empire, and having laid before them the violent Proceedings of the Pope, he protested in their Presence against the Monitory, and from the Pope misinformed appealed to the Pope when better informed, or to a General Council. In his Appeal he answers the Accusations brought against him by the Pope in his Monitory, proves the Validity of his Election, and from thence concludes the Government of the Empire to belong to him alone. His Holiness, says the King, is angry at our assuming the Title of King, which he pretends we have no Right to. But we have been elected by the major Part of the Electors, have been crowned at the usual Places, and it is every-where well known, especially in *Germany*, that he who is thus elected and crowned is acknowledged for King, takes that Title, and exercises all the Royal Functions. It belongs to him, and to him alone, to receive Oaths of Allegiance, to bestow Fiefs, and dispose as he pleases of the Dignities and Employments of the Kingdom. We are therefore unjustly accused by the Pope of *usurping* the Royal Title and the Kingly Functions, and he shews himself therein utterly unacquainted with our Laws. The Empire is not vacant, as he pretends, for we have been lawfully elected, and placed in the Throne by those who alone have a Right to dispose of it. Neither does it belong to the Apostolic See to approve our Election, or disapprove it, nor is the Pope to concern himself any-ways about it, unless the Affair be brought to his Tribunal by way of Complaint or Appeal, and neither we nor our Competitor have ever thought of complaining or appealing to the *Roman Church*. As for the Charge of protecting *Galeazzo Visconti*, and his Brothers, said to have been condemned as

* Apud Raynald. ad ann. 1323.

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Heretics, as well as other Rebels to the *Roman* Church, we know that they who are faithful to the Empire are often stiled Heretics and Rebels to the Church. The King closed his Appeal with urging the Necessity of assembling without Delay a General Council, at which he declared he would assist in Person, being bound by his Oath to maintain the Rights of the Empire, and oppose the unjust and wicked Attempts of the Pope, striving to engross all Temporal as well as Spiritual Power to himself^d.

Year of
Christ 1323.

The Two Months which the Pope had granted to the King being elapsed, he declared and caused it to be notified to all the Christian Princes, that *Lewis of Bavaria*, who stiled himself King of the *Romans*, had incurred the Excommunication, which he had been threatened with in the Monitory. But as to the other Penalties they were suspended for Three Months more, from the 23d of *March* of the present Year 1324. If he did not within that Time lay down the Title of King, forbear all Royal Functions, resign the Government of the Empire, abandon the Protection of the *Visconti*, of the Sons of the Marquis of *Este*, who held the City of *Ferrara*, and of all the other Rebels to the Church, he was to forfeit all the Right that his Election might give him to the Crown. As the King paid no more Regard to this Monitory than he had done to the other, the Pope by a Constitution, dated at *Avignon* the 11th of *July*, declared him deprived of all Right that his Election might have given him to the Crown, forbade, on Pain of Excommunication, all the Subjects of the Empire, of what Rank soever or Condition, to acknowledge him for King, or obey him as such, threatening him at the same time with other Punishments to be afterwards inflicted, if he still continued to concern himself with the Government of the Empire, or to protect the Enemies of the Church. This Sentence he ordered all the Bishops throughout *Christendom* to publish in their respective Dioceses, that it might be known to the whole *Christian* World, and none might plead Ignorance in any-ways assisting the Usurper of the Crown of *Germany*^e.

The Pope declares him
excommunicated.

Year of
Christ 1324.

From this Sentence the King appealed anew to a General Council, solemnly declaring, that he would acquiesce in their Judgment; and Two of the most learned Men of that Age, espousing his Cause, em-

The Doctrine
of Marsilius
of Padua and
John of
Ghent con-
demned.

^d Hervart ad ann. 1323. Villani, l. 9. c. 227.
Baluz. Vit. Papar. Aven. tom. 1. p. 141.

^e Bzovius Anecd. tom. 2.

Year of
Christ 1324.



played their Pens in Defence of the Rights of the Empire against the Usurpations of the Pope. These were *Marsilius* of *Padua* and *John* of *Ghent*. The former published a Treatise under the Title of *Defensor Pacis*, or *The Defender of Peace*, and the latter one *on the Power of the Church*. Both Pieces were calculated to prove the following Assertions: I. That *Christ* by paying Tribute to *Cæsar* owned, that his worldly Goods were subject to the Emperor, and he himself was a Subject of the Empire, bound in Justice to pay Tribute as well as other Subjects. From thence they concluded the Temporalities of the Church to be subject to the Emperor, and the Pope himself as well as all the other Prelates to be Vassals of the Empire. II. That *Christ* ascending to Heaven left no visible Head of the Church, no Vicar upon Earth; and that *St. Peter* had no more Authority than the rest of the Apostles. III. That it belongs to the Emperor to confirm the Election of the Pope, to depose and punish him if he misbehaves. IV. That all Priests, whether they be Popes, Archbishops, or only Priests, are by the Institution of *Christ* equal in Power, Authority, and Jurisdiction. V. That neither the Pope alone nor the whole Church with him can inflict any Punishment without the Permission of the Emperor, if the Delinquent does not voluntarily submit to it. These Propositions the Pope, we may be sure, condemned as heretical by a Constitution dated at *Avignon* the 23d of *March* 1327, and ordered the Authors to be prosecuted as Heretics. But they had taken Refuge in the Court of the King, and were there entertained with all possible Marks of Esteem^f. They are supposed to have penned the Edict, or rather Invective, which the King published at this Time against the Pope, painting him as one who trampled upon all Laws both human and divine to gratify his Ambition and Avarice, as a ravenous Wolf fleecing and devouring the Flock committed to his Care, as the Minister of Satan rather than the Vicar of *Christ*, as guilty of the most bare-faced Simony, and an avowed Heretic, condemning as a Heresy the Doctrine concerning the Poverty of *Christ*, which the good Pope *Nicholas* had established as an Article of Faith^g.

Edict published
by the
King against
the Pope.

His Answer
to it.

Of all these Reproaches the Pope thought that of Heresy alone worthy of an Answer, and therefore, taking no Notice of the rest,

^f Bzovius & Raynald. ad ann. 1327.
205. 275.

^g Rebdorfius in Annal. & Villani, l. 9. p.

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he issued on the 10th of *November* of the present Year a new Constitution, beginning with the Words *Quia quorundam*, calculated to prove the Doctrine, concerning the Poverty of *Christ* and the Apostles, which he had condemned, to be not only Heresy, but Blasphemy. In order to that he lays it down as a First Principle, that no Man has a Right to use and destroy by Use what is not his own; and from thence he concludes, that if the Things, which *Christ* and his Apostles used and destroyed by Use, were not their own, their using them would have been unjust and unlawful, which it is Heresy and Blasphemy to assert. The Champions for the Papal Infallibility have taken a great deal of Pains to reconcile this Constitution with that of Pope *Nicholas* mentioned above ^h. But from the present Pope's revoking, as he did, the Constitution of *Nicholas*, it is manifest he was himself sensible that he had condemned what his Predecessor had defined.

Year of
Christ 1324.

The following Year the Two Competitors for the Empire, *Lewis* and *Frideric*, came to an Agreement. *Frideric* had been defeated by *Lewis*, and taken Prisoner in 1322, as has been said above. But in the present Year he recovered his Liberty upon the following Conditions, that *Lewis* should appoint *Leopold* of *Austria*, *Frideric*'s Brother, Vicar-General of *Italy*; and that in the Absence of *Lewis*, who was preparing to march into *Italy*, *Frideric* should govern the Empire, according to some Authors with, and according to others without, the Title of King, or any Ensigns of Royalty. But as this Agreement was made without the Knowledge or Consent of the Pope, he no sooner heard of it, than he declared it null, deprived both of the Right derived to them from their Election, and wrote to the Electors to chuse a new King. At the same time he absolved *Frideric* and *Leopold* of *Austria* from the Oath they had taken to stand to the above Conditions ⁱ. It was not therefore without Reason that *Lewis* reproached him with fomenting Divisions among the *German* Princes, the better to establish his usurped Power over the Empire. “When we were at War,” said the King, “you exhorted us to agree, and forbear the Effusion of Christian Blood, and now that we have agreed, you annul our Agreement, and strive to kindle a new War, not caring how much Christian Blood be shed to gratify your Lust of Power, and boundless Ambition ^k.”

Agreement
between
Lewis and
Frideric.

Year of
Christ 1325.

^h See Bellarmin. de Rom. Pont. l. 4. c. 14. Wading. in annal. ad ann. 1325.

^k Aventin. annal. Bejor. l. 8.

ⁱ Apud Raynald.

Year of
Christ 1326.
Disturbances
at Rome.

The Pope in-
vited thither
by the Ro-
mans.

Year of
Christ 1327.

Lewis de-
clares the
Pope a He-
retic.

Is crowned
at Milan.

Great Disturbances happened in the mean time at *Rome*. For the People, driving all the Nobility out of the City, appointed Fifty-two Citizens, Four out of each Ward, to govern them under *Sciarra Colonna*, whom they made Governor in Chief. At the same time they dispatched some of the leading Men among them to invite the Pope to come and reside at *Rome* as his Predecessors had done, and let him know, that if he complied not with this their Invitation, they would take care of themselves, and in due Time and Place provide the City with a High Pontiff. The Pope received the Deputies with particular Marks of Kindness, pretended to be very desirous of restoring the See to *Rome*, but pleaded the Danger of the Roads beset by his Enemies, the Disturbances that reigned in their City, and his great Age, being Eighty and upwards, for not undertaking so long a Journey. He therefore appointed *James Savelli* and *Stephen Colonna* Senators to govern the City in his Name, exhorting the *Romans* to live in Peace among themselves, and jointly oppose *Lewis* of *Bavaria*, a condemned Heretic, and an Enemy to the Church^l.

The *Romans*, not satisfied with the Pope's Answer, wrote to the King upon the Return of their Deputies, inviting him to *Rome*, and pressing him to hasten his March, as they were all ready to receive him with open Arms. The King upon this Invitation set out immediately for *Italy*, and arriving at *Trent*, he held a Diet in that City, at which were present all the Heads of the *Gibellines* in *Lombardy*; and in that Diet Pope *John* was declared a Heretic, unworthy of the Pontifical Dignity on many Accounts, but chiefly for his heretical Doctrine concerning the Poverty of *Christ*. From *Trent* *Lewis* proceeded to *Milan*, and was crowned there with the Iron Crown on the last Day of *May*, *Whitsunday*, by *Guido Petramala*, Bishop of *Arezzo*, who had been deposed and excommunicated by the Pope. During his Stay at *Milan* he was supplied by the *Milanese*, and the other *Gibellines* of *Lombardy*, with the Sum of 200,000 Florins of Gold, and with that Supply he set out for *Rome* on the 15th of *December*. Before he left *Milan* he sent Embassadors to the Pope at *Avignon*, to let him know that he intended to go to *Rome*, to receive there the Imperial Crown, and desire him to come in Person, or to send Two Cardinals to perform the Ceremony of the Coronation in his Name^m.

^l Villani, l. 20. c. 20. Naucler. General. 45.

^m Trithem. in Chron. ad ann. 1328.

The Pope, provoked beyond Measure at such an Embassy, re-
jected the Demand of the King with the utmost Indignation, and on
the 23d of *October* thundered out the Third Sentence of Excommu-
nication against him, declaring him deposed, and divested of all Dig-
nity as a Heretic, and an Abettor of Heretics. At the same time he
dispatched into *Germany* the Prior of the *Knights Hospitalers*, to ac-
quaint the Electors with the Deposition of *Lewis* of *Bavaria*, and
persuade them to proceed to the Election of a new King of the Ro-
mans. The Two Archbishops of *Mentz* and *Cologne* were for gratifying
the Pope, but the Archbishop of *Treves* and the King of *Bobemia*
would by no Means consent to it *. In the latter End of the present
Year the Pope created Ten new Cardinals, among whom were One
Spaniard, *Peter* of *Toledo*, and Three *Italians*, *Anibald Gaitan*, Arch-
bishop of *Naples*, *Matthew Urfini*, a *Dominican Friar*, and *John Colonna*,
all Three *Romans*. The rest were all Natives of *France* p.

Year of
Christ 1327.
The King ex-
communicated a Third
Time.

Ten new Car-
dinals.

The King, setting out from *Milan*, as has been said, on the 15th
of *December*, on his March to *Rome*, arrived at *Viterbo* on the 2d of
January 1328, and reaching *Rome* on the 7th of the same Month,
he was there received by the *Roman* People with loud Acclamations,
and all possible Marks of Joy. The Pope's Legate, Cardinal *John*
Urfini, who was then in *Tuscany*, hearing of the Reception the King
had met with from the *Romans*, interdicted the City; which obliged
the Clergy to leave it, lest they should be required to perform Divine
Service, and be put to the Alternative of incurring the Displeasure of
the Pope or the King. But the King had many of the Clergy, and
some Bishops in his Retinue, who scrupled not to officiate in Defiance
of the Interdict. *Lewis* had been but a few Days in *Rome*, when the
Council of Fifty-two, mentioned above, appointed *Sciarra Colonna*
their President to crown the new Emperor; and that Ceremony he
performed with great Solemnity in the Church of *St. Peter* on the
17th of *January*, which in 1328 fell on a *Sunday*. The Queen was
crowned at the same Time, and both were consecrated, before they
received the Imperial Crown, by *James*, Bishop of *Venice*, and an
Austin Friar, Bishop of *Corfica* †. When the Ceremony of the Coro-
nation was over, *Lewis*, whom I shall henceforth stile Emperor, caused

Lewis
crowned Em-
peror at
Rome.

Year of
Christ 1328.

* Anecdor. 1. 2. col. 698.
tom. 2. col. 727.

† Bernard. Guid. in ejus vit. apud Baluz.

‡ Anecdor.

The History of the POPES, or John XXII.

ear of
ft 1328.

Three Edicts to be read, wherein he promised to maintain the Catholic Faith, to honour the Clergy, and protect the Widows and Orphans, which were received with great Applause.

Pope de-
by the
error.

The Pope, upon the first News of the Emperor's Coronation, declared it null, and excommunicated all who had been any ways concerned in it. This Sentence is dated at *Avignon* the 30th of *March*. On the other hand, the Emperor having appointed the *Roman* People to assemble in the Square before *St. Peter's* on the 18th of *April*, he appeared upon the Top of the Steps of that Church in his Imperial Robes, and placing himself in a magnificent Throne with the Imperial Crown on his Head, he first commanded Silence, and then ordered one *Nicholas* of *Fabriano* in the *March* of *Ancona*, an *Austin* Friar, to cry out Three Times aloud, *Will any Person here present undertake the Defence of James of Cahors Priest, who styles himself Pope John XXII?* As nobody answered, a *German* Abbot, *Ciaconius* says the Abbot of *Fuld*, preached a Sermon to the Multitude, or rather a Panegyric upon the Emperor, and a most virulent Satire against the Pope. When he had ended his Sermon, he produced and read aloud, so as to be heard by all, a very prolix Sentence or Edict, containing many heavy Accusations, some true, and some false, against *James* of *Cahors*, who stiled himself Pope, but had by his scandalous Life and enormous Wickedness forfeited that and every other Ecclesiastical Dignity. The Emperor therefore, who bore not the Sword in vain, divested him, and declared him from that Moment divested of the Pontifical, and every other Dignity whatever, and delivered him up to his Magistrates, to be punished by them, where-ever found, as a notorious Heretic, and a Rebel to his lawful Sovereign. By the same Edict the Subjects of the Empire, whether Ecclesiastics or Laymen, were all forbidden, on Pain of Death, to acknowledge thenceforth *James* of *Cahors* for lawful Pope, or obey him as such. The Edict ended with a Promise from the Emperor to provide, without Delay, the vacant See with a Person worthy of and equal to so high a Dignity.

attempt
mes Co-
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Four Days after the Publication of this Sentence, that is, on the 22d of *April*, *James Colonna*, a Youth and a Layman, provoked at the Emperor's Edict, and fired with Zeal for the Honour of the Pope, repaired to the Square of *St. Marcellus*, and there in the Presence of

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above a Thousand *Romans* first read, and then affixed to the Door of that Church, the Pope's Bull, excommunicating and deposing *Lewis of Bavaria*, which none had yet dared to publish. At the same time he briefly confuted the chief Charges brought by the Emperor in his Edict against the Pope, declared *John XXII.* lawful Pontiff of the holy *Roman Catholic Church*, and *Lewis of Bavaria*, who stiled himself Emperor, an Usurper of the Empire, and a condemned Heretic, with his Council of Fifty-two, and all who adhered to him or to them. In the Close of his Speech he drew his Sword, declaring that he had advanced nothing but what he was ready to maintain Sword in Hand against any one who should assert or maintain the contrary. The valiant Champion, however, did not think it advisable to wait till his Challenge was accepted, but mounting his Horse, flew full Speed to his Father's House at *Palestrina*, and thus escaped falling into the Hands of those whom the Emperor had sent to apprehend him. The Pope, hearing of this bold Attempt, invited the young Hero to *Avignon*, and there, after bestowing the highest Commendations upon him in a full Consistory, he rewarded his Courage with a Bishopric, though he had not yet attained to the Age required by the Canons in a Bishop^s.

Year of
Christ 1328.

The next Day, the 23d of *April*, the Emperor, having assembled the Chiefs of the *Roman* People, published with their Approbation and Consent an Edict, importing, that the Pope for the Time being should reside no where but at *Rome*; that he should not be absent from thence above Three Months in the Year; that he should not remove from that City beyond the Distance of a Two Days Journey without the Permission of the *Roman* People; and that, if he did not return after Three Admonitions, he should forfeit his Dignity, and the *Roman* People should be at Liberty to proceed to a new Election. To these Regulations he added one against Heretics, ordering them to be punished as guilty of High Treason^t.

An Imperial
Edict, order-
ing the Popes
to reside at
Rome.

This Edict was calculated to justify the intended Election of a new Pope. For the Emperor having commanded the People and Clergy to meet in the Square before the Church of *St. Peter* on the 12th of the following *May*, he appeared there attired as Emperor in a high

Peter de Cór-
bario elected
Pope.

^s Villani, l. 10. c. 71. Petrarch. Epist. familiar. 6. l. 4.
1328. num. 21.

^t Apud Raynald. ad ann.

Throne,

Year of
Christ 1328.

Throne, with a Minorite or *Franciscan* Friar named *Peter Raynalducci*, and commonly called *Peter de Corbario* from the Place of his Birth, sitting by him in a Chair of State. The Emperor rising from his Throne commanded Silence, and then the *Austin* Friar, *Nicholas of Fabriano*, who had preached on Occasion of the Deposition of the Pope, preached again, and taking for his Text the Words of St. *Peter*, when delivered out of Prison by the Angel, *Now I know*, &c. ^u, he compared the Emperor to the Angel, the Pope to *Herod*, and the Cardinals, Archbishops, Bishops, &c. to the *Jews*. When he had done, *James*, Bishop of *Venice*, asked the Multitude Three Times whether they would acknowledge *Peter de Corbario* for true and lawful Pope. As they all answered with one Voice that they would, the Emperor ordered their Answer to be registered, and to be read to them, and upon their confirming it, he declared *Peter de Corbario* canonically elected High Pontiff, put the Ring upon his Finger, and even assisted him in clothing himself with the Pontifical Robes. Being thus clad, the Emperor placed him in the same Throne on his Right Hand, gave him the Name of *Nicholas V.* and attended him, walking on his Left Hand, into St. *Peter's* Church, where he was consecrated by *James*, Bishop of *Venice*, mentioned above, and by several other Bishops, and crowned by the Emperor himself w.

His Birth,
Education,
and Character.

We cannot depend upon the Accounts we read, even in the contemporary Writers, of the Birth, Education, and Character of Pope or Antipope *Nicholas V.* He was a Native of *Corbarium* or *Corbiera*, a small Village of *Abruzzo*, and belonged, at the Time of his Promotion, to the Convent of the *Minorites*, called *Ara Cali*, in *Rome*. He was, according to the Author of the Chronicle called *Aula Regia*, who lived at this Time, related to the *Colonna* Family; but according to *Bernard Guido*, who likewise lived and wrote at this very Time, he was the Son of a poor Peasant x. *Bernard* adds, that before he took the monastic Habit, he married a Woman of *Corbiera* named *Joan*, and having cohabited with her Five Years, left her against her Will, and turned Friar without her Consent. That Author adds, that *Joan*, hearing of her Husband's Promotion, Forty Years after their Separation, applied to the Bishop of *Rieti*, their Diocesan, to have her Hus-

^u Acts, c. 12. ver. 11.
 Baluz.

^w Villani, l. 10. c. 73.

^x Bernard. in vit. Johan. apud

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band again, and that the Bishop, having heard and thoroughly examined the Case, sentenced *Peter* to return to and cohabit with his Wife, as he had forsaken her by a manifest and unlawful Breach of the conjugal Bond. This Judgment was given by the Bishop of *Rieti* on the 29th of *November* of the present Year 1328, that is, Six Months and Sixteen Days after *Peter's* Promotion to the Pontificate. Thus *Guido*, who wrote, as he informs us, in the following Year 1329 *ſ*. The Sentence of the Bishop, with the whole Process, was sent to Pope *John*, who immediately transmitted Copies of it to all the Christian Princes *2*. As *Joan* never had pretended, for the Space of Forty Years, that her Husband had left her against her Will, and never had redemanded him till he was Seventy Years of Age and upwards, there is, I think, no room to doubt that it was at the Instigation of the Pope, and the Bishop of *Rieti*, that she redemanded him at this Juncture, to expose him by that Means to the Contempt and Derision of the World. As no Notice is taken of his Marriage by any other contemporary Writer, I am inclined to believe that the Woman was suborned to personate his Wife, and the Whole was an Invention of his Enemies. However that be, *Odericus*, who lived at this Time, and is owned by all to have been a very *candid* Writer, tells us, that for the Space of Forty Years and upwards *Peter* led a most irreproachable Life among the *Minorites*, was a Man of wonderful Abstinence, observed the strictest Poverty and Obedience, was a famous Preacher, and reclaimed many from their wicked Ways; which recommended him to the Post of the Pope's Penitentiary at *Rome* *a*. On the other hand, *Alvarus Pelagius*, One of the same Order, who knew *Peter*, and lived some Time with him in the same Convent of *Ara Cæli* at *Rome*, paints him as the basest of Hypocrites, and will have his Abstinence, his Poverty, and Obedience, to have been mere Shew, and Impositions upon the Public *b*.

Whatever was his true Character, he began soon after his Consecration to act as true and lawful Pope, and on the 14th of *May* created Seven new Cardinals. These were *James*, Bishop of *Venice*, *Nicholas* of *Fabriano* the *Austin* Friar, the Abbot of *Fuld*, who had all Three distinguished themselves in his Cause, as we have seen, the Abbot of

*He creates
Seven Cardi-
nals.*

ſ Idem ibid.

2 Wading. ad ann. 1328.

a Chron. MS. apud Wading.

b Alvarus Pelag. de Planctu Eccles. l. 5. c. 27.

Year of
Christ 1329.

St. *Ambrose* of *Milan*, the Bishop of *Modena*, and Two *Romans* not named, who are said to have rejected with Indignation the offered Dignity, scorning to receive it at his Hands. *Villani* observes, that though *Nicholas* held the rigorous Doctrine of his Order concerning the Poverty of *Christ* and the Apostles, yet he lived in as great Splendor and Magnificence, kept as expensive a Table and as numerous a Retinue as any Pope had done before him, raising Money for that Purpose from the Sale of Privileges, Dispensations, Ecclesiastical Dignities and Benefices c.

Crowns the
Emperor a
Second Time.

As some scrupled to acknowledge *Lewis* for Emperor, because he had not been crowned by the Pope, *Lewis*, to remove that Objection, resolved to have the Ceremony of the Coronation performed anew by *Nicholas*. With that View he left *Tivoli*, whither he had retired for the Sake of the Air, and arriving at *Rome* on the 22d of *May*, he was met at the *Lateran* by *Nicholas* in his Pontifical Robes, attended by his new Cardinals, and conducted by him to the Church of St. *Peter*, where the whole Ceremony was reiterated amidst the loud Acclamations of the Multitude d. On this Occasion the Emperor first delivered to *Nicholas* the Red Cap worn by the Pope, and then *Nicholas* placed the Crown on the Emperor's Head; which so resembled a Theatrical Coronation, that the *Germans* themselves could scarce forbear smiling.

Publishes
Two Decrees
against Pope
John.

Nicholas, finding himself thus supported by the Emperor, and acknowledged not only by the *Roman* People, but by the *Gibellines* throughout *Italy*, dispatched Legates into the different Provinces, appointed new Governors of the Cities subject to the Apostolic See, preferred his Friends to the best Bishoprics, deposing those who did not own him for lawful Pope. He did not stop here, but on the 27th of *May* published Two Edicts, declaring by the One, that he confirmed the Sentence of Deposition pronounced by the Emperor against *James* of *Cabors*, forbad any one thenceforth to stile him Pope, or to question the Lawfulness of his own Promotion, on Pain of being anathematized and punished as a Heretic. By the other Edict all were forbidden, under the same Penalties, to obey the said *James* of *Cabors*, to receive or execute any Order or Orders from him. These Two Edicts were rigorously executed; and Two Persons, the one a *Lombard*, the other

c Villani, l. 25. c. 75, 76.

d Bzovius ad ann. 1330.

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a *Tuscan*, were burnt as Heretics, for maintaining that *John* was true Pope, and *Corbarius* an Antipope and an Apostate c. Year of Christ 1328.

The Emperor and his Pope were hitherto attended with all the Success they could have wished for. But Affairs took all at once a very different Turn; which was by some ascribed to the Prayers that the Pope ordered to be every-where offered up for the Peace, Union, and Welfare of the Church. *Frideric*, King of *Trinacria*, had promised to join the Emperor with all his Forces. But that Promise he could not perform, his own Dominions being then threatened with an Invasion by *Robert*, King of *Sicily* or *Naples*. The *Gibellines* of *Lombardy* had engaged to send him, within a limited Time, powerful Supplies both of Men and Money; the Time was elapsed, and no Supplies were yet sent either in Men or in Money. Besides, *Lewis* found that his Presence was no longer acceptable to the *Romans*, as they were obliged to maintain his Troops, during his Stay in their City. He therefore resolved to leave *Rome*, and set out accordingly on the 4th of *August* on his March into *Tuscany*, taking *Nicholas* with him, and all his Cardinals. On this Occasion the *Roman* People gave a remarkable Instance of their Fickleness and Inconstancy. They had invited the Emperor with the most pressing and repeated Instances into their City, had received him with the loudest Acclamations, and engaged to support him, as their Deliverer, at the Expence of their Lives and their Fortunes. But being now become a quite different People, they insulted him, as he marched out, in the grossest Manner, loaded him with Curses as a condemned Heretic, and crying out, *Long live Pope John*, discharged Showers of Stones upon those of his Retinue, and even killed some of them. The Night after the Emperor's Departure, Cardinal *Ursini* entered the City with a strong Body of Troops, and *John*, Cardinal of *St. Theodore*, the Pope's Legate, arriving a few Days after, assembled the Heads of the People, and with their Approbation and Consent caused all the Edicts and Decrees of the Emperor and his Pope to be publicly burnt in the Capitol. The Revolution was general, and even the Children, says *Villani*, took Part in it, digging up the Bodies of the *Germans*, and the other Partisans of the Emperor, who had died during his Stay at *Rome*, dragging them through the Streets, and throwing them into the *Tyber* f.

Sudden Revolution at Rome.

The Emperor withdraws from that City.

c Villani, l. 11. c. 76.

f Villani, l. 10. c. 98.

Year of
Christ 1328.
Deposes the
Pope anew.

From *Rome* the Emperor marched to *Viterbo*, and from thence to *Pisa*, where he passed the Winter. As he wanted Money to pay his Troops, great Part of his *German* Cavalry forsook him, and returned to *Germany*. However, to maintain his Authority, he confirmed by a public Edict the Sentence of Deposition, which he had pronounced at *Rome* on the 18th of *April* against *James* of *Cabors*, and caused it to be affixed to the Door of the great Church at *Pisa*, that it might be seen by all, and none might plead Ignorance in acknowledging him for lawful Pope. This Edict is dated at *Pisa* the 12th of *December*, in the Fourteenth Year of *Lewis's* Reign, and the First of his Empire, that is, in 1328 ^a. On the other hand, the Pope excommunicated anew and deposed *Lewis* of *Bavaria*, and all who acknowledged or obeyed him as Emperor ^b.

Nicholas
well received
at Pisa.

Year of
Christ 1329.

The Emperor had left *Nicholas* with his Court at *Viterbo*, where he staid the remaining Part of the present Year 1328. But the following Year he repaired to the Emperor at *Pisa*, and made his public Entry into that City on the 3d of *January*, being met at the Gate by the Emperor, the People, and the Clergy in Procession. On the 8th he preached to the People, and granted Indulgences to all who did not acknowledge his Competitor. On the 19th of the same Month he conferred, at the Emperor's Recommendation, the Dignity of Cardinal upon *John Visconti*, Canon of *Milan*, who was then at *Pisa*, and appointed him his Legate for *Lombardy*. On the 19th of the following *February*, *Nicholas* in a public Assembly, at which was present the Emperor in Person, with most of the *Pisan* Nobility, thundered out the Sentence of Excommunication against *James* of *Cabors*, *Robert*, King of *Sicily*, and the *Florentines*, acknowledging the said *James* of *Cabors* for true and lawful Pope. On that Occasion some of *Nicholas's* more zealous Partisans, having made an Effigy of Straw, representing Pope *John* with all his Pontifical Ornaments, first stripped it of those Ornaments, and then publicly burnt it. *Villani* writes, that on the Day that Assembly was to meet, such a dreadful Storm arose of Lightning, Hail, and Rain, as deterred many from assisting at it, that the Marshal, whom the Emperor sent to command in his Name their Attendance, was seized with a sudden Chill, and that having caused a Bagnio to be made of *Aqua Vitæ*, in order to remove

Confirms
there the De-
position of
Pope John.

^a Apud Baluz. vit. Paparum, Aven. col. 545. ^b Villani, l. 10. c. 115.

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it, and recover his natural Warmth, the *Aqua Vitæ* accidentally took Fire, and the Marshal was burnt alive; a plain Proof, says that Writer, that such Proceedings were displeasing to Heaven ^{i.} *John*, returning Excommunication for Excommunication, thundered out on *Maunday Thursday*, which in 1329 fell on the 20th of *April*, new Anathemas against *Lewis of Bavaria*, his false Pope *Corbarius*, and all who adhered to either ^{k.}

Year of
Christ 1329.

The Emperor, no longer able to maintain his Troops in *Tuscany*, and finding that for Want of Subsistence they daily deserted in whole Bodies, withdrew from *Pisa*, and leaving *Nicholas* in that City marched with the small Remains of his Army into *Lombardy*, and laid Siege to *Milan*, where the *Guelf* Faction had prevailed. But his Army mouldering away daily, he was obliged to abandon that Undertaking, and retire to *Trent*. He intended to assemble there the States of *Germany* and *Lombardy* in order to apply to them for new Supplies. But News being brought him in the mean time of the Death of *Frideric of Austria*, his Competitor, he left *Trent* and hastened back into *Germany*. *Nicholas*, thinking himself now no longer safe at *Pisa*, applied to *Tarlatus*, whom the Emperor had appointed his Vicar in *Tuscany*, for a Safe-Conduct to follow the Emperor into *Germany*. But *Tarlatus* could not be prevailed upon either by *Nicholas* himself or his Friends to grant him his Request, being unwilling to disoblige the Pope, lest he should transverse the Design he had formed of making himself Sovereign Lord of *Pisa*. At the same time *Nicholas* received certain Intelligence, that the Archbishop of *Florence* and the Bishop of *Lucca* had received Orders from the Pope to get him by all Means into their Power, and send him to *Avignon*.

The Emperor
returns to
Germany.
Year of
Christ 1330.

Deplorable
Situation of
Nicholas.

In these unhappy Circumstances he had Recourse to a Friend of his, Count *Boniface Novelli*, a Nobleman of *Pisa*, who pitying his Condition took him into his Protection, and conveyed him privately to one of his Castles at the Distance of Thirty-six Miles from *Pisa*. There he kept him Three Months, no One knowing what was become of him. But in the mean time the *Florentines* having unexpectedly entered that Part of the *Pisan* Territory, Count *Boniface*, apprehending that he might fall into their Hands, got him secretly conveyed to his House in *Pisa*. It being soon known that he lay concealed there, the Pope

Submits and
writes to the
Pope.

ⁱ Idem, c. 123.

^k Thesaur. Anecd. col. 771.

wrote

Year of
Christ 1330.

wrote to the Archbishop of *Florence* and the Bishop of *Lucca* to treat with the Count about his delivering him up into their Hands. In that deplorable Situation *Nicholas*, abandoned by all but his Friend the Count, resolved to throw himself upon the Generosity and Mercy of his Enemy. He wrote accordingly a most submissive Letter to the Pope, with the following Direction, " To our most holy Father and " Lord *John XXII.* Friar *Peter* of *Corbiera*, worthy of all Punishment, " prostrate at his Feet." In the Letter he owns and confesses himself guilty of a most enormous Crime in accepting a Dignity, which he had no Right to claim, nor had they who conferred it on him any Right to dispose of; declares that he most sincerely repents his having ever assumed a Title, of which he knew himself altogether unworthy; that he is ready publicly to resign and renounce it for ever at *Pisa*, at *Rome*, or at whatever other Place his Holiness shall think fit to name; and ends his Letter with begging his Holiness's Pardon and recommending himself to his Mercy¹.

The Pope
writes to
him.

Upon what
Terms deli-
vered up.

The Pope, transported with Joy at the Receipt of this Letter, wrote immediately to the Archbishop of *Florence* and the Bishop of *Lucca* to absolve Friar *Peter Corbarius* from all Censures upon his publicly confessing and abjuring his Errors. On the 13th of *July* the Pope wrote to him a most friendly Letter, congratulating him upon his Repentance, and assuring him that he should find in him not a severe Judge but a tender Father. But Count *Boniface*, who had taken him into his Protection, not trusting to his Holiness's fair Promises, would not deliver him up but upon the following Terms, viz. that his Life should be safe, that none but the Pope should have any Power over him, and that a yearly Income should be settled upon him for his Subsistence. To these Terms the Pope agreed, and to gratify the Count settled upon his Friend the Sum of Three thousand Florins, to be paid yearly out of the Apostolic Chamber, promising to add to that Sum if it was not thought sufficient^m.

Abjures, and
is absolved.

The Count being satisfied, *Corbarius* appeared, and on the 25th of *July* abjured his Errors, renounced the Dignity he had assumed, and promised upon Oath to obey the Apostolic Mandates and acquiesce in the Judgment of his Holiness Pope *John XXII.* the only true Sovereign Pontiff. This was done at *Pisa* in the Presence of *Raymund* the Pope's Nuncio,

¹ Wadingus ad ann. 1330.

^m Idem ibid.

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of the Archbishop of *Florence*, of the Bishop of *Lucca*, of many other Bishops, of all the Nobility of *Pisa*, and an immense Multitude of People. When he had ended his Abjuration he was absolved by the Nuncio and the Two above-mentioned Prelates from all the Centures he had incurred, and his Abjuration was sent in his own Hand Writing to the Pope, who immediately communicated it to *Philip* King of *France* ^{n.}

Year of
Christ 1330.

On the 4th of *August* *Corbarius* embarked at *Pisa* for *Avignon*, in Compliance with the Order he had received from the Pope, and arriving on the 6th of the same Month at *Nizza*, the last Town of *Italy*, he was there delivered to the Officers whom the Pope had sent to receive him. At *Nizza* he made a public Abjuration, and did so in all the Cities of *Provence* through which he passed. He arrived at *Avignon* on the 24th of *August*, and the very next Day prostrating himself at the Pope's Feet in a full Consistory, with a Rope about his Neck, owned him for lawful Pontiff, confessed and abjured all his Errors, submitted himself without Reserve to the Will of the only true Vicar of *Christ* upon Earth, and begged, bathed in Tears, that he would in his great Mercy forgive him, and re-admit him, however unworthy, to the Communion of the Church. The Pope, say *Villani* and the Continuator of *Nangius*, seeing his Competitor at his Feet, tenderly embraced him, with Tears in his Eyes, and admitted him to the Kifs of Peace ^{o.}

Goes to
Avignon.

Corbarius, not satisfied with this Abjuration, made a more full one on the 6th of *September* in a private Consistory, none being present but the Pope, the Cardinals, and the Officers of the Court. In that Abjuration or Confession he specified the wicked Measures he had pursued to attain to the Pontifical Dignity, enumerated the many wicked Actions he had been guilty of while he bore it; inveighed in most bitter Terms against the Emperor, calling him a condemned Heretic and Apostate, the Tool of Satan, the avowed Enemy and infernal Persecutor of the Church, &c. which was courting the Pope's Favour most effectually. He ended this long Abjuration with a Confession of his Faith, declaring that he held and believed the Doctrine that was held and believed by the holy *Roman* Church, and by her true Head and Pastor *John XXII.* that in particular he abjured, as rank

Makes there
a full Con-
fession.

ⁿ Apud Raynald. ad ann. 1330. num. 26.
Nangii, ad ann. 1330.

• Villani, l. 11. c. 164. Continuator

Herefy,

Year of
Christ 1330.

Herefy, the Opinion, that it belonged to the Emperor to appoint or depose the Pope, and likewise the Doctrine asserting, that *Christ* and his Apostles had no Property in private or in common. He then threw himself at the Pope's Feet, begging he would restore him to the Communion of the Church, and promising to perform what Penance soever he should think fit to inflict upon him p.

Is absolved by
the Pope, and
confined for
Life.

The Pope absolved him, or rather confirmed the Absolution that had been given him at *Pisa*, and reconciled him to the Church. But to prevent his ever re-assuming the Dignity he had resigned, and giving Rise to a new Schism, he assigned him a Room in his own Palace and confined him to it. There he was strictly guarded Night and Day, but yet allowed to see Company, with this Precaution that none should be admitted to him unknown to the Pope. He was received, says *Bernardus Guidonis*, and treated with Mercy; but, by Way of Precaution, kept in an honourable Confinement; and at the Time I am writing is still treated as a Friend, but guarded as an Enemy q. *Corbarius* lived thus confined Three Years and One Month: For he died in the latter End of *September* 1333, and was buried in the *Franciscan* Habit in the Church of that Order at *Avignon* r. Some will have the First Book, and some the Three First Books *Of the Imitation of Christ* to have been written by *Corbarius* in his Confinement; but that Opinion has been solidly confuted by *Papebroche* and others.

Terms of Accommodation
proposed by
the Emperor
and rejected
by the Pope.

Year of
Christ 1331.

In the mean time died *Frideric* of *Austria*, *Lewis's* Competitor for the Empire, and upon his Death several *German* Princes, to prevent the kindling of a new War in *Germany*, undertook to mediate a Reconciliation between *Lewis*, who had now no Competitor, and the Pope. With that View they prevailed upon *Lewis* to promise, that he would acknowledge *John* for lawful Pope, would revoke his Appeal to a General Council, and even own that he had not been unjustly excommunicated; but this upon Condition, that the Pope, in his Turn, acknowledged him for lawful Emperor, or at least for King of the *Romans*, and left him in the quiet Possession of the Kingdom. With these Terms the *German* Princes sent a solemn Embassy to *Avignon*, not doubting that his Holiness would agree to them, as to them they appeared extremely honourable to the Apostolic See, and had been with

p Theaur. Anecd. col. 800.

r Villani, l. 18. c. 164.

q Bernard. apud Baluz. tom. 1. p. 145.

great Difficulty extorted from the Emperor. But his Holiness, far from agreeing to them, received the Embassadors in the most haughty Manner, rejected the Terms with the utmost Indignation, and in the Letter he wrote to the King of *Bobemia*, One of the Mediators, he severely reprimanded him for interposing in behalf of a condemned and anathematized Heretic. In that Letter he maintains, and endeavours to persuade the King of *Bobemia*, that *Lewis* of *Bavaria* has no better Right to the Crown of *Germany*, or to the Imperial Crown, than any other Man never thought of by the Electors, having forfeited the Right derived to him from his Election, the only Right he could have, by his Disobedience to the Church. “As to his acknowledging us for Sovereign Pontiff, it matters little,” says the Pope in the same Letter, “whether we are, or are not, acknowledged by a condemned Heretic and a lawless Tyrant; and as for his Appeal to a General Council, it is null in itself, being from One who has no Superior upon Earth.” The Pope closes this remarkable Letter with declaring *Lewis* of *Bavaria* incapable, as an avowed Heretic, of being ever elected to the Royal, Imperial, or any other Dignity whatever, or ever bearing any Dignity whatever, and exhorting the King of *Bobemia* and the other Electors to proceed without Delay to the Election of a new King of the *Romans*. But the Electors were not so regardless of the Good of their Country as to hearken to his Exhortations, calculated to involve it in new Wars and Bloodshed*.

The Two following Years the Pope was engaged in a Controversy of a very different Nature. In Two Sermons, the one preached on the Third Sunday of *Advent* 1331, the other on the Eve of the *Epiphany* 1332, he asserted, that *the Blessed departed see not, nor will they see, the Divine Essence or God Face to Face till the Day of the general Resurrection; and that none are, or will be, admitted till that Day to the Beatific Vision, but will only see the Humanity or the human Nature of Christ*. This Doctrine gave great Offence, and as the Pope had caused Copies of both his Sermons to be every-where dispersed, in order to propagate that Opinion, several eminent Divines undertook to confute it. Among the rest *Thomas Wallis*, an *Englishman*, of the Order of Preachers, had the Boldness to preach publicly against it even in *Avignon*; and he was on that Account thrown into Prison, and condemned to live upon

Year of
Christ 1331.

The Pope's
Doctrine concerning the
Beatific Vi-
sion.

* Apud Raynald. Num. 28.

Year of
Christ 1331.

Opposed by
several Di-
vines.

Years of
Christ 1331,
1332.

Condemned
by the Uni-
versity of
Paris.

Ordered by
King Philip
of France to
retract it.

Bread and Water. The Bishop of *Meaux*, *Durant de Saint Poranin*, of the same Order, wrote and published a Treatise to prove, that the Doctrine taught by his Holiness was repugnant to the Scriptures as understood by all the Fathers. As that Piece made a great Noise, and was universally approved, the Cardinals were for the Pope's taking no further Part in the Dispute, but leaving it to be freely examined and decided by the Universities and the Divines. But *John*, instead of hearkening to their Advice, spared no Pains nor Rewards to gain Proselytes to his Opinion. Having sent at this Time the General of the Preaching Friars and a learned Divine of the *Franciscan* Order to negotiate a Peace between the Kings of *England* and *Scotland*, he charged them to stop at *Paris*, and exert their utmost Endeavours to get his Doctrine approved by that University. But it was rejected by all those Divines as soon as proposed, and even condemned as rank Heresy. The King, *Philip VI.* hearing that a Doctrine, taught by the Pope and recommended by his Legates, had been condemned by the University as a Heresy, sent for the Legates to learn of them the true State of the Question, appointing Ten of the ablest Divines of the University to meet them, and dispute the Point about which they disagreed in his Presence. The King heard with great Attention what was offered on both Sides; but, thinking the Subject in Dispute deserved a more mature Discussion, he summoned all the Divines of the University, and with them all the Bishops and Abbots then at *Paris*, to meet at the Castle of *Vincennes*. At that Assembly he assisted in Person, laid before them with great Perspicuity the Doctrine of the Pope with respect to the *Beatific Vision*, and desired them to deliver freely their Opinion concerning it. The Pope's Doctrine was thoroughly examined by that learned Assembly, and by all to a Man condemned as repugnant to Scripture and heretical. The King ordered an authentic Act to be drawn up of what passed at this Assembly, and sent it to the Pope, signed by Twenty-six Divines, requiring or rather commanding him to acquiesce in their Judgment, and not suffer himself to be any longer misled by the flattering Clerks of his Court, who were either utterly unacquainted with or knew very little of Divinity; nay, fired with Zeal for the Catholic Faith, he ordered the Pope, says Cardinal *Peter d'Ailly*, to retract his Opinion, else he would cause him to be burnt as a Heretic.

¹ Petrus de Alliaco, apud Lenfant. Concil. de Pise, l. 2. p. 146.

The Pope, in his Answer to the King's Letter, pretended to have advanced nothing but what he thought might be made good from the Scripture and the Fathers; that he had nothing in view but the Discovery of the Truth, and had, in order to that, left the Point in question to be decided by the Learned^u. Here his Holiness advanced a most notorious Falshood: For he did not leave the Point in question to be decided by the Learned; but decided it himself, and punished, as we have seen, with great Severity those who did not acquiesce in his Decision. The Pope's Answer to the King's Letter is dated the 18th of *November* 1333. But as it was not thought satisfactory, either by the King or the University, seeing the Doctrine that had occasioned the present Dispute remained still unretracted, the Pope on the 3d of *January* 1334 solemnly declared in a public Consistory, that he never intended to assert, or propose any Thing to be believed, that was contrary to the Scripture or the Catholic Faith, and that if he had inadvertently dropt any such Thing in his Sermon upon the *Beatific Vision*, he retracted it^w. He did not yet own his Doctrine to be contrary to Scripture and the Catholic Faith, but only retracted it, if it was: And what Heretic, however wedded to his Opinion, would not have thus retracted it? He acknowledged however his Error at last, and by a public and absolute Retraction in some Degree atoned for the Scandal he had given. For, being taken dangerously ill, he sent for all the Cardinals and Bishops then in *Avignon*, and in their Presence owned, that the Blessed departed were admitted to the *Beatific Vision*, and saw the Essence of God or God Face to Face as soon as they were purged from their Sins, retracted whatever he had said, preached, or written to the contrary, and submitted to the Judgment of the Church and to that of his Successors whatever he had said, preached, or written relating to other Subjects. This Retraction he made on the 3d of *December* of the present Year 1334, and he died early next Morning; so that he did not retract his heretical Doctrine till a few Hours before his Death, and may therefore be said to have lived a Heretic, but to have died a good Catholic. He died in the Ninety-first Year of his Age, when he had held the See Eighteen Years and Four Months wanting Two Days, taking into the Account, with *Ptolemy of Lucca*, the Day of his Election, the 7th of *August* 1316, and the Day of his Death,

Year of
Christ 1333.

His Answer
to the King.

Owens his
Doctrine to
be erroneous,
and retracts
it.

Year of
Christ 1334.

And dies.

^u Apud Raynald. ad ann. 1333. num. 46.

^w Idem, ad ann. 1334. num. 29.

Year of
Christ 1334.

the 4th of *December* 1334*. But from his Letters and Diplomas it appears that he reckoned the Years of his Pontificate from the Day of his Coronation, the 5th of *September*. He was buried in the Cathedral of *Avignon*, where his Tomb is to be seen to this Day. *Villani* writes, that either his whole Body or Part of it was conveyed to *Cabors*, his native Country, and buried there†. But that Writer, living in *Italy*, was frequently misled by false Reports with respect to what happened at *Avignon*.

Leaves an
immense
Treasure.

By what
Means ac-
quired.

John XXII. is commended by all the contemporary Writers for his Parts, but at the same time charged with the most scandalous Avarice, inventing daily new Methods of gratifying that predominant Passion. He is supposed to have invented the *Annates*, obliging every Clergyman preferred to a Benefice to pay into the Apostolic Chamber One Year's Income before he took Possession of the Benefice. This Tax alone, as managed and improved by the Pope, brought in immense Sums. For when a rich Benefice became vacant he presented One to it who had a smaller, to the smaller he presented another, and thus made One Vacancy often produce Six or more Presentations, always preferring him who had the smaller Benefice to a better. Thus they all paid and all were satisfied. Under Colour of Zeal for the Observance of the Canons, forbidding the scandalous Abuse of Pluralities, he obliged those, who had more Benefices, to resign them all but One, and by conferring them upon different Persons got the Value of One Year's Income out of each of them. This scandalous Imposition extended to all the new Archbishoprics, and the many Bishoprics which he erected, by dividing the more extensive Dioceses, in the Manner we have seen. No Wonder therefore that in a Pontificate of Eighteen Years he should have accumulated the immense Sums that are said by *Villani* to have been found at his Death in the Treasury of the Church. For though he spent and gave away as freely as any of his Predecessors, yet he left at his Death, according to that Writer, Eighteen Millions of Florins of Gold in coined Money, and Seven Millions in Ingots, Jewels, Plate, Furniture, &c. the whole amounting to Twenty-five Millions. This *Villani* says we may depend upon, as he had it from his Brother, a Man of Veracity, and Merchant in *Avignon*, who learnt

* Ptol. Lucen. in vit. apud Baluz.

† *Villani*, l. 11. c. 29.

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Year of
Christ 1334.

it of the very Persons employed by the Cardinals to make an Inventory of the deceased Pope's Effects, and appraise them ². The precise Sum *John* left is mentioned by no other Writer ; but in this they all agree, that he died possessed of immense Wealth, which he had hoarded up, as some pretend, not out of Avarice or Love of Money, but with a Design to set on Foot a new Crusade, and attempt once more the Recovery of the Holy Land. That Expedition he certainly had much at heart, and had even prevailed upon the Kings of *France, Arragon, Majorca, Sicily, Cyprus, and Hungary* to take the Cross. But the Christian Princes quarrelling among themselves, the intended Expedition was laid aside, and in the mean time the Pope died.

All the contemporary Writers, and among them *Villani*, though *His Writings* not at all partial to this Pope, own him to have been a Man of Learning, and a generous Friend to the Learned. He wrote the following Pieces ; a Treatise on the *Contempt of the World*, which would, perhaps, have better come from One less intent upon heaping up worldly Riches ; another Treatise on the *Transmutation of Metals*, which was translated into *French* and published at *Lions* in 1557 ; some Sermons upon the *Blessed Virgin*, mentioned by *Jacobus a S. Carolo* in his *Bibliotheca Pontificia*, but never yet published ; Sermons upon the *Beatific Vision*, (those Sermons that gave Occasion to the famous Dispute) said by Father *Antony Pagi* to be lodged in Manuscript in the public Library of *Cambridge* ; and, lastly, Twenty Constitutions, which he ordered to be called *Extravagantes*, as making no Part of the other Collections, and they are sometimes quoted by the Canonists under the Names of *Jobanninae*, as those of his Predecessor are stiled *Clementinae*.

² Villani, *ibid.*

Year of ANDRONICUS *sen.*
 Christ 1334. ANDRONICUS *jun.*
 Emperors of the East.

BENEDICT XII.

LEWIS of Bavaria,
 Emperor of the West.

The Hundred and Ninety-fourth BISHOP of Rome.

Benedict
 XII. unani-
 mously elect-
 ed.

JOHAN XXII. dying on the 4th of December in the Episcopal Palace at Avignon, the Count of Noailles, Seneschal to Robert, King of Sicily, that is, chief Governor of Provence, shut up the Cardinals, in all Twenty-four, in the same Palace, Nine Days after the Decease of the Pope, agreeably to the Constitution of Gregory X. But they were divided into Two Factions, *Taillarandus*, formerly Bishop of *Auxerre*, and then Cardinal of *St. Peter ad Vincula*, being at the Head of the French Party, the more numerous of the Two, and *John Colonna*, Cardinal of *St. Angelo*, at the Head of the opposite Party, the Italian. Both Parties agreed upon their first entering the Conclave to nominate *John Comminge*, Brother to the Count of *Comminge*, formerly Archbishop of *Toulouse*, and at that Time Cardinal Bishop of *Porto*, a Man of a most unexceptionable Character, and allowed by both Parties to be the best qualified of any in the sacred College for so high a Dignity. They accordingly offered him, all to a Man, their Suffrages. But the French Cardinals requiring him to promise, before they proceeded to a formal Election, that he never would go to *Rome*, he rejected their Offer, saying, he would rather renounce the Dignity of Cardinal than accept the Papal upon such a Condition, as he thought it highly prejudicial to the Church. The Cardinals being at a Loss, upon his unexpected Refusal, whom to nominate, some of them proposed *James Fournier*, Cardinal of *St. Prisca*, merely to employ their Time, *Fournier* being the most inconsiderable of the whole College, *omnium infimus*. The Proposal was received, contrary to all Expectation, with great Applause, and the Person, whose Election had never been seriously thought of by any of the Cardinals, was, as soon as nominated, unanimously elected by them all. Thus was the Cardinal of *St. Prisca*, or *Benedict XII.* the Name he took, raised to the Pontificate on the 20th of December, when the Cardinals had been but Seven Days in the Conclave. His Promotion is commonly ascribed by the Writers of those

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those Days to Divine Inspiration, and with as good Reason, as that of any of his Predecessors^a. Year of Christ 1334.

Benedict was a Native of *Saverdun*, in the Diocese of *Pamiers*, come, according to some, of a noble, according to others, of an obscure and ignoble Family. *Ciaconius* will have him to have been the Son of a Miller. If he was so meanly born, those Writers must have been misinformed, as Father *Pagi* has observed, who suppose him to have been Nephew to the late Pope *John XXII.* who was descended from a noble Family. Be that as it may, he embraced from his Youth a religious Life among the *Cistercians* in the Abbey of *Boulbone*, in the Diocese of *Mirepoix*. Having received the Degree of Master of Divinity in the University of *Paris*, he was made Abbot of the Monastery of *Fontfroide*, in the Diocese of *Narbonne*, and when he had governed that Monastery Six Years with great Applause, he was preferred to the vacant See of *Pamiers*, and Nine Years after translated to that of *Mirepoix*, which he had held but Twenty Months when he was, on the 18th of *December* 1327, created by his Predecessor Cardinal Presbyter of *St. Prisca*. He was at last, when he expected nothing less, raised to the Papacy on the 20th of *December* 1334, in the Manner we have seen^b. His Birth, Education, Preferments, &c.

Benedict, seeing himself preferred to a Dignity, which it had never entered into his Thoughts to seek or aspire to, told the Cardinals, either out of Humility, or because he knew himself to be very little acquainted with public Affairs, that they had elected an Ass for their Pope. He was indeed a Stranger to the refined Arts of the Court, but an eminent Divine, thoroughly acquainted both with the Civil and the Canon Law, and, what redounds more to his Honour, a Man of a most exemplary Life and known Probity. The Day after his Election, the 21st of *December*, he distributed among the Cardinals 100,000 Florins out of the Treasure left by his Predecessor, and a few Days after allotted 50,000 for the repairing of the Churches in *Rome*. He put off his Coronation till the 8th of *January* 1335, when he was crowned in the Church of the Preaching Friars with the usual Solemnity; and from the Day of his Coronation he reckoned the Years of his Pontificate, as appears from several of his Letters^c. The Day after his Coronation, Crowned. Year of Christ 1335.

^a Villani, l. 11. c. 21. Albet. Argentin. in chron. vit. Benedict. apud Baluz.

^b Apud Baluz in vit. Paparum. Aven. ^c Apud Raynald, ad ann. 1336. num. 22.

the

Year of
Christ 1335.

the 9th of *January*, he wrote to all the Bishops and Christian Princes, to acquaint them with his Promotion, owning himself with great Humility unequal to so great a Charge. The Day after, the 10th of the same Month, he ordered all the Bishops, and other Ecclesiastics, who had Benefices with Cure of Souls, to return to their respective Churches before the Festival of the Purification, or the 2d of the ensuing *February*, threatening to proceed against them according to the Canons, if they remained beyond that Time at *Avignon* without a just Cause, and his Permission. On the 30th of *January* he revoked all the Commendams and Expectatives, or Promises of Benefices before they became vacant, which the Churches, says the Author of his Life, had been loaded with by his Predecessor d.

*The Doctrine
of Pope John
concerning
the Beatific
Vision con-
demned.*

Year of
Christ 1336.

On the 2d of *February*, the Festival of the Purification of the Virgin *Mary*, *Benedict* preached a famous Sermon upon the Beatific Vision, asserting that the Just departed saw the Essence of God, or God Face to Face, before the Day of the general Resurrection. Thus he publicly contradicted, as early as he could, the Doctrine taught and preached by his Predecessor, lest he should be thought to hold the same Doctrine. Two Days after he held a Consistory, to which he invited all, who had embraced the Opinion of Pope *John*, in order to know of them what they had to offer in Defence of it. Having heard their Reasons and Arguments, he wrote a Treatise to confute them, and establish the contrary Opinion, and on the 6th of *July* went to *Pont de Sorgue*, at a small Distance from *Avignon*, taking with him some very able Divines, with a Design to have his Treatise examined by them in that Place of Retirement. It was upon the strictest Examination universally approved, nothing having been urged in Support of the opposite Opinion, that was not there, in the Opinion of all who were present, unanswerably confuted. The Pope however did not finally decide the Question till the 29th of *January* of the following Year 1336, when he published a Constitution, declaring, 1. That the Souls of the Just, who have departed this Life before or since the Passion of *Christ*, and were, or stood in no Need of being purged, and likewise the Souls of Children who were baptized, but died before they attained to the Years of Discretion, have enjoyed, ever since the Ascension of *Christ* into Heaven, the Sight of the Divine Essence, or the Beatific

* Vit. *Benedict.* apud Baluz. col. 798.

Vision. 2. That the Souls of the Just, who shall depart this Life, will be admitted at their Death, or as soon as duly purged, to the same Beatific Vision, and the Souls of the Infants, dying after Baptism, at the very Instant of their Death, as being purged from the original Sin, and not guilty of any other. 3. That the Souls of all, who die guilty of any mortal and unrepented Sin or Sins, are thrown into Hell the Moment they leave the Body, to be there tormented for ever. 4. That nevertheless all will appear on the Last Day at the Tribunal of *Christ*, to give an Account of their Actions, and receive, in the Presence of the whole human Race, the deserved Punishment or Rewards. This Constitution *Benedict* closes with commanding the Doctrine there defined to be held by all, and all to be prosecuted as Heretics who shall thenceforth hold, teach, or obstinately and knowingly defend by Word of Mouth or in Writing the contrary Doctrine *. Thus was the Doctrine held and taught by One Pope as entirely orthodox, condemned by another as rank Heresy. The Definition of *Benedict* was afterwards confirmed in the last Session of the Council of *Florence*, and in the 25th of the Council of *Trent*.

Year of
Christ 1336.

Benedict, sensible that his Two immediate Predecessors had been obliged in many Instances to gratify the Kings of *France* contrary to their Inclination, and sometimes to their Conscience, and that he and his Successors would be no better than their Vassals so long as they resided at *Avignon*, resolved to quit the *French* Dominions, and restore the See to *Italy*. As great Disturbances, attended with daily Murders, prevailed at this Time in *Rome*, he chose, for the present, the City of *Bologna* for the Place of his Residence, and sent Nuncios to acquaint the Citizens with this his Intention, and to hire and furnish Palaces for himself and the Cardinals, provided the *Bolognese* were willing to receive him. But they had lately revolted from the *Roman* Church, had driven the Legate out of their City, and set up, as well as most of the other Cities subject to the Apostolic See, for a free People. This Intelligence obliged the Pope, much against his Will, to lay aside all Thoughts of going to *Italy*, and fix his Residence at *Avignon* †. Having taken that Resolution, he immediately set about building, with the Money his Predecessor had left behind him, a most magnificent Palace

What prevented Benedict from residing in Italy.

Builds a Palace at Avignon.

* Bzovius ad ann. 1336.

† Vit. Benedict. apud Baluz. et Bosquet.

Year of
Christ 1336.

for himself and his Successors, who should chuse to reside at *Avignon*. It was both a Palace and a Fort, being built with very thick Walls and strong Towers at proper Distances. That Work the Pope carried on at an immense Expence so long as he lived, and yet left it unfinished. As he had chosen for his own Palace the Spot where the Bishop's stood, he ordered a new Palace, and a very stately One, to be built, at his Expence, for the Bishop in another Part of the City &c.

*Is inclined to
absolve the
Emperor.*

What this good Pope had, as a Lover of Peace, above all Things at Heart, was to compose the Differences between the Emperor *Lewis* of *Bavaria* and the Apostolic See, which had been carried to a great Height, as we have seen, in the late Pontificate. With that View he wrote to *Lewis* soon after his Coronation, exhorting him, in a most friendly Manner, to revoke the Edicts he had issued to the Prejudice of the Apostolic See, and return to the Bosom of the Church. The Emperor, taken with the kind Expressions of the Pope and his pacific Disposition, dispatched immediately a solemn Embassy to *Avignon*, to assure his Holiness that he was ready not only to revoke all his Edicts, any-ways prejudicial to the Honour or the Interests of the Apostolic See, but to give him all the Satisfaction he could reasonably require, being very confident that his Holiness would require nothing but what was reasonable. The Embassadors met with a most honourable Reception from the Pope, whom they found as desirous to absolve their Master, as he was desirous to be absolved, from the repeated Excommunications of the late Pope. But being informed by the Cardinals in the Consistory he called on that Occasion, that the Emperor had entered into an Alliance with *Edward*, King of *England*, and the Princes of *Flanders*, against *Philip*, King of *France*, which would oblige that Prince to defer his intended Expedition to the Holy Land, *Benedict* suspended, for the present, the desired Absolution, and was afterwards prevailed upon by *Philip*, and the Cardinals he had gained,

*By whom dis-
verted from
it.*

to deny it. Thus was the Pope, notwithstanding his pacific Disposition, diverted by the King and the Cardinals from settling in an amicable Manner the Differences that had so long subsisted between the Church and the Empire. But they could by no Means persuade him to renew or confirm the Sentence of Excommunication and Deposition, pronounced so often against the Emperor by his Predecessor; nay, he

& Idem. *ibid.*

seemed

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seemed rather to excuse that Prince, as having been driven by the hard Usage he met with into the Measures he pursued ^b. Thus most Writers of those Times, though the *German* and *Italian* Historians of later Ages will have *Benedict* to have confirmed, as soon as raised to the See, all the Sentences of his Predecessor against the Emperor as an Usurper and a Heretic.

Year of
Christ 1336.

Philip VI. of *France* had in the latter End of the preceding Pontificate taken the Cross, with a Design to pass into the East at the Head of a powerful Army, and Pope *John* had granted him the Tenths of all Ecclesiastical Benefices in his Dominions for carrying on that Expedition. But *Philip* being obliged by the War that broke out in *Aquitaine* between him and *Edward*, King of *England*, to lay aside all Thoughts of such an Undertaking, *Benedict* revoked the Grant of his Predecessor. This *Philip* highly resented, as he had almost emptied his Coffers in making the necessary Preparations for his intended War against the Infidels, and went in Person to *Avignon* with his Son *John*, Duke of *Normandy*, to remonstrate against it. The Pope received them with all possible Marks of Kindness, Respect, and Esteem, but could by no means be prevailed upon to consent to the Money of the Church being employed by One Son of the Church against another. It is said by One of the Authors of this Pope's Life (for his Life has been written by Eight different Authors) that at his First Interview with the King he assured him, before that Prince could acquaint him with his Request, that out of the great Regard, Friendship, and Affection he had for One so well deserving of the Church and the Apostolic See, he would, if he had Two Souls, endanger One of them to gratify him; but as he had only One, and was determined at all Events to save it, he hoped his Majesty would ask nothing but what he could grant without exposing himself to the Danger of losing it. The King endeavoured to persuade the Pope that he might, with a safe Conscience, allow the Money granted for carrying on the War against the Infidels, to be employed even against a Christian Prince, obstructing that War by his unseasonable Ambition. But *Benedict* persisted in his former Resolution in spite of all his Remonstrances, Intreaties, and even Menaces ⁱ.

Revokes the
Tenths
granted by
his Prede-
cessor to the
King of
France.

Year of
Christ 1337.

^b Vit. Benedict. apud Baluz.

ⁱ Vit. apud Baluz.

Year of
Christ 1338.
Creates Six
Cardinals.

The following Year the Pope created Six new Cardinals, all Men of Eminence, and in great Reputation for their Learning and Abilities, and all, but *Gocius* of *Remini*, the *Latin* Patriarch of *Constantinople*, Natives of *France*. He was not biaſſed in his Choice by any Partiality for his Countrymen, but preferred thoſe whom he knew to be the beſt qualified to aſſiſt him in the Government of the Church, and to govern the Church, as the Pope was choſen out of the College of Cardinals, and every Cardinal had a Chance of being preferred to that high Dignity, and truſted with the moſt important Charge upon Earth. He uſed frequently to ſay that all other Sins were pardonable in a Pope, but to admit worthleſs Men into the College of Cardinals, the Seminary of High Pontiffs, was a Sin never to be forgiven, being againſt the Holy Ghoſt, by whom the Church was governed; and leſt he ſhould be guilty of that Sin, he made but One Promotion, and created only Six Cardinals during the Seven Years of his Pontificate ^k.

Prefers none
but Men of
Merit.

Benedict was no leſs cautious and reſerved in diſpoſing of vacant Benefices, chuſing rather that they ſhould remain vacant, than be conferred upon Perſons who had no particular Merit to recommend them. He hearkened to no other Recommendation but that of Merit, and preferred none till after a moſt diligent Enquiry into their Character. His great Backwardneſs in diſpoſing of Church Preferments gave Occaſion to his being painted, as we are told he was, with his Fiſt cloſe. *Petrarch*, ſpeaking of *Gregory* XI. raiſed to the See in 1371, commends that Pope for not following the Example of his Predeceſſor *Benedict* XII. in beſtowing Benefices upon none but Men of conſummate Virtue: For in that Caſe all Benefices, ſays that Writer, would remain vacant, or would be all conferred on very few ^l. Though *Benedict* only preferred deſerving Men, yet he would ſuffer none, however deſerving, to hold more Benefices than One, but obliged thoſe, whom he preferred for ſome extraordinary Merit to richer Benefices, to reſign the poorer, thinking it was robbing others to beſtow more Benefices upon One ^m.

Reforms ſome
religious Or-
ders.

Years of
Chriſt 1339,
1340.

The Two following Years 1339, 1340, were chiefly employed by *Benedict* in reſtoring the decayed Diſcipline in ſeveral religious Orders, eſpecially in the *Benedictine*, the *Ciſtercian*, and in that of the regular Canons of *St. Auſtin*, where the original Rules eſta bliſhed by their

^k Vit. apud Baluz.

^l Petrarch. Epiſt. 38.

^m Vit. apud Baluz. col. 824.

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Founders were either entirely neglected, or observed by very few. The Zeal he exerted in reforming those religious Orders provoked the Monks, and by some of them he has been painted, for all his good Qualities and eminent Virtues, in the blackest Colours, as I shall have Occasion to observe in the Sequel. In 1340 *Benedict* had the Satisfaction of seeing the *Bolognese* return to the Obedience of the Church. They had revolted in 1334, had driven out Pope *John's* Legate, and refused to receive the present Pope, desirous of residing in their City. By him therefore the City was laid under an Interdict in 1337, the Third Year of his Pontificate, when he had employed in vain all other Means of reclaiming them, the chief Authors of the Revolt were excommunicated, and the University, then the most famous, as it is to this Day, in all *Italy*, was deprived of all its Privileges. In that Condition they continued Three Years; but the leading Men disagreeing amongst themselves about the Government of their new Republic, and great Disturbances arising daily from their Disagreement, they resolved to submit anew to the Yoke they had shaken off, and sent accordingly Deputies to *Avignon* in 1340, to profess their Obedience and Subjection to the *Roman* Church, to beg his Holiness would forgive them, would receive them again, as his Subjects, into his Protection, would reinstate them in the Privileges they had justly forfeited, and restore them to the Communion of the Church, being willing to give what Satisfaction his Holiness should think fit to require. *Benedict* granted them their Petition at once; but to deter other Cities from following their Example, he imposed upon them a Tribute of Eight thousand Florins of Gold, to be paid yearly into the Apostolic Chamber ^a.

Year of
Christ 1340.

*The City of
Bologna sub-
mits to the
Apostolic See.*

As this good Pope was wholly intent upon reconciling the Kings of *France* and *England* then at War, he was taken dangerously ill, and died in a few Days. He had been long troubled with a Humour in his Legs, which his Physicians stopped, as it happened to flow more plentifully than usual, and occasioned by that Means his Death. He died, in the Palace he had built at *Avignon*, on the 25th of *April* 1342, after a Pontificate (reckoning from the Day of his Election) of Seven Years Three Months and Eighteen Days. Great Encomiums are bestowed upon him by all the contemporary Writers for the Sanctity

*Benedict
dies.*
Year of
Christ 1342.

^a Ibid. Raymund. ad ann. 1340. num. 60.

Year of
Christ 1342.

His Character.

of his Life, his Disinterestedness, his Contempt of all worldly Grandeur and Pomp, and his Zeal in restoring Discipline, and banishing Simony out of the Church. *Benedict*, says One of the Authors of his Life, was raised to the Pontificate by Divine Inspiration, to shew, by his Example, what a good Pontiff ought to pursue, and what he should avoid. His Death, says another, was lamented by all good Men, and with a great deal of Reason, as he gave just Cause of Offence to none, and made it his Study to oblige all, and gain them to *Christ*. He was a generous Encourager of Learning, and in his Time none wrote learnedly, and remained unrewarded. He spent great Part of the Treasure, left by his Predecessor, in rewarding Men of Merit, in relieving the Poor, and in repairing and beautifying several Churches in *Rome*, especially that of *St. Peter* gone almost to Decay °.

Neglects his
Family and
Relations.

Benedict, far from employing, enriching, and aggrandizing his Relations, as most other Popes had done, could scarce be prevailed upon to admit them to his Presence when they came to congratulate him upon his Promotion, saying, *James Fournier had Relations, but Pope Benedict has none*, and contented himself with ordering the Expences of their Journey to be defrayed out of the Apostolic Chamber. He had a Nephew in Orders, a Man of Merit, and an untainted Character; yet he had overlooked him, however deserving, till the Cardinals exerting jointly all their Interest in his Behalf, obtained for him, and with great Difficulty, the vacant See of *Arles*. He had a Niece, who was courted by many Persons of the First Rank, but when they asked her of the Pope, he returned them the following Answer, which I shall give in the *Latin Words* of the Author, *Non decebat talem equum hanc habere sellam*, and gave her in Marriage to a Merchant of *Toulouse*, with a Fortune suitable to his Circumstances and Condition p. *Mezeray* therefore had Reason to say, that *this good Pope, having more at Heart the Exaltation of his See than that of his Family, left a great Treasure to the Church, and nothing to his Relations but salutary Instructions for the Good of their Souls* 3.

Aspersions
cast upon his
Memory.

Benedict for all his good Qualities wanted not his Enemies, who, being provoked at his extirpating the many Abuses that had crept into the Church and several Religious Orders, spared no Calumnies to

° Vit. *Benedict*. apud Baluz.
tom. 3. p. 146.

p Ibid. p. 816.

q Mez. abregé Chron.

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blacken his Memory, charging him with Avarice, Cruelty, and Obstinacy, with delighting in Buffoonery, and lewd Conversations, with frequenting the Company of Women, and making Love to them, especially to the celebrated *Petrarch's* Sister, whom they say he debauched. They add, that he liked Wine as well as Women; that in his Time *Bibere Papaliter*, to drink like a Pope, was the current Phrase to express hard Drinking, and that a few Days after his Funeral the following Distich was fixed upon his Tomb:

*Iste fuit Nero, laicis mors, vipera Clero
Deviis à vero, cuppa repleta mero.*

But if *Benedict* had been a Man of that Character, would so many creditable Historians of so many different Nations have extolled him, in the Manner we have seen, for his exemplary Life and eminent Sanctity, nay, and proposed him as a Pattern of every Virtue becoming the high Station to which he was raised!

The following Pieces written by this Pope, some before, and some after his Promotion, have reached our Times, viz. Two Volumes upon the State of Souls before the General Judgment; Eleven Questions upon the same Subject; Sermons for the chief Festivals of the Year; and these different Works are all lodged in Manuscript in the *Vatican* Library. He wrote, besides, several Constitutions relating to the Reformation of some Religious Orders, Commentaries upon the Psalms of *David*, a great many Letters, and some Poetical Pieces.

JO. PALMOLOGUS,
JO. CANTACUZENUS,
Emperors of the East.

CLEMENT VI.

FREDERIC Duke of *Austria*,
CHARLES Marq. of *Moravia*,
Emperors of the West.

The Hundred and Ninety-fifth BISHOP of Rome.

BENEDICT died on the 25th of *April* 1342, and the Cardinals, in all Seventeen, entering into the Conclave Nine Days after his Decease, that is, on the Fifth of *May*, which fell on a *Sunday*, elected unanimously on the following *Tuesday*, the 7th of

Vide Baluz. in notis ad vitas Papar. Aven. tom. 1. p. 825.

Year of the same Month, *Peter Roger*, Cardinal Presbyter of *St. Nereus* and
 Christ 1342. *Achilleus*, who took the Name of *Clement VI*.

His Birth, He was the Son of *William Roger*, Lord of *Rosiere*, was born about
 Education, the Year 1292 in the Castle of *Maumont* near *Pompadour* in the Diocese
 Preferments, of *Limoges*, and embraced a religious Life, when but Ten Years old,
 &c. among the *Benedictines* in the Monastery of *Chefe-Dieu* in *Auvergne*.
 He studied at *Paris*, and at the Age of Thirty was admitted by that
 University to the Degree of Master or Doctor of Divinity. *John XXII*.
 preferred him to the Priory of *St. Baudille* of *Nismes*, afterwards to
 the Abbey of *Fecamp* in *Normandy*, and soon after to the Bishopric of
Arras. As he was no less esteemed at the Court of *France* than at
 that of *Avignon*, the King, *Philip VI*. made him Keeper of the Royal
 Seals and Chancellor. In 1330 he was translated by Pope *John* from
 the See of *Arras* to the Archiepiscopal See of *Sens*, and in 1338 created
 Cardinal by his Successor *Benedict XII*. That See he held till the
 Year 1342, when upon the Death of *Benedict* he was elected in the
 Manner we have seen to succeed him ^s. *Papirius Massonus* tells us,
 in his Life of this Pope, that having been robbed, while he was yet
 a Monk, and stripped quite naked in returning from *Paris* to his Mo-
 nastery of *Chefe-Dieu*, a Priest, named *Stephen Aldebrand*, supplied him
 with Clothes, and whatever else was necessary to pursue his Journey,
 and that, upon his asking when he should return the Favours he had
 received, the Priest answered, *when you become Pope*. This *Clement*
 remembered, and soon after his Election sent for the Priest, appointed
 him his Chamberlain, and afterwards raised him first to the Archiepis-
 copal See of *Arles*, and not long after to that of *Toulouse*, which he
 held till the Year 1363 ^t. This Fact is well attested, but it does not
 prove the Priest to have been a Prophet, nor the Promotion of *Clement*
 to have been revealed to him.

Is crowned. The new Pope was crowned in the Church of the Preaching Friars
 on *Whit Sunday* the 19th of *May*, and attended on that Occasion by
John, Duke of *Normandy*, King *Philip's* Eldest Son, by the Dukes of
Bourbon and *Burgundy*, by the Dauphin of *Vienne*, and by all the
 chief Nobility of *France* and *Gascony*, who waited upon him to the
 Pontifical Palace, being all taken with his polite and obliging Beha-

^s Baluz. vit. Papar. Aven. col. 267. 282.
 Baluz. ubi supra,

^t Papir. Masson. vit. Clement. et

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viour quite the Reverse of that of his Predecessor ^u. The Day after his Coronation he acquainted all the Christian Princes, but the Emperor, with his Promotion, and a few Days after sent the Two Cardinals *Peter de Pratis* Bishop of *Palestrina*, and *Hannibald* Bishop of *Tusculum*, with the Character of his Legates à latere, to mediate a Peace between the Kings of *France* and *England*. The Legates could not persuade the Two Princes at War to conclude a Peace, but prevailed upon them, not without great Difficulty, to agree, according to some, to a Three according to others to a Four Years Truce ^w.

Year of
Christ 1342.

As the College of Cardinals was reduced at this Time to Twenty-two or at the most to Twenty-three, the late Pope having been, out of a Motive of Conscience, very cautious and reserved in disposing of that or any other Ecclesiastical Dignities, *Clement* made on the 20th of *September* a Promotion of Ten Cardinals, among whom were *Hugh Roger*, his Brother, who refused, as we shall see, the Pontificate upon the Death of *Innocent VI*. *William*, his Nephew by his Sister, and *Gerald de Guardia*, General of the Preaching Friars, and nearly related to him. For *Clement* was as kind to his own Relations as *Benedict* had been unkind to his.

Creates Ten
Cardinals.

The *Romans*, hearing of the Election of *Clement*, sent a solemn Embassy to *Avignon*, consisting of Six Persons, out of each of the Three different States of the City, the Highest, the Middling, and the Lowest, in all Eighteen. They were sent to congratulate him upon his Promotion, to do him Homage in the Name of the Three different States, to offer to him, not as Pope but as *Peter Roger*, the Government of their City for Life, and to beg the Two following Favours: I. That he would come and reside at *Rome*, at the *Lateran*, his own Church and the First of all Churches. II. That he would order the Jubile to be celebrated every Fiftieth Year. They conferred upon him as *Peter Roger* the supreme Magistracy, and not as Pope, lest his Successors should claim it. The Deputies, among whom was the celebrated *Petrarch*, met with a most favourable Reception. *Clement* thanked them with great Politeness for the Joy they expressed at his Promotion, pretended a great Desire of going to *Rome* and residing there, but at the same time alleged many plausible Reasons why he could not, for

The Romans
send a solemn
Embassy to
the new
Pope.

^u Vit. apud Baluz. ^w Auctor primæ & tertię vit. Clement. apud Baluz. & apud Raymund. ad ann. 1342. num. 6.

Year of
Christ 1342.

The Jubile
reduced at
their Request
to every 50th
Year.

Year of
Christ 1343.

the present, comply with their Request and his own Inclination. However, as he found his Account as well as the *Romans* did theirs in the shortening of the Time between One Jubile Year and another, People flocking in Crowds on that Occasion from all Parts of the World to *Rome*, he promised to gratify them in that Respect, and he published accordingly, on the 27th of *January* of the following Year 1343, a Constitution beginning with the Words *Unigenitus Dei filius*, and ordering the Jubile to be celebrated every Fiftieth Year¹. *Petrus de Herentals*, who flourished in 1380 and wrote the Life of *Clement*, takes no Notice of the Bull *Unigenitus*, but gives us a very different One to the same Effect, Beginning with the Words *Cum natura humana*, in which the Pope, after fixing the next Jubile to the Year 1350, and ordering that Solemnity to be renewed every Fiftieth Year, commands the *Angels of Heaven* to introduce into the Glory of Paradise, quite free from Purgatory, the Souls of those who in the Year of the Jubile shall die in their Way to *Rome*. But *Baluzius* will have that Bull to be supposititious, and alleges the following Reasons to prove it; 1. Because it is written in a low groveling Stile, as different from that of *Clement* in his genuine Writings as Two Stiles can possibly differ from one another. 2. Because *Albericus a Rosate*, who lived at this very Time, and has given us at length the Bull in question, says, in exprefs Terms, that he knows not whether it be genuine, and seems rather inclined to think it supposititious, as he could find no Copies of it at *Rome* in 1350, when he went with his Wife and his Three Children to the Jubile. 3. This Bull is dated at *Avignon* the 28th of *June* 1344, the Third Year of *Clement's* Pontificate, whereas out of the Six different Authors of *Clement's* Life Four agree in this, that he reduced the Jubile to every Fiftieth Year in the First Year of his Pontificate, the Date that the Bull *Unigenitus* bears.

Clement ex-
communicates the
Emperor.

The late Pope had shewn, on all Occasions, a great Desire of composing, almost upon any Terms, the Differences that had so long subsisted between the Emperor *Lewis* and the Apostolic See, and though diverted from it by the Cardinals in the *French* Interest, he could never be prevailed upon to confirm any of the Sentences pronounced by his Predecessor against that Prince. But *Clement*, a Man of a very different Temper, renewed and confirmed by a Bull, dated

¹ Apud Raynald. ad ann. 1342. num. 11. et Baluz. col. 362.

the 23d of *April*, in the First Year of his Pontificate, 1343, all the Censures and Punishments inflicted by his Predecessor *John XXII.* upon *Lewis* of *Bavaria* for his enormous Crimes, and at the same time thundered out the Sentence of Excommunication against *Henry*, Archbishop of *Mentz*, who had openly espoused the Emperor's Cause. *Lewis* being quite tired with this Contest, and desirous of restoring Peace to *Germany*, sent a solemn Embassy to the new Pope, to propose an Accommodation, and to learn of his Holiness himself upon what Terms he would absolve him. *Clement* received the Embassadors with great Haughtiness, and upon their declaring, pursuant to their Instructions, that their Master sincerely repented of his past Conduct towards the Holy See, and had, out of his earnest Desire of being reconciled to the Church, ordered them to agree, in his Name, to what Terms soever his Holiness should think fit to prescribe, he answered, that he would advise with the Cardinals, and then let them know upon what Terms their Master might hope for Absolution from the Censures and other Punishments, which he had drawn upon himself by his enormous Wickedness. Two Days after he sent for the Embassadors, and exaggerating anew the Wickedness of their Master, acquainted them with the Terms, the only Terms, he said, upon which he could grant him Absolution. These were, I. That he should own himself guilty of all the Heresies he was charged with, should renounce and abjure them all, especially the Opinion, that it belonged to the Emperor to appoint or depose the Pope. II. That he should quit the Title of King or Emperor, should resign the Government of the Empire, and not resume it without the Permission of the Apostolic See. III. That he should deliver up to the Pope, and leave, without Reserve, at his Disposal, himself, his Children, and all his hereditary Dominions, Territories, and Estates. IV. That he should acknowledge the Empire to be in the Gift of the Apostolic See. These Articles, no less dishonourable to the Empire than to the Emperor, the Embassadors agreed to, and signed them in a public Consistory, to the great Surprise of all the Cardinals, only desiring to have an authentic Copy of them, to be sent to their Master for him to sign; which was granted. The Emperor, astonished at the extravagant Demands of the Pope, resolved to improve them to his own Advantage. With that View he caused Copies of them to be sent to all the Princes, States, and Cities of the Empire,

Year of
Christ 1343.

Who sues for
Absolution.
Year of
Christ 1344.

Upon what
Terms offered him.

Year of
Christ 1344.

*The Terms
rejected by
the German
States and
Princes.*

*The Emperor
excommuni-
cated anew.
Year of
Christ 1345.*

*Charles of
Bohemia
recommended*

declaring in a Letter, which he wrote to them on this Occasion, that for the Sake of the public Peace and Tranquillity he was ready to acquiesce in the Demands of his Holiness, how exorbitant soever and unjust, so far as they related to him; but as the Honour and the Majesty of the Empire were at Stake as well as his own, he would not agree to them without their Approbation and Consent. The Demands of the Pope being heard by all with the greatest Indignation, the Emperor appointed a Diet to meet at *Francfort*, in order to deliberate with the Princes of the Empire about the most proper Means of defeating the ambitious Views, and opposing the Encroachments of the Pope. The Diet met in *September* 1344, when the Demands of the Pope were declared unjust, highly prejudicial to the Empire, and repugnant to the Oath which both they and the Emperor had taken. It was therefore decreed, that they should by no Means be complied with; that Embassadors should be sent to *Avignon* to beg his Holiness would wave them; and that, in case he could not be prevailed upon to do so, they should meet again at *Retz* upon the *Rhine*, and there determine what further Measures they should pursue to maintain, as they were bound by their Oaths, the Honour and Dignity of the Empire.

Clement concluding from the Conduct of the Emperor, that he never intended to perform the Articles of the Agreement, and that it was only to engage the States and Princes of *Germany* in his Cause, as the Cause of the Empire, that he had procured a Copy of them, renewed and confirmed all the Sentences that had been pronounced against him either by his Predecessor Pope *John*, or himself; and at the same time wrote to the Electors, ordering them to proceed forthwith to the Election of a new King of the *Romans*, *Lewis* of *Bavaria* having forfeited, as an avowed and impenitent Heretic, all Right to that as well as to the Imperial Crown, and to every other Dignity whatever. But the Electors putting off the Election under various Pretences, the Pope on the 28th of *April* of the following Year sent them a peremptory Order to elect a new King of the *Romans* in a limited Time, else he would nominate One to that Dignity, as the Right of electing was originally derived to them from the Apostolic See. At the same time he warmly recommended to them *Charles* Duke of *Moravia*, who was

¹ Raymund. ad ann. 1344. num. 42. 58. Baluz. vit. Clement. tom. 2. p. 245.
² Apud Raynald. ad ann. 1346.

then

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then at *Avignon*, and had come with his Father, *John* King of *Bobemia*, to offer himself to the Pope as a Candidate for the Empire, and engage his Interest. He was of the Family of *Luxemburg*, being the Grandson of the Emperor *Henry VII.* Duke of *Luxemburg*, was well known to the Pope who had formerly been his Preceptor, and was on that Account preferred by him to all the other Candidates; but not till he had signed and sworn to observe the following Articles, in case he should be raised to the Imperial Throne by the Interest and Recommendation of the Apostolic See. I. That he should revoke all the Edicts of his Grandfather *Henry VII.* against *Robert* heretofore King of *Sicily*, as well as against the *Romans* and the *Florentines*. II. That he should leave all the Differences between the Empire and the King of *France* to be determined by the Apostolic See. III. That he should lend all the Assistance in his Power to the Church and the Holy See against *Lewis* of *Bavaria*. IV. That he should never invade, but protect and defend the Domains of the Apostolic See in and out of *Italy*. V. That he should not enter *Rome* till the Day of his Coronation; should leave it the same Day; and should not take upon him the Administration of the Affairs of *Italy* till he was crowned Emperor.

Year of
Christ 1345.
by the Pope
to the Elec-
tors.

These Terms being agreed and sworn to both by *Charles* and his Father, *John* King of *Bobemia*, the Pope wrote to *Walram* and *Baldwin*, Archbishops of *Cologne* and *Treves*, to the Duke of *Saxony*, to the Count *Palatine* of the *Rhine*, and the other Electors, exhorting them to proceed forthwith to the Election of an Emperor, after so long a Vacancy of the Imperial Throne, and recommending to them *Charles* of *Bobemia*, a Prince equal in every Respect to so great a Charge. The Letter is dated the 28th of *April* 1346. As *Baldwin*, Archbishop of *Treves*, had been excommunicated, on what Account History does not inform us, the Pope sent the Bishop of *Acco* to absolve him, and at the same time empowered *Baldwin* himself to absolve such of the other Electors as had incurred the Excommunication, by communicating with *Lewis* of *Bavaria* and obeying him as Emperor. As *Henry*, Archbishop of *Mentz*, adhered to *Lewis*, the Pope, who had excommunicated him on that Account, deposed him on the present Occasion, and raised to that See the young Count *Gerlac* of *Nassau*, Canon of *Mentz*, upon his promising his Vote to *Charles*. The Electors thus gained by the

Is elected
King of the
Romans.
Year of
Christ 1346.

* Apud Raymund. ad ann. 1346. num. 19.

Pope

Year of
Christ 1346.

Pope met at *Renz*, in the Diocese of *Mentz* (the City of *Frankfort*, where the Election was usually made, being zealously attached to the Emperor *Lewis*) and about the 20th of *July Charles*, Duke of *Moravia*, was elected King of the *Romans* by all the Electors who were present. The new King dispatched immediately Embassadors to *Avignon*, to acquaint the Pope with his Election, and at the same time to take the usual Oaths in his Name, and beg his Holiness to confirm his Election. With that Request *Clement* very readily complied, and on the 6th of *November* of the present Year he issued a Bull declaring *Charles*, Duke of *Moravia*, King of the *Romans* lawfully elected, and ordering all to acknowledge and obey him as such ^b. The Election of *Charles* being thus approved and confirmed by the Pope, he was crowned King with the usual Ceremonies by the Archbishop of *Cologne* at *Bon*, the Inhabitants of *Aix-la-Chapelle*, where the Kings of the *Romans* were usually crowned, refusing to acknowledge him or admit him into their City ^c. Several other Cities in *Germany* continued faithful to the Emperor *Lewis*, which would have kindled a new War in the Bowels of that unhappy Country, had not the Death of that Prince, which happened on the 11th of *October* of the following Year 1347, prevented it.

The Emperor
Lewis dies.
Year of
Christ 1347.

A Revolution
at Rome.

In the present Year great Disturbances were raised in *Rome* by one *Nicolo di Lorenzo*, commonly called *Cola di Rienzo*, a Man of a mean Descent, some say the Son of a Miller; but of great Eloquence, Craft, and Address. He frequently harangued the Multitude, and by pretending great Zeal for their Rights and Liberties, of which, he said, they, once Lords of the World, had been most unjustly deprived, he got himself elected *Tribune of the Roman People*, with all the Power annexed of old to that Office. The Tribune began the Exercise of his new Authority by driving all the Nobles out of the City, and with them *Raymund*, Bishop of *Orvieto*, the Pope's Vicar. Being thus become absolute Lord of the City, and supported, in his Usurpation, by the *Roman* People all to a Man, he notified to all Princes, by a Manifesto, or Edict, that the *Roman* People revoked all the Privileges that had ever been granted to the Prejudice of their Authority; that they, consequently, had the same Jurisdiction, Power, and Authority over the whole World that they ever

^b Apud Bzovium num. 91. Raynald. num. 34.
Raymund. ad ann. 1347.

^c Math. Villani, l. 12. c. 17.

had

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had claimed, and that *Rome* was still the Metropolis and Mistress of the Universe. Nay, elated with his Power, he arrived at such a Height of Presumption, or Folly, or Fanaticism as to declare, that the Empire, and the Election of the Emperor, belonged to the *Roman* People, and to summon the Pretenders to that Dignity to plead their Cause at their Tribunal and his. But the People growing soon tired of his Government, as he engrossed all Power to himself, leaving only to them the bare Name of Liberty, and the Nobles forming at the same time a powerful Alliance against him, he was forced to leave *Rome*, and fly in Disguise to *Naples* ^d. Of this Insurrection a very curious and entertaining Account has been lately published in *French*. As for that, which we read in the Life of *Rienzo*, written in the Language that was spoken in those Days by the Vulgar at *Rome*, it is fraught, as has been observed by *Baluzius*, with many notorious Falshoods.

Year of
Christ 1347.

The Revolution that happened at this Time in the Kingdom of *Naples* was a more serious Affair. *Robert*, King of *Naples*, dying on the 16th of *January* 1343, that Kingdom, then called *Sicily* and *Sicily citra Pharum*, as well as the County of *Provence*, fell to *Joan*, his Grand-daughter by the Duke of *Calabria*, his only Son, who left no Issue Male behind him. King *Robert* had married her to *Andrew*, the Second Son of his Nephew *Carobert*, King of *Hungary*, with a Design of restoring the Kingdom of *Sicily* to the Descendents of his elder Brother *Charles Martel*, as he could not acquiesce, says the famous Lawyer *Bartholus*, in the Decision of Pope *Clement V.* preferring him in the Succession to *Carobert*, his elder Brother's Son. The new King was received with great Applause by all Ranks of Men. But as he suffered his *Hungarians* to engross the whole Administration to themselves, to insult the Natives, and even to lord it over the Princes of the Blood, a Conspiracy was soon formed against him, and while he was with the Queen at *Aversa*, the Conspirators, getting into the Castle, where he kept his Court, in the Night of the 17th of *September* 1345, strangled him and threw the dead Body out of the Window. Early next Morning the Queen, leaving *Aversa*, repaired in great Haste to *Naples*, and, assembling all the Barons who were then in that City, declared to them in the most solemn Manner, that she was altogether innocent of the barbarous Murder of her Husband; and, as it was whispered about that she was

Great Disturbances in
Naples, occasioned by
the Murder of the King.

Behaviour of Queen
Joan on that Occasion.

^d Raynald, ad ann. 1347. Albert Argent. in chron. p. 140. Baluz. in vit. Pap. Aven. p. 256, &c.

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Christ 1347.

privy to it, she charged *Hugh del Balzo*, High Justiciary of the Kingdom, to make a strict Enquiry after the Authors of her Husband's Death, and to bring such, as should be found guilty, to condign Punishment. At the same time she wrote to the Pope, to *Lewis* King of *Hungary*, her Brother-in-Law, who had succeeded his Father *Carobert* in that Kingdom, and to all the other Christian Princes, to clear herself from all Suspicion of having been any-ways accessary to that horrid Murder. She not only wrote but sent the Bishop of *Tropea* to the King of *Hungary*, to persuade him of her Innocence, and beg he would take herself a Widow, and her Son *Carobert*, his Nephew, into his Protection. But *Lewis* had been persuaded beforehand, that the Queen had been the chief Actress in that bloody Tragedy, and therefore told the Bishop with great Wrath, that he was fully convinced of her Guilt, and that neither she nor any of her Accomplices should escape the Vengeance that was due by the Laws, both human and divine, to so enormous a Crime. As for the Pope, he no sooner heard of *Andrew's* Death, than, thinking that it chiefly belonged to him to prevent the Disturbances that such an Event might produce in the Kingdom, a Fief of the Apostolic See, he appointed Cardinal *Aymericus de Castrolucci* to govern it, with the Character of his Vicar in Temporals, till the Queen was found guilty or innocent. At the same time he solemnly excommunicated all who had been privy to, or in any Manner whatever aiding and assisting in so horrid a Murder, declared their Estates confiscated, all their Honours forfeited, and the Places where they were, or that belonged to them, interdicted. In the mean time several Persons of different Conditions being taken upon Suspicion, and strictly examined, it appeared from their Depositions, that several of the chief Barons were concerned in the Conspiracy, and among the rest the Count of *Evoli*, High Steward of the Kingdom. But most of them had fled, and the rest had retired to their Castles, and strong Holds, which were not to be reduced easily; and it was, besides, apprehended that the Princes of the Blood, whom the King had greatly disoblged by his Partiality to his *Hungarians*, would take them into their Protection, and a bloody War would be thus kindled in the Bowels of the Kingdom.

The Queen
marries
again,

In the mean time the Queen's Friends, hearing of the immense Preparations that the King of *Hungary* was daily carrying on, with a Design

sign to invade the Kingdom, and at the same time to revenge the Death of his Brother, advised her to marry again, and chuse for her Husband a Prince capable of protecting both her Person and her Kingdom against so powerful and so merciless an Enemy. With that Advice she readily complied, being still in the Flower of her Age, and the Prince of *Taranto*, her Grand-father King *Robert's* Brother, having proposed to her *Lewis*, his Second Son, a Prince no less beloved for his affable Behaviour than esteemed for his Valour, of which he had given some signal Proofs, she closed with the Proposal, and a Year being elapsed since the Death of her First Husband, the Nuptials were immediately solemnized. But the public Rejoicings on that Occasion were scarce over when News was brought to Court of the Arrival of the King of *Hungary* in *Abruzzo*, at the Head of a very numerous and powerful Army. As the Queen had not yet raised, nor had she Time to raise, a sufficient Force to face the Enemy, and besides apprehended that many of her Subjects, as she was commonly believed to have been privy to the Death of her Husband, would forsake and betray her, she resolved to save herself by Flight from falling into the Hands of the enraged King of *Hungary*. This her Resolution she communicated to all the Barons, to all the Magistrates, Governors, and Syndics of the different Cities, summoned to *Naples* for that Purpose, telling them in a no less eloquent than artful Harangue, that though she was very confident they would all to a Man stand by her to the last Drop of their Blood, yet she had resolved to quit the Kingdom and repair to *Avignon*, for Two Reasons, which she did not doubt they would approve of; the One to make her Innocence as well known to *Christ's* Vicar upon Earth as it was to *Christ* in Heaven; the other to spare the Blood of her loving Subjects, for whom she had too much Tendernefs and Affection to involve them, for her Sake, in the Calamities of a cruel and destructive War. She then ordered them to make no Resistance, to carry the Keys of all the Forts, Castles, and Cities to the King of *Hungary* as soon as he appeared before them, and declared them released from the Oath of Allegiance they had taken to her. Having ended her Speech, she left the Assembly all bathed in Tears, and embarking the same Day with her small Retinue on board Three Gallies which she had sent for from *Provence*, she followed her Husband, who had sailed a few Days before, to *Avignon*.

Year of
Christ 1347.

The Kingdom
invaded by
the King of
Hungary,
the deceased
King's Brother.

The Queen
retires from
the Kingdom.

Year of
Christ 1347.

The King of
Hungary
enters the
Kingdom
without Op-
position.

How he re-
venged the
Death of his
Brother.

His Entry
into Naples.

In the mean time the King of *Hungary* advancing to *Naples*, was every-where received without the least Opposition, the Cities opened their Gates to him, and the Barons flocked from all Parts to do him Homage. On his March from *Benevento* to *Aversa* he was met by all the Princes of the Blood in a Body, carrying with them *Carobert*, his Brother's only Child by Queen *Joan*, then Three Years old. The King received them, and the Barons who attended them, with great seeming Kindness, took young *Carobert* in his Arms, and kissing him, expressed great Concern at the unhappy and undeserved Fate of his Father. He staid Five Days at *Aversa*, and on the Sixth, when he was to leave the Place, he armed himself Cap-a-pe, and marching at the Head of his Army in Battle-Array, he halted over-against the Castle where his Brother had been strangled. There he called to him the Duke of *Durazzo*, the eldest Son of the Prince of *Morea*, the late King *Robert's* Brother, and asked him out of which Window the Body of his Brother King *Andrew* had been thrown. The Duke answered that he knew not, nor could he give him any Information concerning the Circumstances of his Brother's Death. The King then produced a Letter to *Charles* of *Artois* in the Duke's own Hand-writing, from which it appeared that he had been privy to the Whole, and telling him that he wanted no better Evidence, he caused his Head to be struck off upon the Spot, his Body to be thrown out of the same Window, and to lie unburied a whole Day, as had happened to the Body of his Brother. In the next place he ordered all the other Princes of the Blood to be seized, to be confined in the Castle of *Aversa*, and to be sent from thence under a strong Guard, with his Nephew *Carobert*, into *Hungary*. The King then proceeded on his March to *Naples*, which City he entered in his Armour with a black Standard carried before him, representing the Murder of his Brother. The Magistrates and chief Citizens received and welcomed him at the Gate; but he proceeded, with a stern Countenance, as if he neither saw nor heard them, strait to *Castel Nuovo*, and would admit of no Demonstrations of Respect, nor give Audience to the Magistrates, who came to congratulate him upon his safe Arrival. The next Day the Houses of all the Princes of the Blood were plundered by the *Hungarians*, and diligent Search was made after the Duchess of *Durazzo*; but she, hearing of the Fate of her Husband, had fled by Sea to her Sister, who

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who had attended the Queen to *Avignon*. The King remained Two Months in *Naples*, which he employed in new-modelling the Government, in fortifying and garrisoning the strong Holds, in changing the Magistrates throughout the Kingdom, and displacing all whom he suspected to be in the least attached to the Queen. While he was thus employed, the Plague, that raged in most other Places, breaking out in *Naples*, he left that City, and embarking at *Barletta* on board a light Galley, landed in *Dalmatia*, and from thence returned to *Hungary*, despised, says the Historian, by the *Neapolitans*, whom he had frightened more than hurt.

Year of
Christ 1348.

Returns to
Hungary.

While these Things passed in *Italy*, Queen *Joan* arrived safe at *Avignon* on the 15th of *March* 1348, and being received by all the Cardinals, who came in a Body to meet her, and congratulate her upon her Arrival, she made her public Entry under a Canopy, as Sovereign of the Place, and was attended by the whole College of Cardinals to the Pope's Palace, who received her with the greatest Marks of Affection, Respect, and Esteem. She told the Pope, that as she had been most unjustly driven from the Kingdom, which his Holiness's Predecessor *Clement V.* of holy Memory, had adjudged to her Grandfather, and, besides, her Character had been most wickedly aspersed, she was come chiefly to convince his Holiness and the sacred College of her Innocence, and therefore desired to be heard in a full Consistory. *Clement* granted her very readily her Request, pretending that it belonged chiefly to him, as Lord Paramount of the Kingdom, to take Cognizance of the Death of the King. A Consistory being accordingly called, at which were present the Pope in Person, all the Cardinals, and all the Embassadors of the Christian Princes then in *Avignon*, the Queen pleaded her Cause before that Assembly with so much Eloquence, alleged so many Proofs of her Innocence, as entirely satisfied the Pope and the whole College of Cardinals. The Proof she urged above all others was, that of the many Persons who had been imprisoned, had been strictly examined, and being found guilty had been most cruelly racked to discover their Accomplices, not one had ever had the Assurance to impeach her. She owned that she had one Evidence against her, public Report; but what Credit such an Evidence deserved she left his Holiness and the sacred College to judge. *Clement*, now convinced of her Innocence, confirmed her Marriage

The Queen
arrives at
Avignon.
Year of
Christ 1348.

Pleads her
Cause before
the Pope and
the Cardi-
nals.

Year of
Christ 1348.

And con-
vinces them
of her inno-
cense.

Is invited by
her Subjects
back to her
Kingdom.

Sells Avig-
non to the
Pope.

with *Lewis* of *Taranto*, though contracted within the forbidden Degrees, took them both into his Protection, and dispatched an Apostolic Legate into *Hungary* to negotiate a Reconciliation between them and that King.

In the mean time the *Neapolitan* Nobility, growing weary of the Government of the *Hungarians*, by whom they were treated as a conquered Nation, came privately to an Agreement among themselves to redeem their Country from the Oppressions it groaned under, by restoring Queen *Joan*, their lawful Sovereign, to the Throne of her Ancestors; the rather, as at the Tribunal of the Apostolic See she had been found innocent of the Death of her Husband. This their Resolution they communicated, by Persons in whom they could confide, to the Queen, assuring her that, considering the Hatred which the Natives universally bore to their new Masters, they would engage to drive them out of the Kingdom, provided she could assist them with a Body of Troops from *Provence*, and Money to support them but for a short Time. Upon these Assurances, and repeated Invitations from all the chief Lords of the Kingdom to return to her hereditary Dominions, her Subjects being all ready to receive her, she resolved to raise a Body of Troops in her *French* Dominions, and equip a few Gallies to convoy them, as well as herself and her Husband, to *Naples*. It was on this Occasion that, wanting more Money than her *French* Subjects were able to supply her with, she determined to sell the City of *Avignon* to the Pope, not doubting but by parting with One City she should acquire a whole Kingdom. Her Husband agreed to it, and the Proposal was no sooner made to *Clement*, than he closed with it, paying at once the Sum that was asked, Eighty thousand Florins of Gold ^d. Thus in the Year 1348 did the City of *Avignon*, with its Territory, become subject to the *Roman* Church, and it continues so to this Day. *Francis Noguier*, in his History of the Bishops of *Avignon*, gives us the public Instrument of this Bargain or Agreement, dated at *Avignon* the 9th of *June* 1348, and it is likewise to be met with in the Annals of *Bzovius* ^e. Those Authors therefore were certainly misinformed, who will have the Queen not to have sold, but to have given the City of *Avignon* to the Pope, to recommend herself by so valuable a Present to his Favour, and engage his Protection. As the City of *Avignon* was

^d Vit. Clement. Joann. Villani Annal. Bzovius in Annal. Noguier. in Hist. Episcoporum, Aven.
^e Noguier et Bzovius ad ann. 1348.

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held by the Counts of *Provence* as a Fief of the Empire, the Pope did not pay the Purchase-Money till *Charles*, lately elected King of the *Romans*, had confirmed the Bargain, and solemnly renounced all the Right claimed by the Empire over that City and its Territory. The Bull containing that Renunciation is dated the 1st of *November* 1348 f. Year of Christ 1348.

The Queen, being now supplied with the necessary Money to second the Wishes of her *Italian* Subjects, raised a small Army in *Provence*, and having fitted out Ten Gallies, she embarked in them at *Marseilles* with her Husband and all her Troops, and landed safe at *Naples*, to the incredible Joy of all the Inhabitants of that Metropolis. Her Arrival was no sooner known, than the Natives, rising throughout the Kingdom, put such of the *Hungarians* to Death as had the Misfortune to fall into their Hands. But as the *Hungarians* were Masters of all the ~~Forts~~ and strong Holds, and received from Time to Time new Reinforcements from *Hungary*, a most destructive War was carried on till the Year 1351, when the King of *Hungary* was at last prevailed upon by the Pope to conclude a Peace with the Queen and her Husband *Lewis* of *Taranto*, to withdraw all his Forces out of their Dominions, and set at Liberty all the Princes of the Blood, whom he had sent Prisoners into *Hungary* Four Years before. Thus was Queen *Joan*, by the unshaken Zeal of her Subjects, and the good Offices of the Pope, restored to the quiet Possession of her Kingdom. But of that famous Princess, as famous, perhaps, as any we read of in History, I shall have Occasion to speak more than once in the Sequel. Returns to Naples.
A bloody War kindled in the Bowels of the Kingdom.
A Peace concluded, and the Queen restored.

In the present Year 1348 a most dreadful Plague raged all over *Europe*. It broke out in *Asia* in 1347, extended to *Africa*, and from *Africa* spread to the most remote and the most northern Parts of *Europe*. No City, no Village, no House in our Hemisphere escaped the general Infection. It raged every-where with incredible Fury, but with more in some Places than in others, leaving in some the Third Part of the Inhabitants, but in others scarce the Twentieth. All the Historians, who have writ of those Times, have filled their Histories with most melancholy Accounts of the Effects of that Plague in their different Countries. In that general Calamity *Clement*, by a Bull, dated at *Avignon* the 13th of *May* 1348, granted a plenary Indulgence to all, who sincerely repented of their Sins and confessed them, and like- A General Plague.
Relief afforded by Clement in that Calamity.

f Apud Noguier ibid.

Year of
Christ 1349.

wife to the Priests who attended them and administered the Sacraments to them. At *Avignon* he employed Physicians at his own Expence to visit the Poor, hired others to assist and supply them with all Necessaries, furnished such of them as died of the Infection with Winding-Sheets, and lest their Bodies should lie unburied, and increase the Infection, he engaged Persons to bury them by promising them Two Grossos, about Six-Pence of our Money, for every Body they buried. As the Cemeteries, or Church-Yards, were all soon filled, *Clement* purchased and consecrated a large Field, which was made a common Burying-Place, and called *Campus Floridus*, in *French*, *Champ-fleuri*, which Name, says one of the Author's of *Clement's* Life, it retains to this Day. The Pope built there and endowed a Chapel in Honour of the Virgin *Mary*, But in the Place, where that Chapel stood, a Church has since been built in Honour of *St. Roch*, the Protector against the Plague, and the Advocate of those who are infected with it.

The Flagellantes condemned.

On Occasion of this general Plague sprung up a new Sect, who, to appease the Divine Wrath, whipped themselves publicly, and were therefore called *The Flagellantes*. They were first heard of in *Hungary*, from thence they passed into *Germany*, and from *Germany* into *Italy*, gaining every-where a great many Followers. They walked with the upper Part of their Bodies quite naked, holding a wooden Cross in the Left Hand, and a Scourge in the Right, consisting of Cords with Knots, and pointed Pieces of Iron at the End. With that Scourge they scourged themselves in the public Streets as well as in the Churches in a most cruel Manner. They soon became very numerous, and though they admitted none into their Society who were not able to maintain themselves, they overspread in a very short Time all *Hungary*, *Bobemia*, *Saxony*, *Austria*, great Part of *France*, and some of them came even to *Avignon*, and there publicly practised all their Austerities, in order to discover the Sentiments of the Pope concerning their Method of Living. They were there greatly admired and respected not only by the People, but by some of the Cardinals. But the Pope, looking upon such Austerities, practised in Public, as rather proceeding from Vanity than any true Sense of Religion, not only forbade them upon Pain of Excommunication, notwithstanding the strong Opposition he met with from some of the Cardinals, but

8 Auctores vit. Clement. apud Baluz. et Raynald ad ann. 1348. num. 32.

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wrote to all the Archbishops and Bishops to suppress that Sect in their respective Dioceses, to imprison such Priests and Regulars as had embraced it, and keep them confined till further Orders ^b. Thus was the numerous Sect of the *Flagellantes* entirely extirpated as soon as sprung up ⁱ. Year of Christ 1350.

Clement to gratify the *Romans* had reduced the Jubile, in the First Year of his Pontificate, from every Hundredth to every Fiftieth Year, as has been said above : And as the Time of that Solemnity now drew near, he took Care to acquaint the Faithful therewith by a Bull, dated at *Avignon* the 18th of *August* of the preceding Year 1348, which he sent to all the Archbishops and Bishops throughout *Christendom*, with Orders to publish it in their respective Dioceses, and exhort all, committed to their Care, to avail themselves of the approaching Jubile, as very few would, in all Probability, live to another. This Bull being every-where published, Pilgrims flocked in such Crowds to *Rome* from all Parts of the then known World, that one would have thought, says *Petrarch*, who was present, that the Plague, which had almost unpeopled the World, had not so much as thinned it : And *Rebdorsus* tells us, that on *Passion-Sunday*, when the famous *Veronica* was first shewn, the Crowd, of which he was one, was so great, that many were stifled and died on the Spot. *Matthew Villani*, who has continued the very valuable History of his Brother *John Villani*, and was at this Time in *Rome*, says that it was impossible to ascertain the precise Number of Pilgrims, constantly in that City, from the Beginning of the Jubile Year to the End, but that, by the Computation of the *Romans*, it daily amounted to between a Million and Twelve hundred thousand from *Christmas* 1349 to *Easter*, which in 1350 fell on the 28th of *March* ; and to Eight hundred thousand from *Easter* to the *Ascension-Day* and *Whitsunday* ; that notwithstanding the excessive Heats of that Summer, and the busy Harvest-Time, it was no Day under Two hundred thousand ; and that the Concourse at the End was equal to that at the Beginning of the Year ^k. *Meyer* writes, that out of such an immense Multitude of Persons of both Sexes, of all Ages and Conditions, scarce One in Ten had the good Luck to return Home, but died either of the Fatigues of so long a Journey, or for Want of Jubile of the Year 1350.
Rome crowded with Pilgrims.

ⁱ Chron. Hirsaug. ad ann. 1349. et apud Raynald. num. 20.
Chron.. ^k Villani, l. 1. c. 56.

^l Trithem. in

Neces-

Year of
Christ 1350.

The Cruelty
and Avarice
of the Ro-
mans.

Necessaries, the hungry and hard-hearted *Romans* exacting higher Prices for their Lodgings, and Provisions of all Kinds, even for Bread, than the poorer Sort of Pilgrims could reach, and not suffering any to be brought into the City till their Stores were all consumed. *Anibald Cecano*, whom the Pope had sent to *Rome*, with the Character of his Legate, to maintain the public Peace during the holy Year, and see that the Pilgrims were not ill used or imposed upon by the *Romans*, omitted nothing in his Power to relieve them from those exorbitant Exactions; he even shortened the Time that was appointed for their visiting the different Churches, and consequently for their staying at *Rome*; which so provoked the greedy *Romans*, that they would have murdered him had he not retired from *Rome* into *Campania*, his native Country, and left the unhappy Pilgrims at their Mercy¹.

The Distur-
bances con-
tinue in Ger-
many.

The public Disturbances still continued in *Germany*, many of the *German* Princes and Cities refusing to acknowledge *Charles*, who, they said, had sacrificed the undoubted Rights of the Empire to his own Ambition and to that of the Pope. Besides, the Terms required by the Pope to absolve those, who had sided with the late Emperor, from the Censures they had thereby incurred, were by most of them thought absolutely inconsistent with their Duty as Subjects of the Empire. For by those Terms, in order to obtain Absolution, they were, I. Publicly to own that it did not belong to the Emperor to depose One Pope and set up another, but was Heresy to assert that it did; II. To swear Obedience to the Pope with respect to the Satisfaction he should demand for their having countenanced, aided, and assisted a condemned Heretic; III. To promise that they would thenceforth acknowledge no Emperor till his Election was confirmed by the Pope, would no ways favour or assist the Widow and Children of the late *Lewis* of *Bavaria* till they were reconciled to the Church; and lastly, would own and obey *Charles*, whose Election was confirmed by the Pope, as lawful King of the *Romans*. These Terms, evidently calculated to make the Election of the King of the *Romans* depend upon the Pope, and the King a Creature of his, were rejected with the utmost Indignation by all the Friends of the late Emperor, chusing rather to remain under all the Excommunications that had been so often thundered out against them, than to purchase Absolution at so dear a Rate. The

¹ Meyer. Annal. Flandrin. l. 13. Villani, ibid. c. 88.

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City of *Basil* had steadily adhered to *Lewis* from the Beginning of this Contest to the Hour of his Death ; but when Absolution was offered them, in the Pope's Name, by the Bishop of *Bamberg* upon the above-mentioned Terms, the chief Magistrate protested against them in the Name of the whole City, and caused his Protest to be registered by a Public Notary, declaring he did not believe that the late Emperor was ever a Heretic ; that he would ever acknowledge and obey as lawful King of the *Romans* or Emperor the Person, whom the Electors, or the major Part of the Electors, should raise to that Dignity, whether his Election was or was not confirmed by the Pope ; and that he was unalterably determined never to agree to any Terms inconsistent with the Majesty and Rights of the Empire ^m.

Year of
Christ 1350.

The Friends of the late Emperor, instead of suing for Absolution, or accepting it upon the Terms it was offered them, and acknowledging *Charles*, whom by way of Contempt they called *The King of the Priests*, resolved among themselves to elect another in his Room. Several Persons were proposed at their Meetings, but they all agreed in the End to elect *Edward III.* King of *England*, and a solemn Embassy was sent to acquaint him therewith, and offer him the Empire. *Edward* received the Embassadors with all possible Marks of Distinction, thanked the *German* Princes for the Honour they did him, but begged they would excuse his not accepting, at that Juncture, an Offer that redounded so much to his Honour, as he had then a very expensive and dangerous War on his Hands with the *French* King in Defence of his own Dominions. The *German* Princes, determined not to receive a King at the Hands of the Pope, nor one who preferred, as they plainly saw *Charles* did, the Interests of the Church to those of the Empire, resolved upon the Return of their Embassadors with King *Edward's* Answer, to make the same Offer to *Gunther Schwartzembourg*, Count of *Thuringia*, who had served with great Reputation under the Emperor *Lewis*, and was esteemed the best General of the Age. *Gunther* at first rejected the Offer, being desirous of passing the remaining Part of his Life in Peace and Tranquillity. But yielding afterwards to the pressing Instances of his Friends, he was elected at *Frankfort* by the greater Part of the Electors, was proclaimed King of the *Romans*, and acknowledged by all the Princes and Cities that had

The Germans
elect a new
King in Op-
position to
Charles.

^m Albertus Argentinenfis, p. 142.

Year of
Christ 1350.

sided with *Lewis*. As the Pope pretended that the Person elected should not take upon him the Title of King, and much less of Emperor, nor any-ways concern himself with the Government, till his Election was confirmed by the Apostolic See, *Gunther* a few Days after his Election published, in Opposition to that Pretension, the following Edict. “Whereas *Lewis*, our Predecessor of glorious Memory, made a Law, importing, that he who has been elected King of the *Romans* by the Electors, or the greater Part of them, is lawful King, and has, as such, a Right to govern and administer before his Election is confirmed by the Pope; we by these Presents renew and confirm that Law with the Advice of our Princes both Ecclesiastic and Secular, and declare all Acts inconsistent with it, more especially the Decrees of the Popes, to be repugnant to the Apostolic and Catholic Doctrine, it being notorious that by all the Laws both human and divine the Pope ought to be subject to the Emperor, and the Emperor is subject, in Temporals, to no Power upon Earth.” This Edict was received with great Applause by almost the whole *Germanic* Body, looking upon their new King as the Deliverer of the Empire from the Papal Tyranny. But he died in the Sixth Month of his Reign; and the *Germans*, tired out with so long a War, chose rather to submit to *Charles*, than to involve their Country in new Troubles by electing another ⁿ.

But upon his
Death submit
to Charles.

Clement undertakes the
Defence of
the Mendicants against
the Secular
Clergy.

Year of
Christ 1351.

As many during the Plague had left their Estates to the Mendicant Friars who had attended them in their Illness, the Parish-Priests, envying them the Wealth they had acquired, complained to the Pope of their degenerating from their original Institution, and even demanded, being backed by some Bishops and Cardinals no Friends to the Mendicants, an entire Suppression of that Order, or at least that his Holiness would forbid them to preach, to hear Confessions, and bury the Dead. The Petition of the Priests was presented in a full Consistory to the Pope, and their Case strongly recommended by several Bishops and some of the Cardinals. But *Clement*, espousing the Cause of the Mendicants, returned them the following Answer: “The Mendicants have exposed their Lives by attending dying Persons, and administering the Sacraments to them, while you, consulting your own Safety, fled from the Danger, and abandoned your Flock. You have

ⁿ Idem ibid.

“ there-

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“ therefore no Reason to complain of what they have got, as they have
 “ got it by performing the Duty which you have neglected, though
 “ incumbent upon you. They employ the little they have earned in
 “ new-building, repairing, or embellishing their Churches; but you
 “ would, perhaps, have applied it to very different Uses. You advise
 “ me to silence them, and leave the Preaching of the Word entirely to
 “ you. And what would you preach? Surely not Humility, as you are
 “ known to be the most haughty, the most proud Set of Men upon
 “ Earth, and the most pompous in your Attendants and Equipages.
 “ Would you recommend Poverty, and the Contempt of worldly
 “ Wealth? You, whom no Benefices can satisfy, however accumulated!
 “ Would you urge Fasting, Abstinence, and a mortified Life, while you
 “ fare sumptuously, and indulge yourselves in the most delicate Meats?
 “ As for your Chastity, I leave yourselves to consider whether you could
 “ with a good Grace recommend that Virtue to others. The Mendi-
 “ cants preach nothing but what by their Example they shew to be
 “ practicable, whereas many amongst you preach one Thing, and
 “ practise the quite contrary.” Such is the Character given by the Pope
 himself of the Clergy of his Time. *Clement* closed his Speech with
 declaring, that the Mendicants had deserved too well of the Church
 to be deprived of any of the Privileges which his Predecessors had
 thought fit to confer on them, but was nevertheless ready to hearken to
 any reasonable and well-grounded Complaints brought against them,
 and do Justice to the Complainants.

Year of
Christ 1351.

Clement being taken dangerously ill in the latter End of the present
 Year 1351, the Cardinals prevailed upon him to mitigate the Rigour
 of the Constitution of *Gregory X.* with respect to the Conclave. For
 that Pope had ordained that each Cardinal shut up in the Conclave
 should have but One *Attendant*, Clerk or Layman at his Choice, and
 Two only in Case of urgent Necessity; that if the Election was not
 made in the Term of Three Days, the Cardinals should have but One
 Dish at Dinner, and One at Supper during the Fifteen following Days;
 and that if they did not agree during that Time, they should thence-
 forth be only allowed Bread, Wine, and Water. Besides, by *Gre-*
gory's Constitution they were all to be shut up in One common Room
 without so much as a Curtain between them. But *Clement* by his

Mitigates
the Rigour of
the Constitu-
tion concern-
ing the Con-
clave.

Year of
Christ 1351.

Year of
Christ 1351.

Constitution allowed them to have each Two Servants, Clerks or Laymen; to have Curtains round their Beds, and One Dish of Flesh or Fish at Dinner, and another at Supper, besides Bread, Wine, Fruit, and Sweet-meats, so long as they continued in the Conclave p.

Owens himself
fallible.

During the same Malady he issued another Constitution, importing that if in Disputing, in Preaching, or Teaching, either before or since his Promotion to the Apostolic See, he had advanced any Thing contrary to the Catholic Doctrine, or to Good Morals, he retracted it, and submitted the Whole to the Judgment of his Successors q. He entertained it seems, but a very indifferent Opinion of his own Infallibility.

Sends a Legate into Sicily to crown Queen Joan.

Year of
Christ 1352.

Clement recovered from this Illness, though his Life was despaired of, and had the Satisfaction the following Year to receive a solemn Embassy from his Favourite Queen *Joan*, to acquaint him with the Reception she had met with from her Subjects of all Denominations and Ranks, and intreat his Holiness to send a Legate to crown both her and her Husband *Lewis* of *Taranto*. The Pope, in Compliance with the Queen's Request, immediately dispatched *William de Guardia*, Archbishop of *Braga*, a Relation of his own, to perform the Ceremony, and by him *Lewis* was crowned King, and *Joan* Queen of *Jerusalem* and *Sicily*, on the 27th of *May* of the present Year r.

Death of
Clement.

On the 1st of *December* *Clement* was seized with a Fever, which, as it never intermitted, put an End to his Life on the 6th of that Month, when he had held the See, from the Day of his Election, Ten Years and Seven Months wanting One Day, and from the Day of his Coronation Ten Years Six Months and Eighteen Days. His Exequies were celebrated the Day after his Death in the Church of *St. Mary* at *Avignon*, and his Body was deposited there, but translated from thence the following Year, agreeably to his last Will, to the Monastery of *Chefe-Dieu* in *Auvergne*, where he had originally made his Profession as a Monk. It was attended thither by Five Cardinals, viz. his Brother, his Three Nephews, and another Relation of his, all created by him, and deposited in a most magnificent Tomb, which he had caused to be built s. The Tomb was to be seen in the Church of that Monastery, as *Massonus* informs us, till the Year 1562, when

p Inter Acta Concil. Constant.

q Apud Raynald. ad ann. 1352. num. 38. et Baluz. vit. Paparum, Aven. tom. 1. p. 260.

r Villani, l. 3. c. 8.

s Villani, l. 1. c. 43. et auctores vit. Clement. apud Baluz.

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it was destroyed, and the Remains of the Pope were burnt by the *Calvinists*. Year of
Christ 1352.

As for the Character of this Pope, Authors speak of him so very differently, that one would scarce think they spoke of the same Man. His Character. He delighted, according to *Villani*, in Pomp and Grandeur. His Table, his Attendants, and his whole Retinue were such as would have become a great Monarch; and he lived more like a Monarch than a Bishop. He kept a great Number of Horses, and frequently rid out for his Diversion. He made it his Business to aggrandize his Family, and enrich his Relations. He purchased great Estates for them in *France*, and made several of them Cardinals, though they were either too young, or led scandalous Lives. In his Promotions he had no Regard to Learning or Virtue. He had himself a competent Share of Learning, but his Behaviour had more of the Gentleman than the Ecclesiastic. While he was Archbishop he frequented, and took great Delight in frequenting, the Company of Women; when Pope he could neither check nor disguise his amorous Disposition. Women had as free Access to him as Bishops, especially the Countess of *Turenne*, at whose Recommendation he granted many Favours; and he chose, when indisposed, to be served and attended by Women.^t This Portrait of *Clement* was drawn by *Villani*, who lived at this Time. On the other hand, One of the Authors of this Pope's Life paints him not only as a Man of extraordinary Learning, but as One endowed, in a most eminent Degree, with every Virtue Moral and Christian^u. But that those Encomiums were not quite free from Exaggeration and Flattery is owned by Father *Pagi* himself^w. That *Clement* surpassed all his Predecessors in aggrandizing and enriching his near as well as his most distant Relations, whether Ecclesiastics or Laymen, is owned by all who have spoken of this Pope. Five of the Ecclesiastics he made Cardinals, and among them *Peter Roger*, his Brother's Son, when he was not yet Eighteen Years of Age. But in him Virtue and a virtuous Disposition, says One of the Authors of *Clement's* Life, abundantly supplied the Want of Years^x. He was afterwards raised to the Pontificate under the Name of *Gregory XI.* and by him the Apostolic See was restored to *Rome*, as we shall see in the Sequel. *Clement* did not forget his Lay Relations, but provided for them all, at the Expence of the

*Prefers and
enriches all
his Relations.*

^t Villani, l. 3. c. 43.

^u Auctor tertiz vite apud Baluz.

^w Pagi, tom. 4. p. 149.

^x Auctor primz vite.

Church,

Year of
Christ 1352.

Church, with Lordships and Baronies; married his Nephews and Nieces into the First Families of *France*; insomuch that the *Roger* Family became One of the most conspicuous for Wealth and Alliances in the whole Kingdom. However he refused, as we are told, One of his Nieces to *Lewis*, King of *Trinacria*, saying, that she was not equal to so high a Station *y*.

His Learning
and Writings.

As for *Clement's* Learning, he was, as has been said, according to *Villani*, but competently learned. But all the Authors of his Life, and besides them the celebrated *Petrarch*, who lived at this Time, speak of him as a Man of very great Learning, and no less eloquent than learned. He was, says *Petrarch*, a most learned but a most busy Pontiff, and therefore fond of Abridgements *z*: And then mentions the Books he caused to be abridged. That Writer adds, that he was endowed with a very uncommon Memory; that he never forgot any Thing he had read or heard; and that this extraordinary Memory was said to have been owing to a violent Blow on the Crown of his Head, of which the Scar still remained: A memorable Case, says our Author, if true, but our admiring great Men gives often Occasion to Fables *r*. *Aymericus de Peyraco*, who flourished in 1360, calls *Clement* a great Preacher of the Word of God *s*; and One of the Authors of his Life says, that he preached frequently, and most excellent Sermons *t*. *Peter de Luna*, afterward *Benedict XIII.* had a great many Volumes of *Clement's* Sermons, as appears from the Catalogue of that learned Man's Books. Besides Sermons he wrote a Treatise upon the Poverty of *Christ* and the Apostles, calculated to defend and maintain the Doctrine defined by his Predecessor *John XXII.* While he was Professor in the University of *Paris* he wrote a Comment upon the Fourth Book of Sentences, which was received with great Applause by that learned Body. The only Writings of *Clement* in Print are a Treatise on Ecclesiastical Power, some Speeches, Letters, Decretals, and a Book upon the Canonization of *St. Ivo*, whom he canonized in 1347. *Ivo* was a Native of *Britany*, and One of the best Lawyers of his Time, but pleaded only for the Poor, and *gratis*.

Privilege
granted by
Clement to
the Kings of
France.

Clement, in the Third Year of his Pontificate, granted to *Philip*, King of *France*, to *Joan* his Queen, and to *John*, Duke of *Normandy*, his

y Apud Bzovium ad ann. 1356.
Rer. Memorand. l. 2. c. 1.
Baluz.

z Petrarch Rer. Familiar. l. 8.

s Aymeric. in chron.

r Petrarch
t Auctor primæ vit. apud

eldest Son, the Privilege of receiving the Sacrament in both Kinds whenever they pleased. The Diploma containing that Grant is dated at *Avignon* the 21st of *June* 1344^u. Of that Privilege the *French* Kings only avail themselves at their Coronation, and when they receive the *Viaticum* at the Point of Death.—The *Fortunate Islands*, now known by the Name of the *Canaries*, being discovered in *Clement's* Time, he appointed *Lewis*, Earl of *Clermont*, descended from the Royal Families of *France* and *Castile*, but at that Time One of the *French* King's Embassadors at *Avignon*, King of those Islands, with the Title of King or Prince of *Fortunia*. As the Pope claimed the Sovereignty and the Disposal of all new discovered Countries, especially of Islands, *Clement* gave, or rather sold the said Islands to *Lewis*; for he obliged him and his Heirs to pay yearly Four hundred Florins of Gold to him and his Successors, as an Acknowledgement of their holding their Kingdom of the Apostolic See. The Pope presented his new King with a Sceptre of Gold and a Golden Crown, which he placed with his own Hand upon his Head. The King walked in his Royal Robes from the Church to his own Habitation, where he arrived, as it happened to rain violently the whole Time, dripping wet, and thus he was inaugurated, says *Petrarch*, who was present, King of a Kingdom in the Water w. A Conceit unworthy of so great a Genius. The Inhabitants of those Islands were at this Time neither *Christians* nor *Mahometans*, but lived like wild Beasts in Woods and Caverns^x. *Lewis* had prepared a Fleet to take Possession of his new Kingdom; but the memorable Victory obtained at *Creffy*, by King *Edward* III. over the *French* in 1346, obliged him to drop that Undertaking, and employ both his Fleet and the Forces he had raised in the Defence of that Kingdom. Thus the Natives were left in the quiet Possession of their Islands till the following Century, when the *Spaniards* discovered them anew; and, having reduced them, called the largest of them *Canaria*, from the many Dogs of an extraordinary Size which they found there. From that Island all the rest took their present Name.—*Alphonso*, King of *Castile*, having reduced the City and Island of *Algezir*, off *Tariffa* in *Andalusia*, held by the *Moors*, after a Siege that lasted from the 11th of *August* 1342 to the 26th of *March* 1344, he caused the great Mosque to be

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Christ 1352.

The Fortu-
nate Islands
or the Cana-
ries discover-
ed in his
Time.

Appoints the
Earl of Cler-
mont King of
those Islands.

Algezir taken
from the
Moors in his
Time.

^u Raynald. ad ann. 1344. num. 3.
ibid. & Walsingham, ib Edward III.

^x Petrarch, vit. Solit. l. 2. c. 3.

^{*} Idem

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Christ 1352.

*His Quarrel
with Ed-
ward III.
King of En-
gland.*

consecrated the very next Day in Honour of the Virgin *Mary*, and applying to *Clement*, who had assisted him with large Sums of Money in that Undertaking, got it erected into a Cathedral. "We have erected "*Argezil*," says the Pope in his Diploma, "into a City, into a Royal " and Sacerdotal City, that the Place, which has been hitherto the " Habitation of all the Devils, and where the perfidious *Mabomet* was " worshipped, may be cleansed from all Filth, and become the Ha-
" bitation of Angels &c."——In the Year 1343 a Quarrel arose between *Clement* and *Edward III.* King of *England*. *Clement* had taken upon him, as many of his Predecessors had done, to dispose of some rich Benefices in the Kingdom, and bestow them upon Foreigners. But the King would not allow those, whom the Pope had nominated to those Benefices, to take Possession of them. Of this the Pope loudly complained in a Letter to the King, dated the 28th of *August* 1343. *Edward* answered, by the Advice of the Clergy and People of *England*, that the *English* Churches, enriched by his Ancestors, were almost all provided with Foreigners, contrary to the Will of the Testators; that his Kingdom was daily more and more impoverished and weakened by the large Sums that were carried abroad; that the Impositions and Exactions of the Court of *Rome* were grown insufferable, and cried loudly for Redress; that it was the Business of the Pope to feed and not to fleece his Flock; that the Kings of *England*, who had formerly the Disposal of all Benefices, had, at the Desire of the Pope, left the Disposing of them to the Chapters, but now the Popes were for abolishing the Custom which they had introduced, and assuming to themselves the Privilege which they had persuaded the Kings to confer on the Clergy, and that it was therefore but just that Things should be restored to their original Condition, and all Benefices should be disposed of, as they were from the Beginning, by the King alone. *Edward* ended his Letter with exhorting the Pope to redress the many Abuses of that Kind, that were a Dishonour to the Church, and gave great Offence to the People &c. This Dispute lasted so long as *Clement* lived, which induced his Successor to revoke all his Grants, Commendams, Expectatives, Reservations, &c. For *Clement* had reserved a great many Benefices not yet vacant to be disposed of by him upon the Death of

¹ Apud Raynald. ad ann. 1342. num. 51. & apud Baluz. col. 377.
Argentin. in chron. ad ann. 1343.

² Albertus

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the Incumbents. He spared no Expence in embellishing the Pontifical Palace at *Avignon*, and adding to it many new Buildings; insomuch that it became, says One of the Authors of his Life, One of the most magnificent Structures in the whole World. But in 1378 it was greatly damaged by Fire. Notwithstanding these Expences, and the extraordinary Grandeur of his Court, *Clement* is said to have bestowed an Hundred thousand Florins in private Charities by the Hands of *William*, Bishop of *Saragossa*, obliging him to promise upon Oath not to discover it^a. He founded at *Rouen* and richly endowed a College called the *Pope's College*, or the College of *Clementine Priests*: For it was for ever to consist of Twelve Priests, Two Deacons, and as many Subdeacons.

Year of
Christ 1352.

JO. PALÆOLOGUS,
Emperor of the East.

INNOCENT VI.

CHARLES IV.
Emperor of the West.

The Hundred and Ninety-sixth BISHOP of Rome.

CLEMENT died, as has been said, on the 6th of *December* 1352, and the Cardinals, having performed his Exequies the next Day, entered into the Conclave Nine Days after, that is, on the 16th, with a Design to proceed immediately to the Election, and thus be before-hand with *John*, King of *France*, who had lately succeeded his Father *Philip VI.* and was hastening to *Avignon* to employ his Interest in behalf of some One of his Friends in the College. The First Person they proposed was *John de Birelle*, General of the *Carthusians*, a Man in high Reputation for his Learning as well as the Sanctity of his Life; and so great was the Opinion they all entertained of him, that he would have been elected at once had not One of the Cardinals diverted the rest from it, by representing him as an Enemy to all Pomp and Grandeur, and telling them, that should they chuse him they would soon have Occasion to repent of their Choice; that he would certainly reduce them to their original Condition, and

Regulations made and sworn to by the Cardinals in the Conclave.

^a Auctor primæ & tertię vit. apud Baluz.

Year of
Christ 1352.

that in a few Days their fine Horses would all be sent to the Cart and the Plough ^b.

Birelle being thus set aside, as much to his Honour as the Dishonour of the Cardinals, they drew up among themselves some Articles, calculated to maintain their Dignity, and to make them, in a Manner, independent of the Pope. These were, I. That the new Pope should create no Cardinals till their Number was reduced to Sixteen; that their Number should never exceed Twenty; and that none should be created without the Approbation and Consent of all, or, at least, of Two Parts in Three of the College. II. That the Pope should not proceed to the arresting, deposing, excommunicating, or suspending any Cardinal, but by the Advice and with the Consent of all his Brethren, *nemine contradicente*. III. That the Pope should not alienate nor infeoff any Lands of the *Roman Church* without the Consent of Two Parts in Three of the Cardinals. IV. That the Revenues of the *Roman Church* should be divided into Two equal Shares, the One for the Pope and the other for the Cardinals, agreeably to the Constitution of Pope *Nicholas VI*. V. That no Relation of the Pope should be made Governor of the Provinces subject to the Apostolic See. Sixthly and lastly, That the Pope should grant no Tenths of Ecclesiastical Benefices, nor any other Subsidies whatever without the Consent of Two Parts in Three of the Cardinals. Every Cardinal in the Conclave was required to swear to the Observance of these Articles, in case he should be raised by his Brethren to the Chair; and that Oath they all took accordingly, some without any Limitation or Restriction whatever, but others with the Clause *Si jure niterentur*, if agreeable to Law, the Canon Law.

Innocent VI.
elected.

These Articles being agreed and sworn to by all the Cardinals, they hastened the Election for the Reason mentioned above, and on the 18th of *December*, the Second Day after their entering the Conclave, they elected with One Consent *Stephen Aubert*, then Bishop of *Ostia*, who took the Name of *Innocent VI*. was crowned on the 30th of the same Month, and on the Day of his Coronation wrote a circulatory Letter to all the Prelates of the Church and the Christian Princes, to acquaint them with his Promotion ^d.

^b Dorlandus in Chron. Carthus. l. 2. c. 22.
num. 26.

^d Raynald. ibid. num. 28.

^c Apud Raynald. ad ann. 1350.

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Innocent was a Native of *Mont*, near *Pampadour*, in the Diocese of *Limoges*. He was about the Year 1335 Professor of Civil Law in *Toulouse*, and chief Judge of that City. In the latter End of the Year 1337 he was made Bishop of *Noyon*, and in 1340 translated to the See of *Clermont*. *Clement VI.* his immediate Predecessor, raised him to the Dignity of Cardinal in 1342, the First Year of his Pontificate, and in 1352 preferred him to the See of *Ostia* and the Office of High Penitentiary ^f.

Year of
Christ 1352.
His Birth,
Education,
&c.

As the above-mentioned Compact, entered into by the Cardinals in the Conclave, greatly increased their Power and curtailed that of the Pope, *Innocent* began his Pontificate with declaring the Articles of that Compact to be illegal and no-ways binding; and that for the Two following Reasons, I. Because it was ordained by the Constitutions of *Gregory X.* and *Clement V.* that, during the Vacancy of the See, the Cardinals should treat of no Business, should concern themselves with none, till they had provided the Church with a Pastor; and it was by a manifest Breach of those Constitutions that the Articles of the Agreement were drawn up, and imposed by One Part of the sacred College upon the other. II. Because those Articles evidently tended to controul and abridge the Power granted by *Christ* himself to his Vicar upon Earth: For how could he be said to be vested with the Plenitude of Power, if the Exercise of his Power depended upon the Approbation, Consent, and Concurrence of others? For these Reasons the Pope declared in full Consistory, that the Cardinals had no Power to impose any such Articles; that they were null in themselves, and consequently that neither he nor they were any-ways bound by the Oath they had taken to observe them ^g. As *Innocent* is said to have been One of the best Canonists of his Age, is called by *Trithemius*, *Canonista maximus*, by *Dorlandus*, *Canonista precipuus*, and by *Petrarch*, *Excellens in re canonica*, he could not but know the above Regulations to be repugnant to the Canons, and consequently cannot be excused from swearing idly, and taking the Name of God in vain, in swearing to observe them if they were not repugnant to the Canons; for he was One of those who added that Clause. But had he refused that Oath he would never have ascended the Pontifical Throne.

He declares
the Regulations
made by
the Cardinals
to be null.

Year of
Christ 1353.

^f *Auctores vit. Innocent.*

^g *Apud Raynald. ad ann. 1353. num. 29.*

The History of the P O P E S, or Innocent VI.

Year of
Christ 1353.

*Revokes all
Commend-
ams, Expec-
tatives, and
Reserva-
tions.*

*The Origin
of Com-
mendams.*

The Conduct of *Innocent* was in every other Respect quite irreproachable. He made it his Business to correct all the Abuses that had been introduced or connived at by his Predecessors. That necessary Reformation he began as soon as he had taken Possession of the See, revoking all the Reservations and Commendams granted by his Predecessor, and the heavy Impositions laid upon the Clergy when preferred to any new Benefice or Dignity; saying, the Sheep ought to be kept by a Shepherd, and not by a Mercenary^b. Of the Commendams he speaks thus in the Constitution he published to suppress them, "Experience teaches us, that on Occasion of the Commendams and such-like Concessions Divine Worship is lessened, the Cure of Souls is neglected by those who are charged with it, the usual and due Hospitality is not observed, the Edifices fall to Ruin, &c. We therefore absolutely revoke and declare null all Commendams and Grants of that Nature of any Cathedrals, Churches, Monasteries, Prelatures, Priories, Personages, &c. and will suffer none to be thus disposed of for the future." This Constitution is dated the Eighteenth of *April* 1353ⁱ.——When a Church was deprived of its Pastor, and another could not be conveniently appointed upon his Death, the Care of the vacant Church was by an ancient Practice recommended, during the Vacancy, to some Man of known Virtue and Merit, but the Revenues were all reserved for the Person who should be nominated to that Church; so that the Commendatory, or the Person to whom it was recommended, had nothing for his Trouble but the Merit of serving it. Afterwards the Commendatories were allowed Part of the Revenues, and in Process of Time the Whole. They then often prevailed upon the Patron of the Church or Benefice to put off from time to time the Nomination of another, that they might the longer enjoy the Income of the Orphan Church. This occasioned the fixing the Term of the Commendam to Six Months, and forbidding the Commendatory to apply any of the Revenues to his own Use. But the Popes took upon them, in the Plenitude of their Power, to grant Commendams for Life; and in the Pontificate of *Clement*, the immediate Predecessor of *Innocent*, a great many Benefices, Abbies, Personages, and Priories were held by Grants from him, which *Innocent* immediately declared null. He likewise re-

^b *Ægidius Cardinalis apud Pagi. tom. 4. p. 154.*

ⁱ *Apud Raynald. num. 31.*

voked

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voked and annulled all Expectatives, or, as they were called, *Gratiæ expectativæ*, that is, Grants of Benefices not yet vacant, and with them all Reservations, or Benefices which *Clement* had reserved to be bestowed by him or the Apostolic See when they became vacant ^k.

Year of
Christ 1353.

As the City of *Avignon* was constantly crowded with Bishops and other Dignitaries, flocking thither from all Parts, to hunt after new Preferments, *Innocent*, a few Days after his Coronation, ordered them all, upon Pain of Excommunication, to return to their respective Sees and Churches, and reside there ^l. But as upon the breaking out of the Plague anew in that City in 1361 Five Cardinals and an Hundred Bishops are said to have died there of the Infection from the Feast of *Easter* to that of the Apostle *St. James*, the 25th of *July*, Father *Pagi* concludes, and very justly, that Order not to have been complied with even in *Innocent's* Time. The late Pope had lived in great Grandeur, and kept an expensive Table, and a numerous Train of Knights and other Persons of Rank to attend him. But these Expences ^m.

Orders Re-
sidence.

Retrenches
all unneces-
sary Ex-
pences.

Innocent retrenched, contenting himself with a small Number of Attendants, and living with the utmost Parsimony. He obliged the Cardinals to follow his Example, to dismiss their numerous Retinues, and abstain from all expensive Banqueting and public Entertainments; telling them, that to spend thus their Revenues was to rob the Poor whom they were bound to maintain, the Wealth they enjoyed having been given to the Church and by the Church to them chiefly for that Purpose ^m.

As the Popes were not at Leisure to hear all Causes themselves, they instituted a Tribunal, consisting of Twelve of the ablest Civilians and Canonists, to hear and determine them in their Room, and from them, when unanimous, there was no Appeal, no more than from the Pope himself. Some ascribe the erecting of that Tribunal to *John XXII.* while others will have it to have been instituted long before his Time, though they cannot tell us by what Pope. Be that as it may, that Tribunal still subsists, and is known by the Name of *the Rota*, because the Judges sit by Rotation, and they are called *Auditors of the Rota*, from the Words of their Commission *Audiat, justitiam faciat*. They were originally Twenty-one, but in the Time of *Sixtus IV.* only Fourteen,

Allows Sa-
laries to the
Auditors of
the Rota.

^k Apud Raynald. num. 31. ^l Auctor tertie vit. Innocent. apud Baluz. ^m Auc-
tor secundæ vit. Innocent. apud Baluz.

Year of
Christ 1353.

and that Pope reduced them to Twelve. They had no Salary till this Pope's Time; but *Innocent* allowed them very handsome Appointments, saying, *hungry Men will be apt to make free with the Food of others, if they have none of their own* ^a.

Recovers the
Dominions of
the Church
in Italy.

Year of
Christ 1354.

As the Cities that belonged to the *Roman Church* in *Italy* had almost all shaken off the Yoke, in the Absence of the Pope, and either erected themselves into Republics, or had been seized by Tyrants, *Innocent*, finding his Revenues thereby greatly lessened, resolved to reduce the rebel Cities, to drive out the Tyrants, and restore the Ecclesiastical State to its former Condition. With that View he dispatched into *Italy*, in the First Year of his Pontificate, Cardinal *Ægidius Alvarez*, a Native of *Spain* and Archbishop of *Toledo*, with the Character of his Legate *à latere*, and full Power to receive the revolted Cities upon what Terms he should think proper. The Legate on his Arrival in *Italy* found Two Places only in the whole Ecclesiastical State where he could remain with any Safety, viz. *Montefiascone* in *St. Peter's* Patrimony, and *Montefalco* in the Dukedom of *Spoleti*. However, partly by Force of Arms, partly by his indefatigable Industry and Address, he brought all the rebel Cities back to their Duty in the Space of Four Years. This proved a very expensive Expedition, and quite impoverished the *Roman Church*. For though the Pope had allotted the Tenth of all Ecclesiastical Benefices throughout the Christian World for carrying it on, *Germany* alone contributed a small Subsidy in lieu of the Tenth, while the other Kingdoms pleaded the many heavy Impositions with which they were already overloaded ^o.

Two Minorites
burnt at
Avignon.

The Doctrine concerning the Poverty of *Christ* and the Apostles, though condemned by *John XXII.* and all his Successors, was still maintained and publicly taught by some *Minorites*. Of these Two were taken this Year at *Montpellier*, *John de Chastillon* and *Francis de Arguate*, and sent to the Pope at *Avignon*, who examined them, and even condescended to argue with them; but not being able to convince them of their Errors he delivered them up to the Inquisitors, who condemned them to be burnt alive. At the Place of Execution *John de Chastillon* made the following Declaration; "I believe, and die
" with Joy for that Belief, that *Christ* and his Apostles had no Property,

^a Idem ibid. Platina & Cardinalis *Ægidius*.
Baluz.

^o Auctor secundæ vit. *Innocent.* apud

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“ either in private or in common; that Pope *John*, who condemned
 “ that and defined the opposite Doctrine, was a Heretic; and all are
 “ Heretics who since his Time have maintained the Doctrine which he
 “ defined, or impugned that which he condemned p”.

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 Year of
 Christ 1354.

Charles, the Son of *John*, King of *Bohemia*, had been elected King
 of *Germany*, as has been said above, and as such had been crowned at
Bon; *Aix-la-Chapelle*, where the Ceremony was usually performed,
 adhering to the Emperor *Lewis*. But as he had not yet been crowned
 King of *Lombardy*, according to Custom, at *Milan*, nor Emperor at
Rome, he resolved to pass into *Italy*, and having been first crowned
 King of *Lombardy* at *Milan*, to proceed to *Rome* and receive there the
 Imperial Crown. For the Emperors were crowned with Three
 Crowns, with a Silver Crown at *Aix-la-Chapelle* as Kings of *Germany*,
 with an Iron Crown at *Milan* or *Monza* as Kings of *Lombardy*, and
 with a Golden Crown at *Rome* as Emperors. *Charles* upon his enter-
 ing *Lombardy* dispatched *Theodoric*, Bishop of *Minden*, to *Avignon*, to
 acquaint the Pope with his Design of repairing to *Rome* to receive the
 Imperial Crown, and beg his Holiness to send Legates to perform the
 Ceremony. *Innocent* received the King's Embassadors with all possible
 Marks of Esteem, and wrote the very next Day to the King himself,
 congratulating him upon his Arrival in *Italy*, and promising to comply,
 as soon as it suited the Convenience of the King, with his Request.
 As *Innocent* apprehended that *Charles* might meet with Opposition from
 the powerful Family of the *Visconti*, Lords of *Milan*, he wrote to his
 Legate *Alvarez*, to support him with all his Forces. But the *Visconti*,
 though most zealously attached to the Family of the late Emperor, re-
 ceived *Charles* with the greatest Marks of Friendship, nay *Robert Vis-*
conti, Archbishop of *Milan*, would have the Honour of placing the
 Iron Crown upon his Head with his own Hand, not at *Monza*, but in
 his own Cathedral, the Church of *St. Ambrose* 9. The Ceremony was
 performed with great Solemnity on the Festival of the *Epiphany*, the
 6th of *January* 1355.

Charles of
 Bohemia
 crowned
 King of
 Lombardy
 at Milan.
 Year of
 Christ 1355.

In the mean time *Innocent* dispatched Cardinal *Peter Bertrand*,
 Bishop of *Ostia*, to *Rome*, with the Character of his Legate à latere, to
 receive the King there, and crown both him and his Wife *Ann* with

p Apud Raymund. ad ann. 1354. Wading. in annal. Minorum.
 num. 6. & seq.

9 Apud Raynald.

Year of
Christ 1355.

Who leaves
the City the
same Day.

the Golden or Imperial Crown. *Charles* did not enter *Rome* agreeably to the Oath he had taken till the Day appointed for his Coronation, *Easter-day*, the 5th of *April*, and on that Day he was crowned with his Queen by the Cardinal in the Church of *St. Peter*. *Charles*, King of *Germany* and *Bohemia*, says One of the Authors of *Innocent's* Life, who lived at this Time, came into *Italy*, received with his Wife the Imperial Crown in the Church of *St. Peter* on *Easter-day* at the Hands of *Peter*, Bishop of *Ostia*, and departed from *Rome* the same Day^r. *Clement* VI. to whom he chiefly owed his Election, to prevent his quarrelling with the Subjects of the Church, or his being tempted to seize on some of her Lands and Territories, had obliged him, as has been said above, to promise upon Oath not to enter *Rome* on Occasion of his Coronation till the Day appointed for that Ceremony, to leave it the same Day, and return, without halting any-where, unless in Case of absolute Necessity, to his own Dominions. That Oath the new Emperor most faithfully observed. For mounting his Horse as soon as the Ceremony of the Coronation was over, he went from *St. Peter's* to the *Lateran* in his Imperial Robes, that is, from one End of the City to the other, dined there, lay that Night at *St. Lawrence* without the Walls, and early next Morning set out on his Return to *Germany*, stopping no-where more than One Night till he was out of the Dominions of the Church^s. Of this his sudden Departure out of *Rome* and *Italy* the *Romans* and the *Italians* in general loudly complained. " This " our *Cæsar*," says *Petrarch*, " snatching, in a Manner, the Diadem, " presently departed out of *Italy* to return to the lurking Holes of his " own Country ; contented with the bare Title of Emperor, he cherishes the remotest Members of the Empire, but takes no Care of " the Head : He gives up what we hoped he would have recovered ; " but not daring to recover or preserve his own, he flies though no " body pursues him : He rejects the sweet Embraces of his Spouse, " and turns away from the beauteous Face of fair *Italy*, than which " there is nothing fairer upon Earth. He indeed excuses himself, " saying, he had taken an Oath to the Church to stay but One Day at " *Rome*. What Reproach ! What Infamy ! The *Roman* Emperor dares " not stay more than One Day at *Rome* ! The *Roman* Pontiff, not satisfied with forsaking *Rome* himself, will not suffer it to be frequented

^r Auctor secundæ vit.

^s Raynald. ad ann. 1354, 1355.

“ by others : And this Agreement he makes with the Emperor !” — Great Interest was made by all the Cardinals for the Honour of crowning the Emperor ; but the Pope in a Consistory, held on the 10th of November, declared, that it belonged of Right to the Bishops of *Ostia*, *Albano*, and *Porto* ; and they were accordingly appointed to perform the Ceremony. That Honour however *Talayrandus*, Bishop of *Albano*, and *Guido*, Bishop of *Porto*, declined, though they had so eagerly sued for it, upon their being told by the Pope, that the Apostolic Chamber being quite drained by the *Italian* Expedition, they must defray the Expences of their Journey themselves. *Innocent* would name no others in their Room, lest their Sees should thereby forfeit their Privilege, or their Privilege should be thenceforth disputed : And thus was *Charles* crowned by the Bishop of *Ostia* alone ^u.

Year of
Christ 1355.
Crowned by
the Bishop of
Ostia alone.
and why.

Of this Pope nothing occurs worthy of Notice during the Two following Years 1356, 1357, besides his making a Promotion of Six Cardinals, his converting the Palace he had, while Cardinal, in the Neighbourhood of *Avignon*, into a Monastery for the Use of the *Carthusians*, and his fortifying the City of *Avignon*, which Work he undertook on the following Occasion. One *Arnold de Cervole*, nicknamed *The Archpriest*, putting himself at the Head of a considerable Body of Banditti, who had no other Means of subsisting but by Rapine, fell upon *Provence*, took and pillaged several Cities, and laid the whole Country under Contribution. The Pope, apprehending he might visit *Avignon*, ordered the City to be fortified. But *Arnold*, presenting himself in the mean time before it, obliged the Pope to redeem the Place with a large Sum of Money, and grant him a Passage through it. Upon his Departure *Innocent* ordered the Works to be continued, and the City to be surrounded on all Sides with high Walls, deep Ditches, and strong Towers at proper Distances. Thus did *Avignon*, says *Petrarch*, of an open City become a Fortress, capable of withstanding any Force that could be brought against it ^w. As the Wall, surrounding the City, was begun by *Innocent*'s Order at a considerable Distance from it, that Room might be left for new Buildings, it was not yet finished in 1368, as appears from a Letter of Pope *Urban* V.

Makes a
Promotion of
Six Cardinals.
Year of
Christ 1356.

Fortifies
Avignon.
Year of
Christ 1357.

* *Petrarch. de vit. solit. l. 2. c. 3.*
senil. l. 1. epist. 18.

u *Villani, l. 4. c. 71.*

w *Petrarch. Rer.*

Year of Christ 1357. *Innocent's* immediate Successor, dated at *Rome* the 6th of *January* of that Year. For in that Letter *Urban* orders *Philip de Carbassola*, his Vicar-General at *Avignon*, to complete the Walls begun by his Predecessor, and pull down all the Houses after paying for them, even the Houses of Cardinals, that stood in the Way ^x.

Creates Eight Cardinals. As the Plague, breaking out anew in *Avignon* in 1361, and raging with more Violence than ever, carried off great Numbers of People of all Ranks, and amongst the rest Nine Cardinals, *Innocent* on the 17th of *December* of that Year, when the Violence of the Infection began to abate, created Eight new Ones, Five Presbyters, and Three Deacons, all Men of distinguished Merit ^y.

Death of Lewis, King of Naples. The following Year died on the 26th of *May* *Lewis* of *Taranto*, King of *Naples*, the Second Husband of the celebrated *Queen Joan*, and the Pope, having performed his Exequies with great Solemnity at *Avignon* on the 20th of *June*, dispatched to *Naples* *William Grimoardi*, Abbot of the *Benedictine* Monastery of *St. Victor* at *Marseilles*, with the Character of Apostolic Legate, to prevent or to quell any Disturbances that might ensue upon his Death in that Kingdom, a Fief of the Church ^z.

Innocent dies. *Innocent* died soon after, that is, on the 12th of *September*, and was buried on the 14th in the Church of *St. Mary de Donis*, but his Body was translated from thence on the 22d of *November* to the Church of the *Carthusians* in the Neighbourhood of *Avignon*, which he had built and chosen for the Place of his Sepulture. His Body was attended thither not only by all the Cardinals, Bishops, and other Dignitaries, but by the *French* King, *John I.* and his whole Court ^a. *Innocent* is chiefly commended by the contemporary Writers for his Probity, and the Sanctity of his Life. He was a good and just Man, says the Continuator of *Nangius*, who lived at this Time, free from all Dissimulation and Deceit. He was a generous Friend to the Poor, an Enemy to Vice, punishing it with the utmost Severity, and setting no Bounds to his Generosity in rewarding Virtue ^b. He took great Care to provide for the poorer Clergy, and often at the Expence of the richer, says *Peter de Herentals* in his Life of this Pope, and confirms it with the

^x Apud Bzovium ad ann. 1368.

^a Auctor secundæ vitæ. Urbani V.

^y Villani, l. 10. c. 46.

^b Auctor primæ vitæ.

^z Auctor vit.

following

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following Anecdote. A favourite Chaplain, says he, of this good Pope, while he was yet High Penitentiary, coming to present his Nephew to him upon his Promotion, and beg he would provide for him, *Innocent* answered, "You are better able to provide for him than I am at present; you have Seven Benefices, and I desire you will resign the best of them to your Nephew. You have Six still remaining, which I will divide with you, leaving you to chuse the Three best, but the other Three you must resign into my Hands, and I promise to dispose of them to poor but deserving Clerks who have none c." However, *this good Pope* took Care to provide for his own Relations: *Audoen Aubert*, his Nephew by his Brother, he created Cardinal a few Weeks after his Election, conferred the same Dignity on his Grand-Nephew *Stephen Aubert*, in his last Promotion of Cardinals, and left none of his more distant Relations, whether Ecclesiastics or Laymen, unprovided for d.

Year of
Christ 1362.

Innocent left no Writings, that we know of, behind him, besides some Letters and Bulls, and amongst the Bulls One instituting the Festival of the Holy Spear. For *Lewis*, Marquis of *Brandenburg*, Son to the late Emperor *Lewis*, being reconciled with the present Emperor *Charles IV.* delivered up to him all the Imperial Ensigns, and with them the Spear which our Saviour's Side was pierced with by the Centurion, One of the Nails with which he was nailed to the Cross, and the Table-Cloth that was used at his last Supper. These Reliques *Charles* carried into *Bohemia*, and *Innocent*, at his Request, instituted the Festival of the *Holy Spear*, ordering it to be celebrated annually in *Germany* and *Bohemia* on the First Friday after the Octave of *Easter*, and granting Indulgences to all who visited, on that Day, the Church in which it was deposited e.

Instituted the
Festival of
the Holy
Spear.

In *Innocent's* Time *Richard*, Archbishop of *Armagh*, and Primate of *Ireland*, declaring against the Mendicant Orders, and maintaining their Manner of Life to be contrary to that of *Christ* and his Apostles, who, he said, were poor, but did not beg, suspended them from Preaching, from hearing Confessions, and burying the Dead. He was even for suppressing them, and published several Pieces to shew that

c Herental. in vit. Innocent. apud Baluz.
primæ et secundæ vit. Innocent.

d Auctor primæ vitæ.

e Auctor

they

Year of
Christ 1362.

Protects the
Mendicant
Orders.

they ought, at least, to be restrained from performing any Ecclesiastical Functions whatever. The Book he published under the Title of *Defensorium Curatorum*, a Defence of the Curates or Parish-Priests, made a great Noise, and greatly lessened the Esteem the Mendicants were held in, and the Respect that was shewn to them by the People. But upon the Mendicants complaining to the Pope of the Archbishop's disapproving an Order approved and confirmed by the Apostolic See, he was summoned to *Avignon*, and after a severe Reprimand, ordered not to disturb for the future the Religious Mendicants, nor suffer them to be disturbed by others ^f. On this Occasion *Innocent* renewed and confirmed all the Privileges granted by his Predecessors to Men of that Order.

^f Walsingham in Edwardo III.

The END of the SIXTH VOLUME.











